



Digitized by the Internet Archive
in 2014

<https://archive.org/details/christiansun92gene>

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, JANUARY 4, 1940.

No. 1.

The New Year

I am the New Year, and I come to you pure and unstained,

Fresh from the hand of God.

Each day, a precious pearl to you is given

That you must string upon the silver thread of Life.

Once strung can never be unthreaded but stays

An undying record of your faith and skill.

Each golden minute link you then must weld into the chain of hours

That is no stronger than its weakest link.

Into your hands is given all the wealth and power

To make your life just what you will.

I give to you, free and unstinted, twelve glorious months

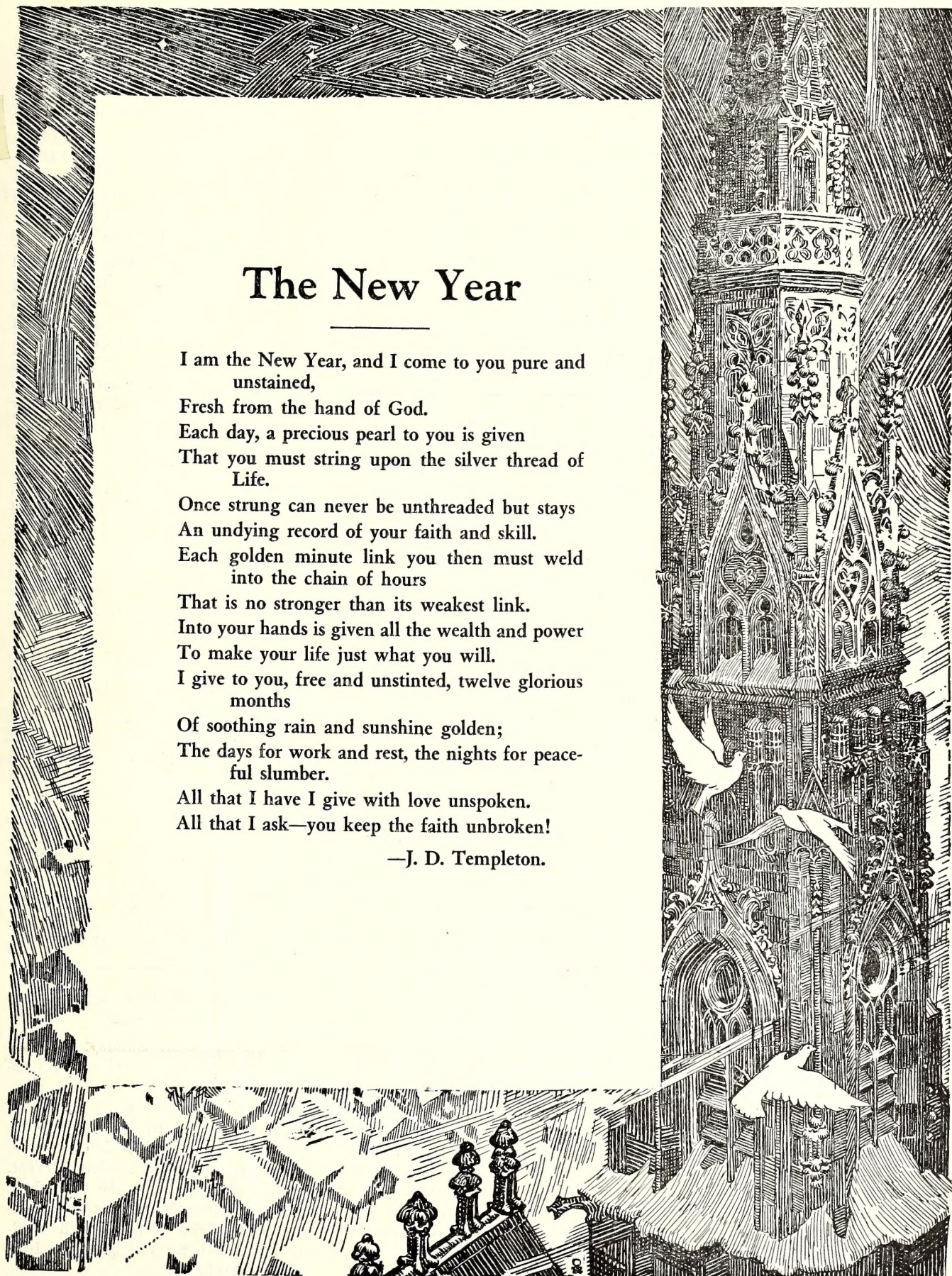
Of soothing rain and sunshine golden;

The days for work and rest, the nights for peaceful slumber.

All that I have I give with love unspoken.

All that I ask—you keep the faith unbroken!

—J. D. Templeton.



OUR WORK AND WORKERS

Rev. F. N. Cox preached in the Winston-Salem Church on December 10, while the pastor, Dr. Jay, was in Ohio.

Rev. Robert Kimball of Everette, Pa., recently visited in the home of his parents, Mr. and Mrs. J. A. Kimball of Manson, N. C., and attended the funeral of his uncle Weldon Kimball.

Friends will be sorry to learn of the death of Mr. T. W. Snyder, father of Mrs. W. M. Jay, in Buckland, Ohio on December 3. Mrs. Jay was with her father four days before he died. Dr. W. M. Jay drove to Ohio for the funeral. THE CHRISTIAN SUN extends its sympathy.

Two weeks before Christmas Mrs. P. J. Kernodle of our Richmond Church, who had been in poor health for some months past, was taken to the hospital for observation. CHRISTIAN SUN readers and friends will be glad to learn that she has returned home and is now convalescing.

Reports indicate that fine Christmas programs were held in our churches. This is one good way to preach the Gospel. Many pastors and families were made happy by remembrances from their people. Christmas in our churches and parsonages seems to have been very happy. This gives high hopes for the New Year.

Rev. and Mrs. F. C. Lester spent the Christmas holidays in the home of Mrs. Lester's parents, Mr. and Mrs. H. B. Carleton, in Winter Park, Fla. While on the trip Mr. Lester talked with several ministers and church leaders in Florida and Georgia. Among these were Rev. W. T. Scott, Superintendent of Georgia and Florida and Miss Pattie Lee Coghill, worker among women and young people in Georgia and Florida. Both of them are North Carolinians who are doing excellent work in the far South.

The Southern Convention starts the New Year with emphasis on education. January and February are designated for this purpose. When the church schools and public schools begin work, our college opens its doors to half a thousand young people

and undertakes to train them for Christian living and serving. The Sunday schools and churches should know of this work that they are doing together, for the college is the work of all the churches, Sunday schools, and individuals who share in supporting Elon College.

Rev. Thomas Alfred Tripp of the Town and Country Department of our Church will be among the speakers at the fourth annual Convocation of the Churches of North Carolina to be held at the First Presbyterian Church, Greensboro, N. C., January 16-18. Miss Jeanette Perkins, children's editor for our church and supervisor of Primary work in Dr. Fosdick's church in New York City,

GREETINGS.

HAPPY NEW YEAR TO YOU!

"The Christian Sun" is wishing for you all the happiness you can crowd into this Leap Year. It is the kind of happiness Jesus told about in what we call the Beautitudes that we are wishing you. The "blessedness" of which Jesus spoke, and the kind you desire, comes from being the kind of person He described in the fifth chapter of St. Matthew. You are invited to join in the search for that happiness during the New Year of 1940.

will be another speaker. This Convocation will be near enough for many of our people to attend, and should certainly see to it that as many as possible are present. Please plan to get a group from your church to attend. For a folder telling all about the Convocation, write to Rev. Ernest J. Arnold, Box 685, College Station, Durham, N. C.

Unless THE CHRISTIAN SUN office hears from several subscribers who have recently received a letter from the Managing Editor, this will be the last copy of the paper they will receive. The most difficult task related to editing and managing the paper is to discontinue subscriptions. However, we simply must collect subscriptions in order to publish the paper. We hope that every one who is now far behind in payments will send a letter post haste to the office at Elon College, N. C., inclosing enough money to bring the account up to date so the paper can continue to bring sunshine to your home. Thank you very much.

INTRODUCING OUR MISSIONARIES.

CARL C. COMPTON.

Carl C. Compton, Dean of Anatolia College, Thessaloniki, Greece, knows from years of experience that "boys will be boys" whether they are in Greece or in the United States. Close and constant contact with over two hundred boys and young men at Anatolia has given Mr. Compton a close-up of the psychology and aspirations of youth in the Near East. He will speak in American churches during his furlough.

Born in Iowa and educated at Grinnell College, Mr. Compton first went to the Near East in 1913 under the American Board of Foreign Missions as a tutor in Merzifon, Turkey.

In 1915 the war caused Mr. Compton to return to America. Before going back to the Near East he secured his M. A. degree at Oberlin College and a bride, Miss Ruth McGavern, also an Iowan. Together they returned to the Near East in 1917 where for two years they worked under the Near East Relief in the Caucasus.

In 1920 Mr. Compton again took up service with Anatolia College, which was then located in Merzifon, Turkey, but a year later the school was closed under tragic circumstances and all other Americans expelled from the country. The Comptons remained for a time in charge of the buildings and worked in an orphanage near Cesarea.

In 1925 Mr. Compton went back to Anatolia College which was now in its new home in Thessaloniki, Greece.

Anatolia College has always been a pioneer in education in the Near East and when it began its new life in Greece was called, "a pilgrim school among a pilgrim people." Today it has a beautiful plant and campus on a hill overlooking the blue Aegean Sea and the snow-clad summit of Olympus. It is non-sectarian and together with its high scholastic standing it seeks to develop in its students a firm Christian character.

DANVILLE CHURCH TO BROADCAST.

Beginning next Sunday, January 7, the service of the Danville Christian Church will be broadcast from 9:00-10:00 each Sunday morning. This can be heard by those living within a radius of 75-100 miles of Danville, Va., over Station WBTM, 1320 kilocycles. For the past three years this church has been broadcasting from 7:30 to 8:30 each Wednesday evening. The pastor is Rev. M. T. Sorrell.



Rev. F. C. Lester, Editor

"SOME 1940 CERTAINTIES."

(A Contributed Editorial to THE CHRISTIAN SUN.)

Of the New Year it has been said, "Mine are the thresholds of the unknown. I furnish you untrodden ways, take care, you have not come this way before." This is but a half truth about the New Year, for there are obvious certainties upon which we can count in the New Year of 1940. Let us think of some of these certainties.

God is a certainty upon which we can count. The soldiers' questions, "Where do we go from here, where are we, what place is this?" is very real in this world of ours. There are people who are asking these very same questions as to life—its present experiences, and the future. Those soldier boys of war days might not have known where they were geographically, or just where they were going, yet did know with whom they were traveling. They knew they were traveling in the company of their buddies, and they knew they were traveling under the direction of Uncle Sam. We can be sure of that much in 1940, for God does not change. "Lord, thou hast been our dwelling place in all generations."

We drive our car upon the road at night. Our lights pierce the darkness only dimly and they create their own confusing shadows. But we do not stop! We trust the engineer who built the road and we drive on, making our way as we come to it. A ship rides out the storm and moves steadily on, and eventually comes into port, because there is a pilot aboard. We may count upon the natural, friendly order of God's universe as a certainty in 1940.

I know not what the future hath
Of marvel or surprise;
Assured alone that life and death
His mercy underlies.

I know not where his islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care.

Familiar circumstances will be certainties in 1940. Associations and friendships will, for the most part, be certainties upon which we can count. Very few of us will experience a complete change of associations and friendships in the New Year. "A future which has constants of associations and friendships cannot be strange."

Our habits will be familiar parts of us in the New Year. Our habits, good or bad, are not made or broken in a day. We will be accompanied by many of them in 1940, and we shall have to struggle to grow out of the undesirable and more securely into the desirable ones.

Duties and tasks are certainties upon which we can surely count, and thank God! The days of the New Year, will, as of old, bid us to bend our back, exercise our brains, to our apportioned responsibilities. Life cannot be utterly new when in the days of 1940 we go back to our familiar jobs.

Renunciations, sorrows, love and happiness, will each have their familiar places in the weaving of the fabric of our life as we journey into the New Year. We may have to renounce some cherished goal or high aspiration. The life fabric we are weaving on the loom of God's time may be darkened for us by sorrow, or brightened by some golden threads of high achievement. Whatever it may be like, our lives will not be so radically changed this next year.

Does all this suggest an attitude of fatalism? Might one accuse the writer of agreeing with the pessimist who said of the world, "The biggest trouble with the world is that it should not have ever been made?" Do we feel that after reading some of these commonplace things—certainties, good and bad, with which we will doubtless be faced, we might as well resolve to go into 1940 unconcerned. Not for a moment! There are attitudes which we must form which will determine our future just as our past has influenced our present. While we will experience many of these same ordinary things, we will have many new experiences. But we shall not have to face them in the dark. Christ is the light unto the pathway of the believer. The life of the Christian is more than uncertainties, it is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control. Thus, the Apostle counsels us, "Be not fashioned according to this world, but be ye transformed by the renewing of your mind."

To the man of the street, the New Year often means resolution and often suicide. To the astronomer, it may simply mean that "January first is but the 365th day, 5th hour, and 48.8 minute period, popularly measured from the winter solstice in the northern hemisphere and scientifically determined by the sun's position in the relation to the fixed stars."

To the Christian, the New Year should be more than any sentimental resolutions made one day and broken the next; more than mere scientific calculations. It should be a time of taking honest measure of one's self as to physical, mental, social and spiritual life. The door jamb in many homes is the measuring post for the child's physical growth. It is tragic for the child not to grow physically, but it is even more tragic for a person not to grow mentally, spiritually, and socially. For the Christian this should be a time of measuring one's self by that Perfect Stature; an evaluation of one's self in the light of that Perfect Light. Are we pretending to live as a Christian, or we actually trying with all our being to live the Jesus way. However far below Him we may be, yet we may be like Him! That is a certainty promised by a loving Father who loved us so much that he gave us the Grace by which we may become!

The New Year is psychologically a good beginning place of high resolve. You will . . . you may . . . be what you are in 1940 not nearly so much in spite of yourselves as because of yourselves. God has made this world in such a way as to give (Continued on page 5.)

CONTRIBUTIONS

SUFFOLK LETTER.

The old year passes tomorrow. The old calendar will be replaced by the new. The "Happy New Year" greeting will be exchanged by young and old. It has been an eventful year. The palaces of the rich and the cottages of the poor have been darkened by threatening shadows of greed and hate. Bitterness and strife, lust and pride, indulgences and dissipation have taken their toll of health, spiritual power and human life.

The outlook for 1940 is not hopeless. There are millions of people who have not bowed their knees to Mammon. These people go quietly on their way to their daily tasks, with anxious hearts, but with steady faith. They cling to the old paths, but welcome the new year with its new days and new opportunities. The writer who said: "The reason we are likely to lose good young men from our ministry is due to our attempt to keep out of our group (church) any new idea or method of work. We seem to want no one to start any thing new"—failed to comprehend the deeper yearning of his readers. Church people welcome new days, new ideas, new discoveries and new life. A new baby receives more personal attention than the old grandfather. He is precious, cute, sweet, darling, beautiful, lovely, adorable—there is no end of admiration. People do not gossip about the new baby. The mother, the father, grandparents will receive their full share of criticism—but the new baby is the center of attraction and interest. The people who bear the burdens and pay the bills must be content with fewer words of praise and appreciation.

The church of 1940 will welcome constructive new ideas and plans. It will not be satisfied with denials and negative statements. It does not require much learning or mental ability to say "no." Denying Jesus was easy for Peter. It was not easy for him to deny himself. Self-denial is difficult. Any one can deny the inspiration of the Bible, the Divinity of Jesus, the existence of God, the possibility of a future life. But after the denial is boldly made, the Bible remains, Jesus lifts men out of despair into hope, God manifests His love as a Father in compassionate mercy, and men still believe that there is a life beyond the grave. The depths of abiding faith in God and in the Bible have not been reached by any human

mind and heart. New fields of discovery await those who will search the Scriptures and yield to the will of God. Faith penetrates high altitudes and deep seas of thought. Reason cannot comprehend God. Reason cannot measure revelation. Faith takes the wings of the morning and looks beyond the horizon for the God and Father of all mankind.

The Church of 1940 will welcome a more consecrated attitude of the minister in the pulpit. It will welcome warmth and zeal in Christian living and benevolent work. Letters and learning have their place, but they are more powerful when under-girded by humility and abiding faith. The Spirit maketh alive. And all forms and ceremonies, however beautiful and impressive, should be the means of increasing spiritual understanding and personal power. The prayer meeting at Pentecost reached its climax when tongues of fire touched the lips of witnessing believers and warmed their religious zeal. They saw and heard and felt a new strange power in their midst—the evidences of which did not disappear, when the meeting adjourned after the benediction. That power is available today—and for the new year 1940. That power will make the ministers of the Southern Convention more effective. It will silence criticism and broadcast praise and unity. It will recharge the old and welcome the new. It will stop the forces of degeneration and revive the fires of regeneration. Happy New Year! Welcome new life.

I. W. JOHNSON.

THE NEW YEAR.

The years pass swiftly. When we entered 1939, in all probability we had good intentions and high resolves. We were going to put out of our lives the things that had hindered and incorporate in our program for the year many things that would make life richer and more helpful. So many times our intentions fail and our resolutions come to naught.

When the writer was in the pastorate, he tried to improve his program for the New Year by honest consideration of the failures and successes of the old. Now that he is both pastor and administrator, his intentions and purposes are increasingly vital. Not only is the interest of the local church involved, but the inter-

est of the college that is a Convention institution and predicates the interest of the whole church—ministry and laity—for as goes the college, so goes the leadership of the church and ultimately the church itself.

For many years as the Convention planned, the attention of the entire church has been focused on Elon College at the beginning of the New Year. January and February is the period on our church calendar designated by the Convention as the Elon College period. The Convention's apportionment for the support of the college is \$12,500.00. This amount has been apportioned to the several conferences of the Convention by the Convention itself. The conferences in turn have apportioned a definite amount to every local church so that every church and pastor knows exactly what is their share in the support of Elon College. To the Convention it seems a good plan that each local church raise its apportionment for the college during these months. The church that raises its apportionments during the college period encourages itself to raise the entire conference askings and lends substantial encouragement to the college as it seeks to move forward beneath its staggering burden. The college is the property of the Convention and looks to the Convention for its support. It is encouraging to note that a larger number of our churches are beginning to take seriously the Convention's plan for the support of the church's institutions. In 1936-37 and 1937-38 the Convention's contributions to the college increased substantially. In 1938-39 some parts of the Convention increased their support of the college while other sections declined in their support.

During 1940 Elon College will observe its 50th anniversary. Anniversary occasions are expensive. All the expense of special celebrations must be borne out of current accounts. Everyone interested in the college throughout the entire church will want these historic occasions to be fittingly observed in a way as to reflect credit and honor. In view of these high ideals that we have for ourselves and that the church has for us, a special appeal is made to every pastor, every church, and every layman who reads to make generous contributions that every local church may raise its conference apportionments for the college in full. Won't you please make a special effort during the college period? We did a little better for the college last year during January and February than in previous

(Continued on page 5.)

Three Ideas For January

By AUBREY C. TODD.

The first big idea for January is to emphasize the Epiphany Season. The Epiphany of the Lord is observed on January 6. It is a festival that is much more ancient than Christmas Day in December. This day, held in memory of the visit of the Magi, was of special significance to the early church. The church had long been in conflict with the Jews, therefore this manifestation of the Lord to the Gentiles meant a great deal to them. This date was also important because it was believed that Jesus was baptized on this day, thirty years after his birth. The Twelfth Night festivities of England are in memory of this occasion, so called because they come on the twelfth day after Christmas.

The Epiphany has great possibilities in our churches because it carries on the spirit of Christmas. It is very unfortunate that the Christmas joy should disappear with the New Year. Churches that are in the habit of having Christmas Candle-lighting Services might well save such a service for the Epiphany. Candle-lighting services have been traditionally connected with the Epiphany to carry out the theme of Christ the Light of the world. Because the baptism of our Lord is connected with this day, it is an opportune time for baptisms of children and adults.

The second big idea for January is to emphasize missions and education. It is customary in churches of the Southern Convention to use the months of January and February to present the program, the influence, and the needs of Elon College. It is better to raise the church's apportionment for the college at this time than to wait until the end of the Conference year. The cause of missions has long been associated with the Epiphany because it was the day when Christ came to the Gentiles. A prayer of the early church, used in the year 590, is appropriate: "Almighty and everlasting God, the Brightness of faithful souls, fill the world with thy glory, we pray thee, and show thyself, by the radiance of thy light, to all the nations of the world, through Jesus Christ, our Lord. Amen."

The third big idea for January is to take advantage of the days before Lent to emphasize the childhood and early ministry of our Lord. Of course, the first Sunday in the month will be used to present the adoration of the Magi. Suitable subjects for the other Sundays of the month are:

the Presentation in the Temple, the Boy Jesus at Jerusalem, and the Baptism and Call to Service. The third Sunday in January is known as Septuagesima Sunday, because it is approximately seventy days before Easter. The following Sunday is Sexagesima Sunday.

These days before Lent should be days of preparation for Lenten devotions and the Pastor's Class. Lent comes early this year, the first day of Lent being February 7, therefore preparations for this season will have to begin in January.

I should like to devote the remainder of this article to giving suggestions for an Epiphany service. A traditional Call to Worship which may be chanted or read is: "Behold the Lord the Ruler is come; and the Kingdom is in His hand, and power and dominion." This may be followed by a traditional carol by the choir. Some suggestions are: "Bring a Torch," "God Rest you," "Good King Wenceslas," "Deck the Halls." The carol is followed by the reading of the Gospels. It is traditional to have appropriate passages read from the Gospels in the following order: John, Luke and Matthew. After each reading there is a choral response, and a candle is lit for each Gospel. Then may be sung a congregational hymn. Familiar Epiphany hymns are: "As With Gladness Men of Old," "From the Eastern Mountains," "Brightest and Best of the Sons of the Morning." Then the offering may be received and presented at the altar with suitable expressions of consecration and devotion. Then follows the march of the Magi, at which time the familiar "We Three Kings of Orient Are" may be sung. The Magi present their gifts at the altar, and remain there, the choir joining them during the closing stanza of the carol. While the assistants who are to light the candles are lighting the altar candles, which are in the form of a cross, the reader reads from St. Matthew 5: 14, 15 about the Light of the world, from St. Matthew 10 about the commission to the disciples. Then the choir and the Magi receive lighted candles, representing the going out of the Light of the world. Then the choir marches out, singing the recessional hymn, and the congregation follows them out of the church. Suitable recessional hymns are: "As With Gladness" and "Emmanuel Shall Come to Thee."

Leo the First preached a sermon in

the fifth century that contained the following sentence: "The day on which Christ, the Savior of the world, first appeared to the Gentiles is to be revered by us, dearly beloved, with sacred honour; and we ought to feel this day in our hearts those joys which were in the hearts of the three Magi, when being urged onward by the sign and leading of a new star."

EDITORIAL.

(Continued from page 3.)

a large place of freedom to His creation. In this world of natural order and sympathetic, divine direction, we have something to do with what we are.

Build thee more stately mansions, O my soul,
As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last

Shut thee from heaven with a dome more vast

Till thou at length art free

Leaving thine outgrown shell by life's unresting sea!

WM. T. SCOTT.

117 W. Forsyth St.,
Jacksonville, Fla.,
January 1, 1940.

CONTRIBUTIONS.

(Continued from page 4.)

years, but we did not do nearly as well as we should have or as we could. Please, my dear Pastor and interested Layman, don't let this appeal go by unheeded.

January 28 has been designated as Elon College day throughout the church. Won't you please plan a service of recognition and of helpfulness for the college on that day? It is our college. We want to encourage and support it. If others will contribute for the payment of our debts, the improvement of our equipment, and the increasing of our endowment, we shall be happy and delighted, but it is our privilege and our joy to provide for current expenses through our churches. Let no pastor, no church, and no interested layman fail in this opportunity and in this undertaking. If your church should wish envelopes, suggestions as to program, or someone to speak, please let me know at once, and your wishes will be granted.

In a unified effort Elon College was founded. With a unified program and unified efforts, Elon College can and will be properly supported.

L. E. SMITH.

"A Christianity which will not help those who are struggling from the bottom to the top of society needs another Christ to die for it."

A HAPPY CHRISTMAS.

Dear CHRISTIAN SUN Readers:

This Christmas Season has been the finest I have ever experienced. First of all, I expected to be in the hospital for Christmas Day. My father came to the hospital on December 21, and the doctor let me come home—provided I would stay off my “lame leg” for four weeks more.

My second surprise was to arrive at the parsonage and find the entire house newly papered. This was a gift which we really appreciate. So many churches remodel and paint up a church parsonage just before a new minister arrives. Rarely do the members think of repairs while the old preacher lingers on. They save every thing for the new man! But not so with Ingram: we have a new roof on the house.

I awoke the next morning after my home-coming to find the world as far out as I could see covered with beautiful white snow. The very evening of that day Mrs. Carleton’s “children” gave her a Christmas dinner. Our family was invited. To me this was as exciting as a “Coming Out Party.” I dressed in street clothes and prepared to enjoy my first feet-under-the-table meal. It was so different from a hospital tray. We laughed and talked and had so much fun. The food was delightful—ham, chicken, hot rolls, ice cream, everything—not just soup or broth or soft foods like sick folks live off of! The Christmas lights were beautiful and the moonlight on the snow made me feel quite gay.

On Sunday night I attended my first church service for over two months. Ingram presented a pageant which pictured a beautiful manger scene. Behind the footlights and beneath the far-away blue star, the young people depicted in a very picturesque and colorful manner the birth of the Christ. I couldn’t get up to sing the Christmas carols, but I could join in. When, after the pageant, the pastor wished the congregation a Merry Christmas, tears filled my eyes and I realized that this Christmas was complete for me.

One of the men borrowed the keys to the car. Daddy had warned him that there wasn’t much gas. After church we found our car packed with a surprise Christmas pounding. We saved the packages until Christmas morning. There were delightful squeals to greet each new discovery. A turkey had to be rushed into the oven to bake for dinner. The pounding included even a big sack of corn for the chickens.

Another surprise and pleasure of mine was to view the stack of boxes which have been sent to Daddy for the people in the hills—many of these boxes were filled by the people of Suffolk.

This year the Christmas treat for the Sunday school children in the mountains was made possible by money which was sent in by our churches. Remarkable to say, not one plea was made to secure this money. My father is very encouraged that Christian people would think of the mountain people at this season of the

**DAILY BIBLE READINGS
FOR THE
CHRISTIAN SUN FAMILY**

By Rev. J. H. Lightbourne, D. D.

Week of January 7, 1940.

Short Readings in Timothy.

Sun.—Timothy Warned—I Timothy 1: 1-7.

Mon.—For Whom Law Is Enacted—I Timothy 1: 8-11.

Tues.—Paul, Object of God’s Mercy—I Timothy—1: 12-17.

Wed.—Timothy! Fight the Good Fight!—I Timothy 1: 18-20.

Thurs.—For Whom Christians Should Pray—I Timothy 2: 1-4.

Fri.—One Mediator—I Timothy 2: 5-7.

Sat.—Did Paul Keep the Women Silent?—I Timothy 2: 8-15.

Week of January 14, 1939.

Short Readings in Timothy.

Sun.—Qualifications for a Pastor—I Timothy 3: 1-7.

Mon.—Qualifications for Deacons and Their Wives—I Timothy 3: 8-13.

Tues.—The Church, the Household of God—I Timothy 3: 14-16.

Wed.—False Asceticism—I Timothy 4: 1-5.

Thurs.—The Exercise of Spiritual Self-Discipline—I Timothy 4: 6-10.

Fri.—Timothies to Be Examples—I Timothy 4: 11-16.

Sat.—Care of Elderly Widows: Becoming Conduct for Young Women—I Timothy 5: 1-16.

**JOIN WITH US IN READING
THE BIBLE**

year. It is most encouraging to find that people are interested and willing to help. If you have not yet visited the mission points in Carroll County, plan to do so in the near future.

So many readers of THE CHRISTIAN SUN have made my Christmas pleasant by your greetings and letters. Cards were forwarded from the hospital. I was very happy to read those cards at home instead of at the hospital. My effort to reach home for Christmas time was doubly rewarded and even more pleasant than I had visioned. To every one of you I send my hopes for the happiest New Year.

MARGARET EARP.

Paces, Virginia,
December 26, 1939.

CHRISTMAS IN THE VALLEY.

The pastor of the churches in Group No. 4 in the Valley of Virginia was recently surprised by a birthday party on December 26, at the home of Mr. and Mrs. Sam Stover, near Elkton, Va. The house was full of well-wishers who all brought nice presents. A three-tier birthday cake was baked by Mrs. Otis Smith, who also had placed (many) candles upon same! There were forty-seven presents in all—even the pastor’s wife shared in the receiving of presents. After the dinner and refreshments the Mt. Olivet (R) male quartet sang many hymns. It was the pastor’s first real birthday party. May God bless the good people of Mt. Olivet (R) for their kind wishes and happy remembrances.

Since the above birthday party and Christmas came so close together, the pastor can hardly distinguish between the Christmas presents and the birthday presents. The Concord Church gave pastor and wife money—not on salary! The Palmyra Church had a splendid Christmas program and gave the pastor money for a present. The Concord Church had a wonderful Christmas program. The Mayland Church gave the pastor money as a present. The Wood’s Chapel Church gave, from the Ladies Aid, money as a present. Wissler’s Chapel Church gave many personal presents. Bethlehem Church showered the pastor and wife with a great basket of food. They had an inspiring Christmas service. Mr. Wampler of Antioch Church, directed the choir. Pray that the pastor may give himself to God and for the people in His great work there. The pastor prays God’s blessings on the Valley churches for 1940. May it be the greatest year in our church history. It can be if we wish it, and pray for it, and work for it.

ROY D. COULTER.

HAPPY HOME

Rev. W. J. Andes, our pastor, held an installation service for the following new officers of Happy Home Church: Secretary, Mrs. G. W. Hill; Treasurer, Mrs. Arthur Powell; Finance Committee, Mrs. Gordon Seearce, Mrs. R. J. Hudson, Mrs. S. H. Hundley; Pianist, Miss Frances Gillie; Assistant Pianist, Miss Louise Sparks; Chorister, Mr. Allen Evans; Ushers, Messrs. Gordon Seearce, Harold Hill, Dillard Hundley, Marvin Gunn, Haywood Powell and Otis Ellington; Sunday School Superintendent, Mr. R. J. Hudson; Assistant Superintendent, Mr. John Dillard Carter.

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our financial report this week carries us nearly to our goal. We still lack \$449.92. We have one more report before we close our books for the year. Shall we reach it or fail? It is in your hands. Are you vitally interested in our reaching it? The writer is vitally interested in reaching it. We will make our final report and mail it to the publisher Monday, January 8. Do you want to see us reach it. If you do let every one who reads this letter sit down and address a letter to the Christian Orphanage, Elon College, N. C., and enclose 25 cents, 50 cents, or \$1.00. No one is asked for more than a dollar. Let's give the Christian Orphanage a shower with quarters, half dollars or dollars. If you will mail your letter next Saturday we will get it Monday. I truly hope my Post Office box will be full of letters next Monday morning. If you will help in this small way we will come out victorious. *We are counting on you.*

CHAS. D. JOHNSTON,
Superintendent.

The following items have been sent in since our last report:

- Ladies Aid Society of Pleasant Hill Congregational-Christian Church, Cochran, Ga.: 1 quilt.
- Miss Adelle Matthews, Waverly, Va.: 2 pairs shoes.
- Mrs. W. K. Holt, Burlington, N. C.: 7 men's suits and 1 coat.
- Miss Edith Walker, Burlington, N. C.: box clothing.
- Mrs. E. W. Beale, Zuni, Va.: box clothing.
- Mrs. E. R. Bryant, Jr., Franklin, Va.: box clothing.
- Cheerful Workers' Class, Reidsville Congregational-Christian Sunday School: box clothing, dress goods, soap, towels, etc.
- Primary Department, Winchester Congregational-Christian Sunday School, 2 bushels apples.
- Ladies Aid Society, Albemarle Congregational-Christian Church: box clothing.
- Woman's Missionary Society, Concord Church: box clothing.
- Ingram Congregational-Christian Church: 10 chickens.
- Pleasant Union Church, Asheboro, N. C.: coop chickens.
- Youth Fellowship Department, Burlington Congregational-Christian Church: gifts for Singing Class.
- Woman's Auxiliary, First Congregational-Christian Church, Newport News, Va.: clothing, towels, dress material, etc.
- Flint Hill (M) Church, Star, N. C.: 10 chickens.
- Missionary Society, Langdale Congregational-Christian Church, Langdale, Ala.: 1 quilt.
- Carrie Beale Sunday School Class, Franklin, Va., for Mary Alice Watkins: box clothing.
- Mrs. R. C. Jarrett, Hampton, Va.: box clothing and soap.

- Brown's Chapel Church: coop chickens.
 - Miss Nancy Beale, Franklin, Va.: box clothing.
 - First Congregational-Christian Church, High Point, N. C.: 1 blanket, box dresses and shoes.
 - Wentworth Sunday School, McCullers, N. C.: 1 quilt.
 - Mrs. L. H. Huey, Wedowee, Ala.: box little dresses and shoes.
 - W. C. Elder, Burlington, N. C.: 50 dozen anklets.
 - Sands & Company, Greensboro, N. C.: 2 cases raisins, 1 box oranges, and 4 boxes candy.
 - Mrs. R. H. Riedel, Holland, Va.: box clothing.
 - Wadley Missionary Society, Wadley, Ala.: dresses, bath cloths, toothpaste, tooth brushes, towels and soap.
 - Woman's Missionary Society, Greensboro Palm Street Church: box clothing and materials.
 - First Congregational-Christian Church, Richmond, Va.: box Christmas toys.
 - Willing Workers and Men's Bible Class, Franklin Congregational-Christian Church: box Christmas gifts and 1 bag peanuts.
 - D. J. Howard, Jr.: 50 pounds candy.
 - The Philathea Class, Ramseur Congregational-Christian Sunday School: 19 pairs anklets.
 - Mrs. J. L. Byrd, Suffolk, Va.: box clothing.
 - Berea Church, Hickory, Va.: box Christmas gifts.
 - First Congregational-Christian Church, Mason City, Iowa: 2 boxes Christmas gifts and clothing.
 - Winchester Church: box Christmas gifts.
 - Mrs. E. W. Pritchette, Altamahaw, N. C.: 1 cake.
 - Mr. Allan Gant, Burlington, N. C.: 2 bushels apples, 3 bushels oranges and 4 boxes candy.
 - Sanford Congregational-Christian Church: white gifts and Christmas presents.
 - First Congregational-Christian Church, Norfolk: box Christmas gifts.
 - Mrs. W. K. Holt, Burlington, N. C.: 1 suit, 1 pair pants and 1 sheepskin coat.
- REPORT FOR DECEMBER 21 & 28, 1939.**
- Amount brought forward \$15,232.57
- Sunday School Monthly Offerings.**
- Eastern N. C. Conference:
- Amelia\$ 1.00
 - Hayes Chapel 2.00
 - Fuller's Chapel 10.57
 - Mt. Herman 4.00
 - \$ 17.57
- N. C. & Va. Conference:
- Mt. Zion\$ 1.76
 - Apples Chapel 3.82
 - Elon College Community Bible Class 3.18
 - Bethlehem 4.30
 - 13.06
- Valley Va. Central Conference:
- Mayland\$ 1.00
 - Timber Ridge 1.36
 - Antioch 3.97
 - Leakesville 2.55
 - Newport 2.75
 - Concord 1.27
 - Winchester 7.44
 - Woods Chapel65
 - 20.99
- Eastern Va. Conference:
- Suffolk\$ 25.00
 - So. Norfolk 5.00
 - Mt. Carmel 5.74
 - Eure 1.50
 - First, Portsmouth 10.27
 - Holy Neck 5.20
 - Waverly 2.25
 - 54.96

- Western N. C. Conference:
- Smithwood\$ 3.63
 - Pleasant Ridge 4.43
 - Pleasant Grove 3.39
 - Biscoe 1.36
 - Mt. Pleasant 4.22
 - Hanks Chapel 5.34
 - Big Oak 4.00
 - Randleman 2.67
 - Antioch (R) 1.00
 - 30.04

Special Offerings.

- Mr. May\$ 3.00
- Missionary Society, United Church of Chapel Hill, for Christmas candies . 5.00
- Mr. Godwin 15.00
- Mr. Godwin 15.00
- Mrs. Dalton 6.25
- Mr. May 3.00
- First Congregational Church, Mason City, Ia. 2.00
- Mrs. Hamilton 36.00
- Mrs. Dalton 6.25
- M. B. Smith, Guardian .. 75.00
- Interest 62.50
- Mr. May 3.00
- 232.00

Thanksgiving Offerings.

- Eastern N. C. Conference:
- Auburn\$ 9.17
 - Mt. Gilead 5.17
 - Marthas Chapel 6.80
 - Mt. Auburn 70.00
 - Sanford 42.02
 - Pleasant Union 14.10
 - Beulah 4.00
 - Piney Plains 16.00
 - Wentworth 30.00
 - Liberty, Vance 77.56
 - Ebenezer 3.00
 - Wake Chapel:
 - Church & Sunday School 48.26
 - Mr. & Mrs. R. G. Powell 10.00
 - W. J. Ballentine 50.00
 - 386.08

- N. C. & Va. Conference:
- Pleasant Grove, Young People's Society\$ 2.50
 - Haw River 30.91
 - Happy Home 16.15
 - Apples Chapel:
 - Church 9.00
 - Sunday School 22.75
 - Pilgrim Fellowship ... 4.00
 - Elon College:
 - Church 34.00
 - H. E. Whitesell 5.00
 - J. W. Matlock 10.00
 - Bible Class 25.00
 - Eunice Long 1.00
 - J. W. Patton 1.00
 - Salem Chapel 6.50
 - Lynchburg 22.31
 - Winston-Salem 24.00
 - Carolina 4.00
 - Greensboro, First 55.28
 - Mt. Zion 14.00
 - Lebanon, additional ... 1.00
 - Union (Va.), additional . 18.70
 - Union Ridge Women's Missionary Society 4.00
 - Burlington, Cash 1,026.00
 - Sunday School 272.91
 - Singing Class 15.40
 - Roger Gant 5.00
 - Pledges 885.00
 - Church 12.25
 - Rotary Club: Cash ... 72.50
 - Pledge 10.00
 - Erwin A. Holt 100.00
 - Alamance Laundry ... 100.00
 - Albemarle 29.65
 - Bethlehem, Eveready Class 1.00
 - Greensboro, First, O'Kelly Bible Class 50.00

(Continued on page 14.)



THEY CAME.

The Christmas spirit increases in intensity and extensiveness. This writer was amazed and gratified, as no doubt readers of THE CHRISTIAN SUN family were, to receive Christmas cards and greetings from so many directions indicating how this marvelous anniversary of the birth of Lord is observed. In looking over these glad greetings and beautiful cards he finds one from far away Turkey (a missionary friend and acquaintance in that now stricken land); another from friends in Puerto Rico; and then from acquaintances and friends here in the states: New Mexico, Arizona, Ohio, Pennsylvania, Louisiana, New York, New Jersey, Virginia, North Carolina, Alabama, Georgia, Florida, and others. We are not taking it for granted that our friends are scattered about any more than those of other CHRISTIAN SUN readers and we simply desire to call attention to the fact of how the birth of the Christ Child prevails and affects the minds and hearts of peoples generally. Someone inquired of the writer if during the Christmas Season he had received a card commemorating the life, deeds, or death of Alexander the Great, or Napoleon, or any other great warrior. Our reply, of course, was in the negative for at the Christmas season we seek to honor and celebrate the birth of Him who has had the greatest influence on history of any person that ever visited this earth. I repeat what this column of THE CHRISTIAN SUN has said before as emanating from a historian, namely, that the Child Jesus, born in a manger, has had more influence in the world than all the armies and all the navies of all the nations have ever had. So as we greet 1940, the New Year, with more than half the world at war, we may safely trust Him who will yet bring peace on earth and good will among peoples and nations. May we each of us do our best to help bring about this glorious consummation.

J. O. ATKINSON.

P. S.—We regret that because of the illness of our office secretary, Mrs. Parker, our report for money received

for Missions and for Ministerial Relief the past week is delayed until next week.

J. O. A.

FIRST QUARTERLY REPORT.

The following is the first Quarterly Report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference from October 1, 1939 to December 30, 1939, inclusive:

Women's Societies.

Albemarle Congregational Church	\$ 8.00
Belew Creek	3.50
Biscoe	3.00
Burlington	223.96
Chapel Hill	3.75
Church of Wide Fellowship	22.70
Concord	5.90
Durham	49.40
Elon College	61.87
Ether	3.65
Flint Hill	2.00
Fuller's Chapel	1.75
Hank's Chapel	32.30
Happy Home	23.70
Haw River	8.75
Hebron	3.00
Henderson	18.76
Hines' Chapel	8.50
Ingram, Va.	11.25
Liberty (Vance)	14.00
Lynchburg, Va.	10.35
Monticello	10.65
Mt. Auburn	10.65
New Lebanon	8.00
Oak Level (New)	1.30
Palm Street, Greensboro	12.50
Parks Cross Road	8.15
Pleasant Hill	7.00
Pleasant Ridge (Guilford)	5.00
Pope's Chapel (New)	1.70
Raleigh United	7.26
Ramseur	5.95
Randleman	5.00
Sanford	16.00
Shallow Well	14.00
Turner's Chapel	7.14
Union, N. C.	17.50
Union, Va.	12.48
Wake Chapel	27.50
Winston-Salem	8.20
	\$ 706.07

Young People's Societies.

Burlington	\$ 1.50
Durham	17.86
Elon College	5.95
Hebron	2.75
Parks Cross Roads	4.09
Ramseur	1.71
	33.86

Willing Workers.

Durham	\$ 7.65
Elon College	2.72
	10.37

Willing Workers (Juniors).

Durham	4.65
--------	------

Cradle Roll.

Durham	\$ 4.65
Happy Home	.90
	5.55
Miscellaneous.	
N. C. Conference Offering	\$ 32.43
From Mrs. S. C. Harrell, for Literature Packets	71.50
	103.93
Total	\$ 864.43

Disbursements.

Expense of Miss Seabury, N. C. Woman's Conference	\$ 15.00
Expense of Board Meeting, Transportation and Luncheon	12.81
Express Charges on Literature	1.46
A. D. Pate & Co., Letterheads & Mimeo Sheets	5.00
American Board, Envelope Series	4.00
American Board, Postage on Packets for Individuals	2.42
Mrs. H. S. Hardecastle, Literature Packets	71.50
Mrs. W. E. Wisseman, Postage	3.00
Mrs. H. S. Hardecastle, Treasurer of Woman's Mission Board of the Southern Convention	749.24
	\$ 864.43

Respectfully submitted,

SUSIE D. ALLEN, Treasurer.

Raleigh, N. C.

OUR MISSIONARY PRAYER LIST.

You are invited to join with people around the world in prayer for our missionaries and their work.

JANUARY.

East Africa Mission (Chikore and Mt. Silinda).

1. Monday—Chikore Station (Chi-ko'ra)—Founded in 1895.
2. Tuesday—Rev. and Mrs. John P. Dysart—Supervising of schools and churches—Chikore.
3. Wednesday—Gertrude H. Merrill—Nurse, Chikore.
4. Thursday—Louise F. Torrence—Teacher, Chikore.
5. Friday—Rev. and Mrs. Frank T. Meacham—Educational and general work—Mt. Silinda.
6. Saturday—Mr. and Mrs. Arthur J. Orner—General work, Chikore.
7. Sunday—Ivy E. Craig—Teacher, Mt. Silinda Institute.
8. Monday—Mt. Silinda Institute—Founded in 1918—430 students.
9. Tuesday—Medical Work of Mission—Chikore Dispensary, founded in 1904, 2,755 patients annually; Willis F. Pierce Memorial Hospital, founded in 1922, 5,800 patients annually.
10. Wednesday—Theresa R. Buck—Nurse, Mt. Silinda—graduate of Rollins College, Winter Park, Fla.
11. Thursday—Minnie A. Tontz—Nurse, Chikore 1924-36, Mt. Silinda 1936.
12. Friday—Mr. and Mrs. Samuel J. Curtis—Principal, Mt. Silinda Institute.
13. Saturday—Mrs. Richard C. Hack—Teacher, Mt. Silinda Institute.
14. Sunday—Rev. and Mrs. John S. March—In charge of Training School, Mt. Silinda Institute.
15. Monday—Evelyn M. Lyman—Teacher, Mt. Silinda Institute.

The Suffolk Christian Church

A LETTER TO THE EDITOR.

Enclosed please find check for \$8.00 for four additional copies of THE CHRISTIAN SUN each week to me. I shall use them in my pastoral calling and on my Church Reading Table. Incidentally, they will be used also to help increase our church's subscription list by adding other new subscribers. About one hundred and fifty families in our church get THE CHRISTIAN SUN but I want every family to read it. To that end I shall also send bits of news to help make it interesting, more interesting I should say, to them.

I believe in the worthwhileness of THE CHRISTIAN SUN, and believe that a church whose members read it will be a better church both at home, and also in Conference and Convention. Suffolk Church throughout its entire history has been a CHRISTIAN SUN Church. By that I mean a church which saw, read, and was interested in, THE CHRISTIAN SUN. It has had its part in making a good history here and elsewhere. How I wish every member of the Eastern Virginia Conference (I write as Conference secretary) read THE CHRISTIAN SUN! And how I wish every home in the Southern Convention received and read it! Larger congregations make larger sermons, greater heights of worship, and so also would be a larger reading list make THE CHRISTIAN SUN a better church paper. Reading counts, and it should be made to count for Christ.

Most sincerely yours,

JOHN G. TRUITT.

CHRISTMAS GREETINGS.

Last Christmas we were unable to prepare this Bulletin for you. You recall we were both in the hospital, and Mrs. Truitt desperately ill. Ann and John prayed that God would give them the health of their father and mother. And so you prayed. Just to remember now how God answered that prayer makes a very joyous Christmas indeed.

Since last Christmas we have both lost our father. Hence we both know how to suffer the broken band in the family circle, and to share with many of you your own deep losses. Even in your losses, we, too, have warm and sincere friends. We are all bound together in the bond of friendship and care. When one suffers all suffer, when one rejoices all rejoice.

We help bear one another's burdens, ah! and so fulfill the law of Christ! That is Christmas! Yes, it is the Christ that gives us hearts full

of affection and love one for another. It is His Birthday—the Birthday of the King of Love—that we celebrate. It is because He came there is so much kindness and friendship and love.

He gave us our faith, our Christian families, and our homes; He gave us our Church, our community, and our country. We should thank Him daily and especially rejoice in Him today.

May we not resolve to go with Him through the New Year, to be His in thought, and plan, and work, in eternal gratitude to Him? Let us study to show ourselves faithful during the coming New Year that His Light may shine in our hearts. And may God bless you everyone!

YOUR PASTOR AND HIS FAMILY.

A CHRISTMAS BREAKFAST.

The Junior Department of the Suffolk Christian Church School came in for one of the happiest experiences in

A CHRISTMAS VERSE.

The Light of the World in a manger lay,
On Christmas morning far, far away;
And all who looked beheld the Light
That came to the manger that Christmas night.

And all who live that same Light may see,
If they come to Him in humility;
And on their faces that Light will glow,
If in their hearts God's love they know!

—John Galloway Truitt.

their church life. For several days the faculty of the well-organized department had been decorating and planning for the special Christmas Sunday service. The spacious hall of the Christian Church was a fairyland of pine and poinsettia, separated across the middle of the hall with a thickly set row of pine trees. On the one side were tables beautifully decorated with seating capacity of ninety. Each of the four tables was tastefully decorated in the Christmas mode, each with differing centerpieces, and other individuality in decoration, and yet a harmony of scheme was followed. It was very pretty, so beautiful that the boys and girls moving into their places were quiet and reverent, yet bright and happy in their manner. Some eighty boys and girls enjoyed the occasion, and with a few invited guests and the department faculty, made up the party.

The breakfast was quite real although served in such a fairyland of fragrance and beauty. Cereal with fruit and cream and sugar, cocoa, bacon and eggs, butter, hot biscuits, coffee, cakes and jelly made up a de-

lightful breakfast. Mrs. W. V. Leathers, superintendent of the department, acted as the presiding officer and in a manner most fitting introduced the guests, and thanked everybody for their one hundred per cent cooperation. Mr. W. S. Beamon, general superintendent complimented the boys and girls on their good graces, and praised the leaders of the department for their excellent work. The pastor of the church thanked the department officials on behalf of the guests for the invitation to be present.

Following the breakfast the entire department moved into the other half of the Fellowship Hall, where a chapel-like arrangement of chairs, furniture, and altar made a beautiful and worshipful setting for the eight classes of boys and girls, and their teachers. There a most impressive "White Gifts" service of worship was followed. Appropriate songs, prayers, scripture readings, wherein the children themselves had their parts, made up the first section of the program. At the altar Virginia McClenney, dressed in an angel costume, stood near a beautiful picture of the Madonna and Child, while each one present came with gift in hand and kneeling reverently presented the gift. It was a most impressive moment and one long to be remembered by each one present, and especially by the boys and girls.

Throughout the entire service one could but remember the appropriate prayer of thanks at the breakfast table made by Harvey Rawls, youngest son of the late beloved Dr. J. E. Rawls, and Mrs. Rawls, as he said, "And make us more and more like Thy Son Jesus, for in His name we ask it. Amen."

J. G. TRUITT, *Pastor.*

THE AMERICAN BOARD YEAR BOOK—1940.

Each year the American Board of Commissioners for Foreign Missions—which is the foreign mission board for our denomination—publishes a *Year Book*. The 1940 *Year Book* is very much worth the 35c (three copies for \$1.00) it costs. It contains a variety of material concerning our mission work—the officers, the history of each station we have, the organization and financing of the American Board, brief biographies of each of the missionaries on the field now, and tables showing just what kind of work is being done in each station. It also contains a prayer list for each day in the year. THE CHRISTIAN SUN will contain the weekly prayer list during the coming year, as given in the *Year Book*.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

"CHECK UP" ON YOURSELF.

At this season, the beginning of a New Year, we often feel the need of "checking up" on ourselves, to see wherein we have succeeded and wherein we have failed in meeting the standard set before us. After we have studied ourselves in this manner we will be better able to plan those things we need to do to improve ourselves during 1940.

Before we can "check up" we must have some standard to use, some measure by which to judge ourselves. For Christians, Jesus is that perfect example and His life is our measuring rod. It would do each of us good to read again the "Beautitudes" found in the first part of the Sermon on the Mount in the fifth chapter of the Gospel of St. Matthew. Use these few verses as a goal during the coming year, sincerely strive to attain your goal, and you will truly be "blessed."

"CHECK UP" ON YOUR MEETINGS.

Besides "checking up" on ourselves at this time of the year, it is a good thing to "check up" on the type of meetings we are having. So often we get in a rut, doing the same old things in the same old way, and do not realize that all of our programs are much alike. Or we may find that interest is lagging in our young people's meetings and not be able to find just what is the matter. It is surprising to find that it may be a purely physical discomfort which causes interest to drag—perhaps we do not have enough fresh air in the room, or perhaps it is a strain for the members to see the speaker (have you ever been in a church where there was a window directly behind the speaker, where an electric light bulb hurt your eyes, or where the stovepipe obstructed your view?). This is just one phase of the "check up" we need to make. Conduct such a survey in order to improve your meetings and to be helpful, and not to hurt any individual's feelings or to be unduly critical of anyone. The following test may be helpful to you in making such a study. In the original test, it was suggested that twelve and one-half points be the perfect score for each

question, and that you score your meetings on that basis and see how your group would rate.

WAS IT A GOOD MEETING?

1. Did people know about it? What it advertised by (a) announcement in year book, (b) newspaper notices, (c) card notices and church bulletin, (d) telephone calls, (e) personal solicitation?
2. Was it conducted with precision? Did the chairman start the meeting on time and keep the program moving? Was it closed when members still desired more?
3. Was the business kept to a minimum and handled efficiently?

A NEW START.

I will start anew this morning
With a higher, fairer creed;
I will cease to stand complaining
Of my ruthless neighbor's greed;
I will cease to sit repining
While my duty's call is clear;
I will waste no moment whining,
And my heart shall know no fear.

I will look sometimes about me
For the things that merit praise;
I will search for hidden beauties
That elude the grumbler's gaze.
I will try to find contentment
In the paths that I must tread;
I will cease to have resentment
When another moves ahead.

I will not be swayed by envy
When my rival's strength is shown;
I will not deny his merit,
But I'll strive to prove my own;
I will try to see the beauty
Spread before me, rain or shine;
I will cease to preach your duty,
And be more concerned with mine.

—Author Unknown.

4. Did all do their part? Did the program committee have a complete program planned? Did all of the talent appear as scheduled.
5. Did everyone have a good time? Was the program varied and interesting? Was there opportunity for fellowship? Did new people feel at home?
6. Did each have a chance to learn something? Was there an educational feature? Did the members receive helpful information? Were they challenged to think?
7. Was there a well conducted devotional service at the beginning or close of the meeting?
8. Was the room well arranged? Attractive? Well ventilated? Speaker in a good position? Hymn books and other materials ready? If discussion was used, could people see each other?

WHAT IT MEANS TO TRUST IN CHRIST FOR STRENGTH.

CHRISTIAN ENDEAVOR TOPIC
FOR JANUARY 7, 1940.

SCRIPTURE: Psalm 2:12;
II Timothy 2:1-7.

We begin the New Year with a series of five topics dealing with the Christian Endeavor pledge. It is important that Endeavorers understand and appreciate the implications of the pledge. Make the most of each of the series by having before the society a wall chart of the pledge.

Write for material for use in the celebration of Christian Endeavor Day, February 4, to International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass. Each society should participate in the new Christian Endeavor Program, "Christ Calls!" (a folder outlining this program is free).

Discuss and undertake some project during the year. The *Christian Endeavor World* suggests a number of projects. One of the most worthwhile activities would be a survey of the community. Discover those who are unchurched and enlist them in Sunday school and church activities.

Suggested Hymns—

"Come, Thou Almighty King."
"Lead On, O King Eternal."

WHAT IT MEANS TO STRIVE TO DO HIS WILL.

CHRISTIAN ENDEAVOR TOPIC
FOR JANUARY 14, 1940.

SCRIPTURE: Galatians 6:6-10.

Daily Readings—

Monday—Christ's Obedience Foretold—
Psalm 40: 6-10.
Tuesday—Christ's Obedience Fulfilled—
Luke 22: 39-43.
Wednesday—Cost of Doing His Will—
Acts 5: 40-42.
Thursday—His Will Through Prayer—
John 14: 13-15.
Friday—Requirement of Discipleship—
Matthew 16: 22-26.
Saturday—A Benediction—Hebrews 13: 20, 21.

This is the second of the series dealing with the Christian Endeavor pledge: "I will strive to do whatever He would have me do," is a phrase which should bring Endeavorers face to face with all means of discovering God's will and doing it.

There are two divisions of the discussion: First—How can we know God's will? Use a blackboard and jot down the ideas of the group. The following are suggestive:

1. The Bible suggests the nature of God's will. We discover His will for mankind, His will concerning moral

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CHRISTIAN'S CONFESSION OF FAITH.

LESSON I—JANUARY 7, 1940.

SCRIPTURE: Matthew 16:13-28.

GOLDEN TEXT: "Thou art the Christ, the Son of the living God."—Matthew 16:16.

The Son of Man.

It is significant that Jesus used the term, "son of man" more than the words, "son of God." Jesus was the Word made flesh. He revealed in human form the character, and spirit, and purpose of the invisible and eternal God. He was made in the likeness of man. He lived our life. He was subject to its limitations. And in it he achieved his perfect character. Because of all this, Jesus is able to enter sympathetically into all of our experiences and to give us practical help in all of our problems.

What Think Ye of Christ?

Turning to his disciples, Jesus said, "Who do men say that the son of man is?" Jesus was interested, of course, in knowing what impression he was making upon the masses of the people. He wanted the disciples to tell him to what extent people in general had come to understand his Messiahship. He wanted their reaction to his impression upon the masses at large. Their reply is interesting. They said that the people thought that he was John the Baptist, Elijah, Jeremiah, or one of the prophets. They saw in him something of the spiritual fervor and the spiritual insight which was characteristic of the great prophets of an earlier day. Their answer paid tribute also to the many sided character of Jesus, for these prophets were not alike in their temperaments or in their methods.

But Jesus was concerned with something more than what folks in general thought of him. He wanted the personal opinion and the personal response of the members of that inner band. Turning to them he said, "But who say ye that I am?" Here is perhaps life's supreme question. What do I think of Christ? What does he mean to me? What is my personal relationship with him? It is very interesting to know what others think about Jesus Christ, but that is not the most important thing. It must become a personal matter—every man must give his own answer—every man must place Jesus

somewhere in the philosophy of his thinking.

The Son of God.

"Thou art the Christ, the Son of the living God,"—thus spoke Peter, the spokesman for all the other disciples. And he spoke also for the great group of Christendom through all the centuries. Men have come to feel that the son of man was also the Son of God. He is unique. To be sure there are those who deny his Deity and who minimize his Divinity. But for the most part Christians through the centuries have held that Jesus Christ was the Son of God. Those denominations or branches of the Church which have held anything less than Jesus as the divine Son of God have not been characterized by evangelical spirit, by spiritual power, or by missionary impulse.

"For flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Thus spoke Jesus to Simon Peter when he made the great confession. Recognition of Jesus as the Son of God does not come merely as the result of intellectual processes; it comes through the revelation of the spirit of God making this fact known in the hearts of men.

"Simon . . . Peter."

There is an interesting sidelight at this point which has a great deal of meaning and encouragement for those of us who are struggling along in the Christian way. Jesus used both names by which Peter was known in commending him on his great confession—Simon, the son of John, and Peter. The first name emphasized the unstable, undependable phase of Simon Peter's character. The word Peter, however, literally translated, means "rock." Here was a parable and a pledge of what this impulsive, impetuous, unstable and untutored fisherman was to become by the help and by the power of the spirit of God. He was to become a rock, dependable, courageous, unmovable. Discipleship is primarily a matter of becoming. We do not reach Heaven by a single bound, nor do we achieve character forthwith. But he who yields himself to the leadership of Jesus will find that Christ is able to make him to become what he would aspire to be.

His Church.

This is one of the two places in the New Testament in which the word

"church" is used by Jesus. Its root meaning is "the called out." Jesus said some interesting things about the church in these few words. First of all, he says that he will build his church. It is his. He has purchased it with his own blood. It is a divine institution. Its growth and development is an expression of the inner working of his spirit within its life. It is the only institution or organization which he established while on earth, and although he did not organize it in a formal way, and although he undoubtedly did not have in mind some of the forms of the Church which exist today, the record does state specifically that Jesus did think of himself as the founder and the builder of the Church.

In the second place, Jesus says that he is going to build his Church out of ordinary men and women, folks of all kinds. The disciples themselves were an evidence of this fact. They were not saints; they wore no halos around their heads; they were distinctly human, and they had some very real limitations. But they were the best material that Jesus could get, and they had the qualifications for church membership. They believed in him, they committed themselves to him, they gave themselves in obedience to him, and out of such folks as this Jesus then, and now, is building his Church.

In the third place, Jesus said that the foundation of his Church is to be a recognition of and a confession of his Divine Leadership. To be sure Catholics say that the Church is built upon Peter, making him the first Pope of the Church. But Protestants choose rather to interpret Jesus' words as referring not to Simon Peter himself, but to the confession that Simon Peter made. It is on people who having been shown by the spirit of God that Jesus is the Christ, the Son of the Living God, and who have yielded themselves to his lordship that Jesus will build his Church.

And, finally, Jesus states that the forces of the unseen world shall not prevail against his Church. The phrase, "The gates of Hades," or "The gates of Hell," means the unseen or the spiritual world. Even death itself can not prevail against the Church of the Living God. The future belongs to him and to his Church.

The Shadow of the Cross.

"From that time began Jesus to show unto his disciples that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and the

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

*"HAPPY NEW YEAR TO YOU."**"Remember from whence thou art fallen and repent."*—Rev. 2:5.*"Bear ye one another's burdens."*
—Gal. 6:2.

The old year is a book which, though having much that is sad and much of which is to be ashamed, we are not quite willing to close it. All through its pages are thickly strewn markings of love and happy experiences. Here and there are tear-stained pages and notes of restless nights. But joys and laughter sparkle through the shades and we rejoice as it closes itself, and we hand it to God.

But we do not hand this book of the past back to God without looking forward. As we leave it, we forget the unseemingly and unhappy things about it and dare to go forth with a true purpose in all the unknown tasks of the new, pledging ourselves to help others in their tasks and burdens, to add our gifts of good cheer along the way, to love and to cherish all, and do all the good we can. We believe this is to have and to give a Happy New Year.

This is our prayer. *Amen.*

TUESDAY.

*"THE MESSAGE OF THE NEW YEAR."**"One thing I know."*—Jno. 9:25.*"One thing have I desired of the Lord."*—Psalm 27:4.*"This one thing I do, forgetting the things which are behind, and reaching forth unto the things which are before."*—Phil. 3:13.*"One thing is needful."*—Luke 10:42.

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused: He answered, soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And the question into silence died,

The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"

And once again the answer sweetly fell,
"Yes! This thing, all other things above,
God's will to love."

—Author Unknown.

Prayer—Our Father, we earnestly desire to begin the New Year right, and we pray for strength to keep it right. Be Thou our strength midst all temptations. Hold Thou our hands, and at the end when we look back may it be "well done" and in the name and the glory of our Lord Jesus Christ. *Amen.*

WEDNESDAY.

*"A CALL TO THE CHURCH."**"And when they . . . had gathered the church together, they rehearsed all that God had done for them."*—Acts 14:27.

Our text is the record of an instance of supreme confidence and trust in God's over-ruling (for good) all the displeasing things of the past, and an utmost resignation of self to Him in the future. These apostles were divinely touched with the Spirit of God and His Word. To them the future was a door of faith flung wide open, through which they and all the nations of the earth might pass to the glory of the Kingdom. Would that the church could get together with this vision in these days of Godlessness and turmoil.

Prayer—O God, give us vision that our forefathers had as we come to the close of the old year and enter upon the new one of opportunity. And give us the vision of Thine ever increasing purpose of grace. Through Jesus Christ our Lord. *Amen.*

THURSDAY.

*"THE GREATER SATISFACTION."**"The whole earth is full of His glory."*—Isa. 6:3.*"Come ye yourselves apart."*—Mark 6:31.

It is hard for one who lives wholly within walls, surrounded by artificialities, to avoid becoming materialistic and satisfied with nothing less than money, and the things that money can buy. But there is a lesser circumstance which is greater.

The other day we visited one of the happiest families on earth—a family of husband, wife, and two children. They lived in a grass hut, their dining room was the great open, their riches were the trees and the fields beneath the open sky, where the daily sunset is an ever-recurring expression of God's sense of beauty, and where their whole thought was in the simple terms of life, their needs few and their satisfaction greater.

They worked by moods, they worshipped nature and the God of Nature, and they had no anxieties or worries. They spoke good English and conversed well, they said "If money comes our way, well and good; if it does not we get on just the same. We are happy."

To be frank, we doubt that we would like living that way, and yet these people had their every want, and we rather felt ashamed of ourselves that our needs are so great and once having them supplied, we find that they give so little satisfaction.

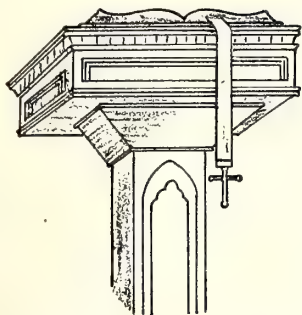
Prayer—Our Father, fill our lives and our souls with more of Thy nature and Thyself, and in Thee may we find escape from the harrassments of our man-made environments. As we come to each day, may we go out to get in with Thee. *Amen.*

FRIDAY.

"THE DAYS OF OUR YEARS."

(Psalm 90:10.)

Here we are, now, well within our New Year—a year, like all the others, made up of days. These days flow like a river on whose waters we pad
(Continued on next page.)



WHAT IS THE CHURCH FOR

By A. LANSON GRANGER, JR.

[Sermon preached at the Organizational Service of the Congregational-Christian Church at Asheboro, North Carolina.]

This sermon this morning has its beginning, logically at least, in a parable of life which I saw from a train window in a little mid-western town two summers ago. From its appearances, it was evidently an average community that I was looking upon; but all around there were marks of moral depletion which one's eye could not miss. The outskirts of the town, with its wretchedly shabby and dirty hovels, cried out of poverty and misery. And in the brief view one could see also the protracted Main Street, with its two leading "institutions," the saloon and the community theatre. One was apparently doing a good business, dispensing of its wares; the other was as certainly making its appeal with its huge shouting advertisements of "Bank Night." But this was not all! There in the midst of this motley of town "evils," almost besieged by them, as it were, was the church! A delicate white frame building. Here, truly was a symbol. But this was what caught the eye and pulled upon the imagination: High in the belfry one could see workmen busy at a job; and you could not miss it! They were repairing the bell. Now, that simply but clearly is a parable of the church. Set in the midst of a world confused with evil, with which it also is beset, the church is confronted with the task of clarifying its message, of repairing its tone, so that that which is truly itself, its eternal note, may be distinctly declared.

No one needs to be told that these are hard days upon which the church has fallen, in which the task of performing its true function in society is imperative. At the turn of the century Marcus Dodds wrote prophetically: "I do not envy those who have to fight the battle of Christianity in the twentieth century. Yes, perhaps I do, but it will be a stiff fight." Dodds was a seer whose insights were evidently keener than he knew. For,

in the opinion of one of the most intelligent Christians in the world today, Nicholas Berdyaev, now in exile in France, "the sickness from which the world is suffering is connected not only with its lapse from Christianity, but with a disease in Christianity itself." That, to be sure, may sound like an exaggeratedly pessimistic picture. It may be a chastening challenge to our conscience. But, albeit, the task of defining its function and performing it in the world has never been an easy one for the church. That task may be as difficult today as it was for the early church, and essentially it is the same, but look at the contrast! Under the disturbing compulsion of one who had said "I am not of this world" and who had assured them "You have not chosen me, but I have chosen you," those early Christian went out into the world. It was not the charm of that One which held them together and fired them. Indeed, it was more than that! It was not a genial sense of companionship which they themselves had created! It was something more. It was His claim, His hold upon them, and yet not His, but God's. And whatever else they knew, they recognized that they were a community which was set against the world. Touched by a madness which would not let them be, their contemporaries described them as those who turned the world upside down.

In contrast, our modern expressions of Christianity seem a calm and tame affair. Whatever else church membership signifies for us, few accept it as anything as revolutionary as that first church understood it. Indeed, the faint line between those who are in the church and those who are not is often hardly discernible. The truth is, as the Oxford Conference put it: "The church is infected with the very ills which it proposes to condemn." And the consequence all too frequently has been a sterile kind of religion of which Josephine Johnson's description in her novel *Jordanstown* is apt: "The religion of Jordanstown was neither corrupt with death and superstition, nor a direct fountain force toward life. . . . The church's religion lay about the town like a gentle fog, consoling and indifferent." If the church has lost its power it is not because our Christ lacks authority to speak to our age, but because our hands have been unclean and our voice faint. In truth, we have become like the world in trying to adjust to it. And we have too often forgotten the needful thing in a changing world—that of adjusting of the Eternal God. We have ad-

again sunk below the level of its high dignity. It has become colored too justed to a greedy capitalism, whose selfish individualism we have identified with the personalism of the gospel and the freedom of the human soul. We have adjusted to the imperialistic self-interest programs of kings and democracies, and we have tried to disguise it as charity and good will. We have given religious sanction to a war, and some will possibly do it again, by calling it a holy crusade. The church stands convicted, knowing that the condemnation is just; and if we are honest, knowing that it stands in need of the same forgiveness and redemption which it preaches. Until in quietness and penitence the church turns aside to see the cross which it itself has helped to fashion, and there in consecration is willing to lose itself, with all that that may mean, the church, too, will not be able to speak that redeeming word or be true to Him who is its Head.

Now, there is no doubt that all of this is true. By its falsity and compromise the church has again and
(Continued on page 14.)

FAMILY ALTAR.

(Continued from preceding page.)

dle our little boat of life. Perhaps it is better to say it runs like a good road on which we are journeying, and each year is a mile-post marking the distance we have gone. To each of us it is another birthday. To humanity it is a New Year.

Prayer—And so, our Father, we call upon Thee for success. *Amen.*

SATURDAY.

"OUR NEW YEAR PRAYER."

Our Father, God of all that man calls time,
One gift I'd ask of Thee throughout this year;

Thy quiet strength, O God, let that be mine,
Such strength as comes when I can feel Thee near.

I would serve man when comes the hour of need,
Such service as is measured calm and strong,
But first and ever, Father, I would heed,
The source from which such quiet help is born.

Thy quiet strength, dwell in this house of mine,
Still fretted nerves and heart of anxious fear.

I would think deeply . . . make my values Thine.

Oh, grant Thy quiet strength throughout the year.—*Amen.*

—Mary Wentworth King.

SUNDAY.

NOTE: We regret that space forbids comment here. Go to church and worship God.

THE ORPHANAGE.
(Continued from page 7.)

R. H. Coble for Sunday School	1.70	
Reidsville, additional	15.00	
Lebanon	20.00	
Albemarle, additional David Crump	1.00	
Long's Chapel: Sunday School	3.24	
Church	3.91	
Durham	126.92	
Lebanon, Mr. & Mrs. Alvin Scott	5.00	
New Hope	13.65	2,186.23
Western N. C. Conference:		
Graham	\$ 5.00	
Liberty	20.36	
Ramseur, Sunday School ..	61.00	
Ladies Aid Society ..	10.00	
Seagrove	10.70	
Ether	5.00	
Union Grove	4.60	
Brown's Chapel	2.75	
Biscoe	5.63	
Bennett	4.20	
Miss Lura Kennedy, for Sunday School	18.00	
Randleman	6.00	
Asheboro	12.00	165.24
Eastern Va. Conference:		
Union, Southampton	\$ 5.50	
Liberty Spring	21.00	
Oakland	15.10	
Bethlehem	51.50	
Berea, Norfolk	11.00	
Rosemont	144.05	
Mt. Carmel	30.86	
Burton's Grove	5.00	
Antioch	8.00	
Holland: Sunday School ..	110.00	
Junior Department and Junior Missionary Society for Elizabeth Moore	15.00	
Cypress Chapel	6.60	
Waverly, Victor Bible Class	2.50	
Cypress Chapel	17.10	
Suffolk	214.25	
First, Portsmouth	10.00	
First, Richmond: Regular Thanksgiving	5.45	
Birthday	7.81	
Christian Temple	10.55	
Centerville	110.00	
Dendron: Ladies Aid Society	4.00	
Woman's Missionary Society	2.50	
Christian Temple	39.15	
Shelton, Portsmouth	10.05	859.47
Valley Va. Central Conference:		
Bethel	\$ 9.29	
New Hope	5.25	
Antioch	16.65	
Mt. Olivet (G)	13.50	
Palmyra	1.65	
Linville	42.78	
Dry Run	10.00	
Antioch, additional	10.00	
Mayland	3.75	112.87
Ala. Conference:		
Pisgah	\$ 7.00	
Bethany	1.00	8.00
Thanksgiving Offerings from Individuals.		
Mr. & Mrs. Harold Barney ..	\$ 5.00	
Mr. & Mrs. R. L. Smith ..	10.00	
Mr. & Mrs. B. G. Snow ..	5.00	
Miss Crockett Gordon ..	1.00	
Miss Ayler Goodwin ..	5.00	
Mrs. Andrew Sanders ..	1.00	

L. R. Johnston	5.00	
Mrs. B. F. McDaniel	1.00	
Mr. & Mrs. Jas. L. Mc-Lemore	5.00	
H. V. Simpson	5.00	
Standard Grocery Co. ...	40.00	
Mr. & Mrs. Jas. N. Wil-liamson, Jr.	50.00	
Rev. & Mrs. T. J. Green ..	5.00	
Mrs. Eugenia Wilson	5.00	
Miss Celeste Penny	5.00	
R. O. Strange	5.00	
A Friend	5.00	
Mr. & Mrs. E. C. Smith ..	10.00	
Julius C. Helmer	25.00	
Mr. & Mrs. George W. Hill	10.00	
A. S. Dunn	5.00	
J. T. Rabey	5.00	
Mrs. Sallie E. Holland ..	1.00	
Mrs. J. B. Montgomery ..	1.00	
Mrs. T. E. Lane, in mem-ory of M. W. Hollowell	5.00	
A Friend	1.00	
P. L. Kivett	10.00	231.00
Total for week	\$ 4,317.51	
Grand total	\$19,550.08	

SUN'S PULPIT.

(Continued from page 13.)

much by the world, and as a consequence, it has not been able to lose itself for the world. But however much the church has fallen from its true purpose, it has never quite been able to forget it. God has given it some high meaning, which despite its frequent shabbiness and complacency, the church itself has not lost—a sense of the towering meaning of life and the glory of God which has prevented it completely from coming to terms with the evils of men and society. It has never entirely lost the vitality of the life of God and the radiance of the light of God. The church still stands as a tower of refuge to those in a weary land. And however persons may disagree with the church, and whatever illusions they may have about it, somehow they have never quite been able to put from themselves the fact that the church does stand for something, something which is real and eternal, which towers above their commonplace lives, and yet which pulls upon them to keep the growing edges of their spirits vital.

Even those who are careless about the church and indifferent seem to recognize this. Almost by some instinctive obedience, they go back again and again to feel the touch of the church when life is most meaningful. Parents who long ago put from themselves any concern for the church turn back to it to have the baby christened. And young people, sophisticated and modern, for whom the church has no glamour, return to it and say in its shadow "I take thee" in marriage. And when life has gone its way, it is usually the

spokesman of the church who is sought to speak words of the solemnity of life and death, and to give to wistful hearts some glimmer of hope about a life that is eternal.

Now precisely what the church does in those moments, it attempts forever to do—to keep life human, to bring men to a sense of their creatureliness before the Eternal God, and a sense of their oneness with each other. The church is significant, therefore, because in no other relationship of men's lives is this so clearly done. The other relationships of men's common existence, as a friend of mine has shown, call out the degrading and hateful elements: the nation pulls upon men's fear; industry upon men's greed and selfishness; social clubs upon their pride and snobbery; and even education comes to be looked upon merely as the preparation for making money.

It is here in the church then, above all the other relationships of our lives, that there is called from us those qualities which make life human, vital and real. Here alone can one fully and truly recognize himself as the person he is and the person he can be. Here alone in the company of others like him, waiting in the presence of God, can one rightly see himself in his true perspective. This is so precisely because the church is the community of God, which exists for the purpose of bringing men to see their weak and rusty lives in the light of His radiant goodness.

This the church attempts to do in worship. And this is the sole reason for the church's life. It does not propose to be an institution of perfect individuals, or even of good people. Its primary requisite for membership is not that a man recognize that he is good or that he has achieved some merit. Precisely the opposite; it is based upon the solemn realization that he is a sinner, a creature who stands before God in need of mercy and forgiveness, wholly unable to live except in dependence upon Him. Nor is it the function of the church to attempt to make people good. This idea has been the bane of much of our Protestantism. Consequently, we have believed that merely by manipulating people saved souls would be the result. Such attempts never produce real goodness, but a self-consciousness that easily becomes self-righteousness. But what the church is for, finally, is this: to bring men before the Eternal God in whose presence alone their lives can become good, and through which they may become the instruments of His purpose.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

HARWARD.

On October 2, 1939, God saw fit in His great wisdom to call to his reward our beloved brother, Dr. W. D. Harward. In his passing the Dendron Christian Church and Men's Bible Class has lost a faithful and efficient member.

Therefore, be it resolved:

1. That while we mourn his loss, we weep not as those without hope, and bow in humble submission to the will of Him who doeth all things well.

2. That we emulate his trust in God.

3. That we extend to the bereaved family our sympathy, and that we ever hold his friendship in warm remembrance.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be recorded in the minutes of the church.

Mrs. E. T. ATKINSON,
Mrs. E. M. RICHARDSON,
Mrs. J. R. BISHOP,
Committee.

HAPPY HOME.

(Continued from page 6.)

A service of this kind is not a custom in our church and seemed to give the new officers inspiration and a realization of their duties, as well as offering to the others an opportunity to pledge their confidence and support.

The young people's organization has been sharing in the China Friendship Project of the Southeast Pilgrim Fellowship.

On Thanksgiving Eve the Woman's Missionary Society prepared and served a banquet to about forty-five of the young people and some of their

friends at the local school. Invited guests were: Rev. W. J. Andes and his brother, Mr. Roy Andes, Rev. and Mrs. Duane Vore, Mr. and Mrs. R. J. Hudson, and Mr. Allen Lewis, the school principal.

The program consisted of Thanksgivng hymns and readings and special selections on the piano. Rev. Mr. Vore, a former pastor, was the after-dinner speaker.

The ladies seemed to enjoy giving and preparing the food just as much as the young people enjoyed the banquet. It helped to promote a feeling of good fellowship throughout the group.

REPORTER.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

issues, His will as to how we should treat our fellowmen, His will concerning our thoughts of life after death.

2. We know God's will godly lives.

3. Prayer is a means of knowing God's will.

4. We know God's will through flashes of inspiration and revelations of truth, which are explained as intuition.

5. The teachings of Jesus is the best way by which God makes His will known to men.

Second—How can we do God's will? Again let various persons suggest ways of doing God's will.

1. Our hearts and minds tell us what His will is, but our muscles fail to respond. What is wrong?

2. Life must be cleansed.

3. We need a greater sense of the task and the difficulty of the work to challenge us.

4. We must have a love for God, a love for man, and a love for ideals to do God's will.

5. Our ambitions should inspire us to do God's will.

Close the meeting with a consecration service so that those present may have the privilege of dedicating themselves for Christ's service.

Suggested Hymns—

"Take My Life and Let It Be."

"Just As I Am."

"Are Ye Able?"

S. E. M.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

third day be raised up." He would have them know that God's law of progress is by the way of sacrifice. The Church was not to be established by easy methods. He would prepare them for the tragedy which he knew lay ahead. He would have them understand that the things for which he stood cut directly across the prejudices of the religious leaders of his nation, and that he must pay the last full measure of devotion for the ideals for which he stood. It is significant to note that Jesus not only predicted that he would suffer many things and that he would be killed, but also he predicted that he would rise again on the third day.

The Voice of Satan.

On one occasion Jesus said, "A man's foes shall be they of his own household." Here is an instance in point. Simon Peter took issue with the Master, and said that such a thing should never come to him. But Jesus saw in Simon Peter's well meaning protest a sinister suggestion, or temptation, from Satan himself. It was the temptation to choose the easy way, to step aside from the path of duty, to compromise one's ideals. Thus many a man is turned aside from full discipleship to Jesus, and made to compromise his ideals by those who are nearest and dearest to him. Christian discipleship demands eternal vigilance as the price of spiritual growth and spiritual progress.

The Law of Discipleship.

Jesus said that self denial is the first law of discipleship. This does not mean denying things to one's self but denying one's self. One must surrender his will to the will of Christ if he is to be a true disciple. But the amazing thing is that when one surrenders completely to Christ he finds complete liberty.

ELON COLLEGE

PAST—PRESENT—FUTURE

Eighteen hundred ninety was a significant year for the Christian Church. Elon College was born out of the consciousness of an impending need and was founded in the widening vision of an increasing responsibility of a free church to inquiring minds. To meet this need and to follow this vision, an intelligent and informed leadership was imperative. The vision and hopes of yester years shoot across our pathway today. The spirits of just men made perfect through hopes and sacrifices sit in our congregations and stand in our pulpits. They walk with us and they talk with us as we ponder the present need and the future well being of the institution to which they gave birth and launched so proudly upon its mission of service to the church and to the world through the youth of every age.

Among these spirits of the just, whom do you see? I seem to see Long, Wellons, the Lees, Carlton, Kernodle, Staley, Rawls, and a host of others from all walks of life whom I never knew.

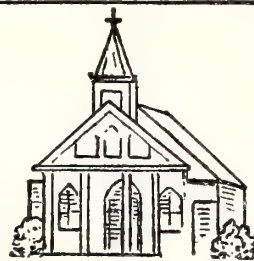
I seem to hear them say, "Match loyalty to loyalty, service to service, sacrifice to sacrifice. Through fifty years of opportunity the church has grown wiser, stronger, and richer. Out of our poverty and riches it was a joy to lay for the church and the future a foundation for progress. Compare your strength, membership, church properties, personal holdings with ours of fifty years ago. Compare our services, gifts, sacrifices and joys with the present needs of our college and your opportunities of today. You will find that matching your strength and abilities with ours, it will seem an easier task to free the college of its debts than was ours to found the college" for the training of our youth and the development of leadership for a church whose name is Christian, whose head is Christ, whose creed is the Bible, and whose mission is to save the world.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only
Head of the Church."

VOL. XCII. RICHMOND, VA., THURSDAY, JANUARY 11, 1940. No. 2.

HOME

We need not power or splendor; wide hall or lordly dome; the good, the true, the tender, these form the wealth of home.—S. J. Hale.

* * *

The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people.—Mrs. Sigourney.

* * *

Every house where love abides and friendship is a guest, is surely home, and home, sweet home; for there the heart can rest.—Henry Van Dyke.

* * *

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element.—Spurgeon.

* * *

Christianity begins at home. We build our character there, and what we become in after years is largely determined by our training and home environment.—Tillman Hobson.

* * *

America's future will be determined by the home and the school. The child becomes largely what it is taught, hence we must watch what we teach it, and how we live before it.—Jane Addams.

* * *

Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good, it lifts men up to their Father in heaven.—Pestalozzi.

* * *

Candidates for the ministry come in largest proportion from ministerial homes, and in great majority from worshipping families. It is also from just such homes that the strongest lay workers in the field of religion are derived.—Herman F. Swartz.

* * *

Six things are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—Hamilton.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

The Piedmont Ministerial Association will meet at Elon College, N. C., on next Monday, January 15, at ten o'clock. All of our ministers in North Carolina are urged to attend.

Rev. and Mrs. Melvin Dollar of Carolina, N. C., enjoyed a trip south after Christmas. They spent a week at the home of Mrs. Dollar's parents in Georgia, and then toured Florida with friends.

Dr. and Mrs. John G. Truitt are spending two weeks in Florida for a much-deserved and needed vacation trip. Their many friends will wish for them a splendid trip, rest, and renewal of strength.

Rev. and Mrs. D. M. Spence and family enjoyed visiting in the home of Mrs. Spence's parents in Nashville, Tenn., during the holidays. They report over three hundred miles of ice and snow-covered roads through the mountains on their return trip.

Our denomination believes in inter-denominational cooperation. Let us prove that by attending, if at all possible, sessions of the Convocation of Churches to be held in the First Presbyterian Church, Greensboro, N. C., on January 16-18. Program will be found in another place in this paper.

Copies of this issue of THE CHRISTIAN SUN are being sent to the leaders of women's societies in our churches in Georgia by Miss Pattie Lee Coghill, in order that they may read the article on "Family Religion and Church Cooperation" by Mrs. C. Lisle Percy of Demorest, Ga., president of the Georgia's women's organization. We hope they will enjoy reading all of THE CHRISTIAN SUN, and would remind them that they may receive it weekly for the sum of two dollars per year.

Rev. and Mrs. W. Millard Stevens of Union Ridge Christian Church spent the week following Christmas visiting relatives and friends in Alabama. This followed a busy Christmas season at their church which included: a pageant by the young people on Sunday night, December 17; a program by the children and Christmas tree for them on the next Friday night; Christmas worship pro-

gram in church on December 24, and carol-singing by the young people at the homes of aged and sick on that afternoon.

We are sorry to report a large number of cases of flu in this section of the country. Among those well-known to CHRISTIAN SUN readers who have been sick recently are: Mrs. W. E. Wisseman, Mary Graham and Rowland Wisseman, Mrs. C. H. Rowland and Miss Margaret Rowland in the parsonage of First Church, Greensboro; Mr. C. D. Johnston, superintendent of the Christian Orphanage at Elon College; Miss Tora Rudd, assistant to the pastor in First Church, Burlington; and Mrs. Mattie Cox Parker, secretary to Dr. J. O. Atkinson in the Mission Office, Elon College. Attendance in our churches has been smaller than usual because of illness. We hope that soon our people will be able to be back at work and worship.

NORFOLK CHURCH TO HOLD BIBLE CONFERENCE.

Recognizing the need of a more intensive study of the Word of Life, the First Congregational-Christian Church of Norfolk, Va., is preparing for a four-day Bible Conference which will be held from January 16-19, 1940. The Rev. H. Framer Smith, Ph.D., Th.D., noted Bible teacher of Philadelphia, will be the speaker.

Dr. Smith will be heard twice each day during the four-day period. The afternoon sessions, beginning at three o'clock, will be devoted to an informal teaching of the Epistle of First John. The evening services, beginning at 7:30, will feature a running exposition of St. Paul's Epistle to the Philippians. Rev. J. Frank Morgan, Rosemont Christian Church, will direct the singing at the evening services.

Dr. Smith will be heard over the Church of Air, Station WTAR on the mornings of January 17-19, from 8:45 to 9:00. He will address assemblies at the Norfolk School of the Bible on January 17 and 19, at 10:00 A. M.

If there ever was a man who possessed the gift of teaching, it is H. Framer Smith. It is amazing how clearly and easily he can bring out the deep things of the Word of God.

JOHN H. KNIGHT,

Pastor.

PROGRAM FOR FOURTH ANNUAL CONVOCATION OF CHURCHES.

FIRST PRESBYTERIAN CHURCH,
GREENSBORO, N. C.,
JANUARY 16-18, 1940.

Tuesday Evening.

- 7:30 Worship Through Music—Guilford College A Cappella Choir.
- 7:55 Welcome—Dr. Charles F. Myers, First Presbyterian Church. Rabbi F. I. Rypins, Temple Emmanuel.
- 8:00 President's Address: "An Open Door and the Unchanging Christ"—Bishop J. Kenneth Pfohl, Moravian Church.
- 8:35 "The Spiritual Heritage of Protestant Christianity"—Dr. J. W. Nixon, Colgate-Rochester Divinity School.

Wednesday Morning.

- 9:30 Worship Meditation—Dr. P. D. Brown, Lutheran Church, Salisbury.
- 10:00 "Adults Are Building a New World"—Rev. H. C. Munro, Director of Adult Work, International Council of Religious Education.
- 10:45 "The Church in a Changing Rural Culture"—Dr. T. A. Tripp, Town and Country Department of Congregational and Christian Churches.
- 11:30 "Churches in Action Through the North Carolina Council of Churches"—Bishop E. A. Penick, Episcopal Church.
- 11:50 "Christianity and the Economic Crisis"—Dr. J. W. Nixon.

Wednesday Afternoon.

- 2:15 Group Institutes:
 1. Worship as a Goal for Teaching Children—Miss Jeanette Perkins, Leader. Children's Editor of Congregational and Christian Churches.
 2. After Amsterdam—Which Way Youth?—Dr. Paul J. Braisted, Leader.
 3. The New Movement of Christian Adult Education—Rev. H. C. Munro, Leader.
 4. The Minister—Planning His Work—Dr. J. W. Nixon, Leader.
 5. The Lord, the People, and the Church—Dr. T. A. Tripp, Leader.
 6. New Trails in Inter-Church Cooperation—Dr. J. Q. Miller, Leader.
 7. Forgotten Men—Our Concern?—Rev. L. A. Watts, Leader.
 8. Christianity, Communism and Fascism—Rev. A. J. Muste, Leader.
 9. The Church Through Music—Prof. W. P. Twaddell, Leader.
- 3:50 Music—Bennett College A Cappella Choir.
- 4:10 "The Church Learns to Cooperate"—Dr. J. Quinter Miller, Field Department, Federal Council of Churches.

Wednesday Evening.

- 7:30 Worship Through Music—Greensboro College Glee Club.
- 8:00 "Students and the World Christian Mission"—Dr. Paul Braisted, General Secretary, Student Volunteer Movement.

Thursday Morning.

- 9:30 Worship Meditation—Dr. P. D. Brown.
- 10:00 "Democracy, Labor and Religion"—Rev. A. J. Muste, Presbyterian Labor Temple, New York City.

(Continued on page 15.)



THE PAST YEAR.

Last year this writer prophesied that decisions would be made during 1939 that would change the currents of history. It was in that year that Europe lost some of its little countries and became a seething battlefield. No one could guess a year ago that conditions would become what they have, but momentous decisions were made during the past year.

In our church some significant things happened. The World Council was called off because of the war in Europe. We continue to spend more on our local churches and less on the world-wide church of Christ. Our college has made significant progress towards paying out of debt and improving its program. Several new pastorates have been started, and many churches now have new pastors. There was an increase in the membership of our churches, and four new churches were organized within the Southern Convention.

There was enough of good in 1939 to give us encouragement and enough of bad to make us willing for the old year to pass away. Like it or not, the old year is gone and we are now embarked on a new year fresh from the hand of God.

NEW YEAR OPPORTUNITIES.

In 1940 world conditions may grow desperately worse or they may become much better. We are inclined to believe the latter will take place. No one seems to like the war situation. Those who do the fighting are not mad at each other. The countries involved have little or nothing to gain so far as the populace can see. Movements are under way to create good will among church people around the world. Many Americans seem to be afraid of the President's move in calling upon Protestant, Jewish, and Catholic leaders to work for international peace, but of this we can be certain: If the religious people of the world really get together and work earnestly, peace will be the result. This is the great opportunity of the church in 1940. Partisan politics and fear of other religious groups should most certainly not deter us from active efforts to end the present war and to make another impossible. The President is right in calling on the people of good-will to make peace a reality. Friendship and understanding among Protestants, Jews, and Catholics will do much towards healing the broken-hearted world. Members of our churches will do well to join in every possible movement looking to friendships, and cooperative efforts among peoples around the world. Perhaps before the year ends the Japanese will be out of China, the Germans can enjoy their neighbors, and Russia will have learned to respect the borders of small nations. Work towards this end is the opportunity that lies before us. Let us not forget that the way to peace is the way of God's will, and that His will is learned by the study of His Word and sincere prayer.

In our Southern Convention churches there is the opportunity to prove our ability to do the things that we should. The Golden Anniversary of Elon College should mean that it is clear from debt. We are plenty wealthy to care for one hundred children in our Orphanage—that is about one child for two churches. At present we are not quite reaching this standard. We can care for all our aged ministers and their families. We are not too impoverished to clear our churches of debt, establish new churches within our midst, and redouble our efforts to build the church and minister to human needs in other countries. This year we have the chance to try again to meet the standards set by our Convention. Only a small number met those standards last year. We will meet them this year if we have the will and wisdom to work together towards that end. If we fail it will not be because of poverty, but because of our failure in those things that come close to the heart of our religion. The needs of our church will test the mettle of our members. The opportunity to serve is listed in the statistical table of the "Christian Annual" in what we call Conference Apportionments.

Many other opportunities come to us with the New Year, but only one more can be listed here. This one is personal. We can make ourselves the persons we ought to be. None of us are as strong, intelligent, or good as we might be. Possibilities yet untried lie all around us. Many need to improve their health. To do so they may be forced to change their habits. Close contact with the Great Physician is important, but do not expect God to give good health to those who will not use judgment enough to come in out of the rain. Intelligence and goodness may be improved by effort. This world needs all of both that we can develop. The Father of Jesus certainly expects us to know more and to be better than we are. That is probably the reason why he has given us another year.

"MY CHURCH."

We do not know all that Jesus meant when he said "my church," but it must have stirred his soul when he looked down the centuries and saw his church triumphing over all evil. That part of his church that is you and me may not be doing so well, but we have the assurance that His Church shall never fail. When you worship with your friends again, sit quietly and listen for the still voice that says, "my church." Try repeating the words "my church" as you think of its Founder, and feel the warmth within your heart. The Master loved the church so much that he gave Himself for it. How well do we love the church, and how much will we give for it this good year? If you love enough, and give enough, you can say, "my church" and it will have meaning.

CONTRIBUTIONS

SUFFOLK LETTER.

For several days workmen have been tearing down one of the older residences on the street near our home. This home was built by carpenters in a time when lumber was carefully selected. Original growth, heart pine was used throughout the building. The framing was large, mortised, and strongly braced. Brick chimneys were erected on the outside, with open fireplaces. The building was well preserved, but it was torn down to be replaced by a large store.

This home was occupied by a prominent family for many years. The young and old have gathered around the fireside in other days. The burdens and pleasures, the joys and sorrows were inter-mingled as in other homes. Old age lingered and dreamed of good old days past and gone forever. Children and grand children added the touches of air castles and glowing visions of the future. The original owners have passed to the spirit land. The children live in other homes. Business must have more space. The old home has been torn down and the lot has been cleared for another building.

Yesterday the workmen cut down a beautiful magnolia tree, about eighteen inches or more in diameter, and dug up the stump, as the last act in clearing this lot for other workmen. That tree was placed there about sixty years ago. It was carefully watched and nurtured through its tender years. Its green leaves have sheltered many birds from wind and rain, sleet and snow. A cooling shade by day and a warm protection during the cold winter nights. But the beautiful tree was cut into small pieces to be burned. The tree has gone the way of all the earth. It was attractive in its day. But its day is done.

This house, and the tree that stood as a sentinel by its side, are parables of life. Men and women come upon the stage and fill their places and have their day. The time comes when their work is done, and they must give place to others. They filled their places well, but others must have their day of opportunity and responsibility. Fifty years from this day only a few people in this city will remember the old building and the magnolia tree. And when the people of another generation take their places in the homes along this street, or go to their offices in stores and

factories, they will not know the names of the people who are prominent in the social and business life of this age.

In making these observations it must not be taken for granted that the new brick building will be more important in its day than the residence it will replace. The new is not always better than the old. The final place of importance must await the judgment of time and maturity. Neither is the old better than the new, because of its age. In the final accounting a day is but a thousand years, and a thousands years as a day. Time is not the vital element in a building, or a tree, or a business, or a

DREAM OF HOME.

Your dream of home a mansion may be,
A cottage where mountain streams flow;
It may be a castle o'er-looking the sea,
Or a cabin where wild flowers grow.

If you have money and select your design,
To please every whim of your heart,
You can build as you will, but afterwards
find,
That the house is only a part.

It may be built with the greatest of skill
Of brick, cement, mortar and stone;
But its highest mission never can fill,
Till God, and love make it a home.

Enlarge your dream of home my friend
And fashion each part with care;
Make God and love its highest end,
And joy will abide with you there.

—R. A. Whitten in
"Along Life's Way."

life. The vital factor is the quality of its character and the value of its service. A house may endure the storms of a century and be a den of vice. Or it may come to the end of its usefulness and be remembered as a home where love reigned in human hearts and children learned the lessons of obedience and righteous living.

Men come and go. Homes serve their day and return to the dust. Business arises and has its day—to pass into oblivion. The rich become poor and the poor become rich. The meek shall inherit the earth. "Lay up for yourselves treasures in heaven."

I. W. JOHNSON.

"There never has been a great and beautiful character, which has not become so by filling well the ordinary and smaller offices appointed of God."

ELON COLLEGE GOLDEN ANNIVERSARY.

The church, the alumni, and friends of Elon College are greatly interested in the celebrations at the college during 1939-40.

Founders Day was observed September 14 with fitting ceremonies. The principal speaker for the occasion was His Excellency, the Honorable Clyde R. Hoey, Governor of North Carolina. The original faculty was given the place of honor on the program of celebration. An elm tree was planted on the campus commemorating this historic occasion.

The second period of celebration will occur February this year. The opening address will be Sunday morning, February 11, at eleven o'clock, topic, "The Church and Education." President William Preston Few of Duke University has been invited to deliver the address. The remainder of the program will be as follows:

Sunday evening at 7:30 o'clock, topic, "The State Schools in Cooperation With Church-Related Institutions of Higher Learning." President Frank P. Graham of the University of North Carolina has been invited as guest speaker.

Monday evening at 7:30 Chancellor Oliver C. Carmichael of Vanderbilt University has accepted the invitation to speak on "The Independent College in Cooperation With the Church-Related Colleges in the Field of Higher Education."

Tuesday evening at 7:30 Dr. Gould Wickey, Executive Secretary for the Church-Related Schools in the United States, will speak on "The Contribution of the Church-Related College to the Causes of Higher Education." These addresses will be followed each evening with a period of open forum discussions lead by different members of the faculty. Attendance by the students and faculty on these occasions will be required. There will also be in attendance educators from other institutions, ministers and laymen from the church. The general public is cordially invited.

L. E. SMITH.

"A clergyman resigning his pastorate to take up the practice of law, assigned as one of the reasons for making the change, 'That the average man will pay more to keep out of jail for one day—than to keep out of hell for an eternity.'"

"Life is what we make it. Everything depends upon the construction."

Family Religion and Home Cooperation

An Address Delivered at the Georgia State Conference

By MRS. C. LISLE PERCY

Our topic, "Family Religion and Home Cooperation," is a very timely topic, for a very similar subject was chosen for Childhood and Youth Week, the third week in October. Parents, realizing the changes which are now taking place in the social, economic and moral structure of our world, are really confessing an inadequacy in giving children guidance. Yet they feel that upon the home rests the final responsibility for building permanent values.

The home, as everyone concedes, is still the greatest and the finest institution of civilization. We fathers and mothers will also have to concede that the home is what we make it. The five topics which our denomination has chosen for this year's program show the tendency in this perplexing time to turn right back to the religious beliefs of our grandparents—the same in essence, anyway, if not in rigidity. Many of you remember when we did have family prayers every morning and nothing interfered with them. Each child was taught to say grace at the table, and each child was encouraged to pray his own prayer at night. It does take quite a bit of time when each child wishes to pray for each one he knows and feels obliged to describe each one in detail to God. And yet the child's faith is strengthened when he finds that the tea man for whom he prayed has been able to extricate his truck which had been stuck in the mud.

I was brought up in a strict Methodist home, where we were taught our Sunday school lessons as carefully as our daily school lessons. My grandmother bought us a blackboard and she insisted that we write the answers to our Sunday school questions on it before going to church each Sunday. Unfortunately for me, she did not attend the same Sunday school class that I did and I was often punished for misbehavior by not being allowed to answer any of the questions asked. We were not permitted to play week-day games on Sunday, yet Sunday was never dull. The neighbor's children were invited in and our grandmother read to us or played Bible games with us. By means of these games, similar to the Peter Coddle type, the whole neighborhood learned the answers to the most common questions on the New and Old Testaments. For some reason the Old Testament appealed to us the most. Probably this was because every child, if exposed to them, loves the Old Testament stories.

I admit that in the hurry and bustle of our modern world it is harder to find a time for family worship, but I still believe that it could be found. We find time for the things that we want to do. In one modern family while the mother is getting breakfast, the father, with a child upon each knee, turns on the radio to a particularly fine devotional program. They follow the Scripture reading with their own Bible and sing the hymns with the choir. Such a service every morning can hardly fail to impress a child.

The modern child responds just as readily to spiritual teaching as the child of fifty years ago. Every child naturally wonders with awe and reverence concerning nature. He can so easily be made to feel the order and

beauty in everything and be taught to recognize the Power behind it. This development, however, is dependent upon the calls made upon it. The parent must educate and nourish it, he or she must help the child to formulate a philosophy of life, must teach the truths which tend to form a stable foundation, security and real purpose. When the child begins to ask questions concerning the creation of the universe, it is the mother's place to explain as best she can our dependence upon the Creator, our need of prayer, and the common precepts of right and wrong. These things cannot be left to the Sunday school teacher who has the children but one hour a week. All this requires planning and thinking, training ourselves to answer these questions satisfactorily to our children. Puzzling problems often arise which require us to keep on the "qui vive." A child learns by precept; it is foolish to teach the child to pray and not pray one's self; it is foolish to send a child to Sunday school and church and not go one's self. Sooner or later the reaction will naturally be, "As soon as I am old enough I will draw out from under all of this."

It is not hard to talk to a child about Jesus if we show them the pictures of Christ the Good Shepherd, of Christ blessing the little children, of Christ knocking on the door, or of Christ, the boy in the temple. They will grow to love these pictures and the stories connected with them. We have interested neighborhood children by putting pictures on the radiotopic and throwing the pictures on the wall. The children loved to guess the story represented. One father pasted Bible pictures on a strip of brown paper and wound it up on a reel. As he turned the reel the children would call for the best-loved story. There are very fine illustrated children's Bible story books now, and many fine story papers well worth the few pennies invested in them for building character.

Often there is not religious training in the home because the parents themselves were not trained along these lines, and yet in recent surveys it is often this untrained parent who feels the need for his child. Perhaps it is just indifference, and yet the modern parent is not indifferent to the physical and mental needs of his child. Perhaps the excuse is offered, "I will let my child choose his religious beliefs when he grows up," but he isn't allowed to wait until he grows up to choose his spinach and cod liver oil (he might never choose them), or whether or not and how he shall learn the multiplication table. How much more important in this baffling world that he be given a stable standard, that he be taught that he is a part not only of the home but of a social unit. He must learn early not to do as he pleases, but to respect the rights of others.

Most of the women here and a few men belong to a parent-teacher organization. As parents we have learned to work with the day school teacher for the best physical and mental development of our children. Why is it that we do not have a parent-teacher group in connection with our Sunday school? Why is it that we almost never talk to the Sunday school teacher about the course of study, or what the child is expected to do in preparation for the lesson. I do re- (Continued on page 9.)

Elon College Golden Anniversary

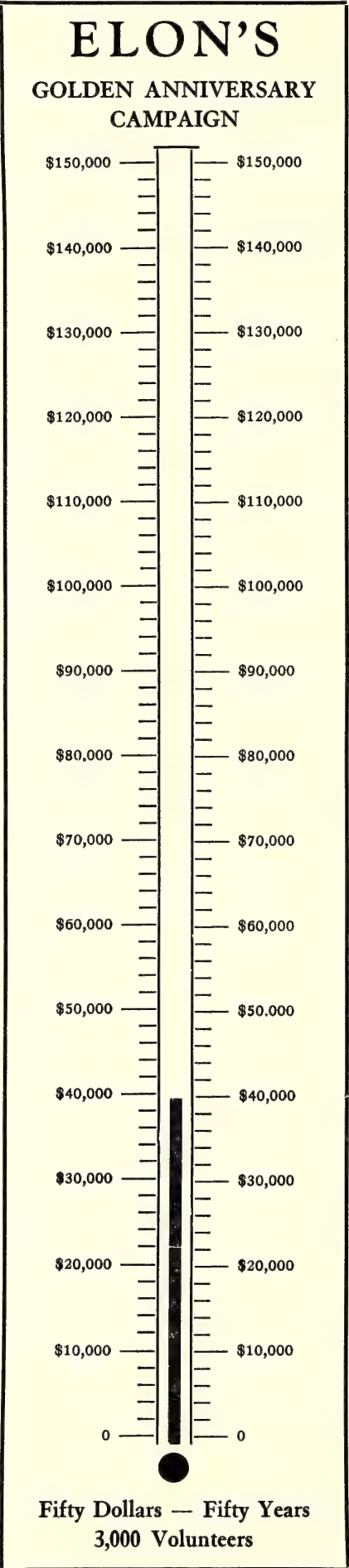
Most good undertakings that do not succeed fail for the lack of human effort and cooperation on the part of those directly or indirectly concerned.

Our goal is three thousand members for the club. Potential members are scattered literally to the ends of the earth. It is impossible to interview everyone personally. We inaugurated a plan sufficiently comprehensive to carry the privilege and appeal to everyone interested. There certainly must be three thousand individuals interested enough in Elon College to join the club. Many who are interested simply delay and defer definite decision. We are undertaking this campaign without the expense of a professional money-raising agency. The campaign has been going fairly well. Its present rate, however, is not so encouraging. The writer is willing to work day and night, but both night and day put together are not sufficiently long to permit personal canvassing among our wide constituency.

The Alamance County Campaign is still in progress. The holidays made a serious break. Friends outside of Alamance County seem to be hesitating before sending in their subscriptions and contributions. My dear reader, if you have not joined the club, won't you please send in your membership. The fee is \$50.00 to be paid on or before May 1 if possible. If not convenient to pay that early, write us when you can pay. This year is certainly the opportunity to get this college debt behind us. Together we can do it.

Following is a report for the week:

Name	Pledged	Paid
N a o m i Dofflemeyer—		
Mother—by M. A. Dofflemeyer's family	\$ 50.00	\$ 50.00
Fuquay Springs, N. C.:		
W. J. Ballentine	50.00	50.00
Burlington, N. C.		
Myrtle Moser	50.00	50.00
Fannie Glenn Elder	50.00	25.00
D. M. Elder	50.00	25.00
Burlington Hardware Company	50.00	50.00
Mr. & Mrs. C. T. Holt	50.00	50.00
North Carolina Theatres	250.00	
R. E. Boone	100.00	
James Lee Love	50.00	50.00
C. A. McIver	50.00	
E. M. Long	300.00	100.00
Herndon Taylor	50.00	
M. W. McPherson	75.00	
Mrs. M. W. McPherson	75.00	
L. A. Sharpe	50.00	50.00
H. F. Mitchell, Jr.	100.00	100.00
Totals	\$1,550.00	\$ 600.00
Total pledged	\$ 1,550.00	
Previously reported		38,387.50
Grand total		\$39,937.50



CONFERENCE APPORTIONMENTS.

January and February constitute the College Period on our church calendar. During this period pastors and superintendents are asked to inform their churches and Sunday Schools concerning Elon College and the Convention's plan for the support of the college by the church. Your church has been apportioned a definite amount. It is the plan of the Convention that this amount be raised during this period. All amounts raised by the church or any organization within the church and sent direct to the college for conference apportionments only will count on that church's apportionment. It is a good time to begin to raise these amounts. A number of our Sunday schools have already begun. They are, as follows:

N. C. & Va. Conference:	
Ingram	\$ 6.20
Palm Street, Greensboro	5.60
Happy Home	5.00
Pleasant Grove	4.35
Berea	2.00
Eastern Va. Conference:	
Holy Neck	5.94
Newport News	8.50
Rosemont	25.00
Oak Grove	1.70
Dendron	3.15
Mt. Carmel	2.60
Holy Neck	4.68
Eastern N. C. Conference:	
Niagara	1.31
Liberty, Vance	5.03
Mt. Auburn	2.00
Turner's Chapel	1.37
Morrisville	.61
Wake Chapel	3.67
Western N. C. Conference:	
Hanks Chapel	8.24
Pleasant Hill	5.75
Big Oak	1.50
Pleasant Ridge	3.50
Va. Valley Central Conference:	
Palmyra	1.42
Newport	2.45
Mt. Olivet (G)	2.26
Winchester	5.01
Leaksville	2.53
Antioch	3.34
Mayland	2.00
Total	\$ 126.71

Whose College Is It?

Does it belong to:

1. The Founders?
2. The Faculty?
3. The Students?
4. The Alumni?
5. The Givers?
6. The Church?

What Share Do You Have in
ELON COLLEGE?

FOR THE CHILDREN

Dear Friends:

The first CHRISTIAN SUN of the new year has just come to my house! I have looked through it very carefully but there was no Children's Page to be found! Were you disappointed, too? I knew that there would be no Children's Page. I had started the page but I got sick with the flu and even though I tried to sit up long enough to finish it, I felt too badly. So—that is why there was no page for you. I shall try very hard not to let this happen again.

Did you have a good Christmas? My husband and I had a very busy but happy Christmas. My husband is a minister and is the pastor of our Sanford and Shallow Well Congregational-Christian Churches. It is a big task to try to be a good pastor's wife but it is lots of fun. We do not have any children to share Christmas with us in our home but there are hundreds of them in our two churches. So we know how many happy children are at Christmas and how much they try to bring happiness to others.

The boys and girls in our Sanford Sunday school brought white gifts to our White Christmas Service on Christmas Sunday. On Sunday night our boys and girls at the Shallow Well Church helped the Young People to present a Christmas pageant. Some of them were dressed up as angels and others donned ragged clothes to play the part of needy children. They had such fun doing their bit to help others to catch the real message of the Christmas story. On Christmas afternoon Mr. Todd and I gave our annual Christmas Tea for our church members. The girls in my Sunday school class helped me just like grown women. They made new pots of tea, sandwiches and re-filled the cookie, candy and nut dishes.

On Tuesday after Christmas my husband, two young people and I drove to our Christian Orphanage at Elon College to take the white gifts; those gifts which our Sanford boys and girls brought to Sunday school on Christmas Sunday. The boys and girls at the orphanage showed us the lovely Christmas trees which they had decorated all by themselves.

Now Christmas is over for 1939 and we are looking forward to another glad time in 1940. Just the same I am going to send in a poem for this page which is about Christmas. Mazie Redding from Pleasant Garden, N. C.,

sent it to me with a letter just before Christmas. I think it is good for a first one. I hope that she will start earlier next year and get one to me in time for our Christmas Page. Will others of you try sending me some of your poems?

Happy New Year to all of you! May all of your good dreams come true in 1940!

Sincerely,

DOROTHY TODD.

REUBEN BAR-BARUCH.

On the first day of the Feast of Lights, Reuben and Samuel spent almost the entire day on the ridge outside the city. From the ridge they could see far away to the north the

AND ON THAT NIGHT.

By Mazie Redding.

And on that same night
Born was a star
That shone in the east
To be seen from afar.
And the shepherds ran
The hillside heard the angels sing:
Glory! Hallelujah!
To the new born King.
And the shepherds ran to Bethely
There upon their bended knee
They prayed that he should be blest
Thru all eternity.

snow-covered mountains, and to the east they could see a little bit of the big sea. In fact, the sea was the first thing they looked for. Samuel was the first to catch a glimpse of it. They were slowly climbing the ridge when Samuel shouted:

"Look, Reuben, I see the sea."

"No," said Reuben, "that is only a cloud. We must climb higher before we see the sea."

"Oh, yes, it is," Samuel replied. "Look where I point and you can see it. Right there between the hills is just a little bit of it. Do you see it?"

And sure enough there was a wee bit of the sea. It was much darker than the sky, and Reuben knew it must be the sea as soon as he saw where Samuel pointed.

The boys loved to play on the ridge. They liked to look at the mountains far away to the north. They also loved to watch the men pass on the road below the ridge.

The long walk to the ridge had made them hungry, so they did not wait long before they ate the lunch that mother had prepared for them. Then they lay on their stomachs and

watched the road. There were horses, donkeys, and camels loaded high with goods. Many men were walking beside them, and a few men were riding. Reuben knew that most of these people had come from Damascus and were on their way to Egypt. He wanted to go down near the road where he could see them better, but Samuel reminded him that mother said it was dangerous near the road.

They had been lying there a long time when they saw three men turn off the road. Two of them stayed near the road with the donkeys, but the other started climbing the ridge. Samuel and Reuben thought of the warnings from Mother and Father. They had told them that some mean men had once stole children and sold them in Egypt as slaves.

"Let us run," suggested Samuel.

"No, he will catch us," replied Reuben. "We will lie very still in that hole and perhaps he will not see us."

The man kept coming straight toward them, but Samuel and Reuben lay very still and did not talk.

QUIZZ CORNER.

Fill the blanks with the names of women:

1. "And Adam called his wife's name; because she was the mother of all living."

2. God told Abraham to call his wife "for she shall be a mother of nations."

3. was the mother of twin boys, Jacob and Esau.

4. who watched her baby brother's ark became a prophetess.

5., a prophetess, became the judge of her nation Israel.

6. loved her mother-in-law so much that she would not leave her.

7. Samuel's mother,, brought him a coat to the Temple each year.

8. The brave queen who saved her people was

9. Jesus appeared to, and Mary when they came to see the sepulchre.

10. The sisters of Lazarus were and

Answers to last questions:

1. Mary (Luke 1:27-31). 2. Joseph (Luke 2:1-4). 3. Gabriel (Luke 1:26). 4. Herod (Matt. 2:13). 5. John (Luke 1:57-60). 6. Simeon (Luke 2:25-29). 7. Anna (Luke 2:36-38). 8. Caesar Augustus (Luke 2:1). 9. David (Luke 2:4). 10. Elizabeth (Luke 1:36-40).

"The more a man denies himself the more he shall obtain from God."

**"THE WITNESS" OF JOHN.**

Our good women in their missionary societies could not possibly have chosen for the year a better theme than "Witnessing," nor a better source than that of the Fourth Gospel—St. John. This whole book of John is one of witnessing and it will be difficult indeed for the devotionals in the societies to be conducted, if based on this Fourth Gospel, which do not bear witness to the fact that Jesus Christ is the Son of the living God. The Gospel itself opens with a declaration of witnessing, that "In the beginning was the Word, and the Word was with God, and the Word was God." And then the Beloved Disciple in writing the book follows this declaration with the witness of John the Baptist. John the Baptist in bearing witness declared that he himself was not the true Light, but that he was only a voice in the wilderness giving testimony to the true Light that should shine ever brighter and brighter through the ages. And then John the Baptist declared that he must decrease while the true Light must increase and thus bore witness in such a manner that cannot now be mistaken.

Moreover, John the Beloved Disciple, writer of the Fourth Gospel, follows the witnessing of John the Baptist by calling and naming the disciples who were to be his witness-bearers, proving (see John, second chapter) that his was the right and privilege to call and name these disciples who were to bear witness of Him by confirming the same with the "beginning of miracles." When the first miracle was wrought both Jesus Christ and his disciples were there and he made the beginning of his miracles bear witness of divine power. And then, in the third chapter of John, he causes one of the rulers of the Pharisees, Nicodemus, to bear record of Him. And in the fourth chapter of the Gospel, Jesus himself bears testimony of Himself to a woman of Samaria that he is the Messiah—the one sent of God to redeem the world and reconcile the world to God through himself. He

sent this poor woman out to bear testimony of him, and she bore it in such a way that many from her city flocked to see and hear for themselves, and they returned bearing testimony of what they had seen and heard, all the testimony being to the fact that Jesus Christ is the son of the living God.

Some writer has quite truly observed that at a later date when Paul began to bear witness of his own conversion and the change that had been wrought in his own life, then churches began to spring up. It is a singular and very interesting fact that in every instance as related by Luke in the Acts of the Apostles where Paul testified to the fact that he was converted to the true faith in Jesus Christ as Savior and Redeemer, that a church sprang up. But where he argued the matter, as he did at Athens, for instance, with the scholars and great thinkers of his day, no church was established there. It has been repeated again and again through the ages, and the same truth will continue to bear repetition, that wherever one bears witness by word of mouth to the saving power of the Son of God, that of itself is the power of God unto the salvation of men. This writer had a friend who spent the last years of his life investing the savings of a lifetime (over \$200,000.00) in employing missionaries in China, Japan, India and Africa, whose sole business it was to bear witness that they themselves believed in and accepted Jesus Christ as the Son of the living God. This friend, who passed to his reward about a year ago, having kept a record from the reports of these missionaries, found that they had won some 60,000 souls to the worship of the true and living God. So our women in their missionary societies, let me repeat, will do well indeed to bear some of these things in mind as they follow in their worship service this year the theme they have chosen, namely "Witnessing," and the book they have chosen, the Fourth Gospel.

Sincerely,

J. O. ATKINSON.

MISSIONARY OFFERINGS.**WEEK ENDING DECEMBER 16, 1939.****Sunday Schools.**

Wood's Chapel, New Market, Va.	\$.75
Graham, N. C.	1.71
Big Oak, Eagle Springs, N. C. .	2.21
Bethel, Elkton, Va.	2.89
Christian Light, Fuquay Springs, N. C.	1.25
Suffolk, Va.	25.00
Antioch (R), Seagrove, N. C. ...	.85
Leaksville, Luray, Va.	5.57
Concord, Yanceyville, N. C.	1.00
United, Raleigh, N. C.	5.00

Total \$ 46.23

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	3.50
---	------

Total for the week \$ 49.73

Previously acknowledged ... 4,524.37

Total since Sept. 1, 1939 ... \$4,574.10

WEEK ENDING DECEMBER 23, 1939.**Sunday Schools.**

Linville, Va.	\$ 7.35
Wake Chapel, Fuquay Springs, N. C.	5.00
Waverly, Va.	2.00
Class No. 1, Mt. Auburn S. S., Manson, N. C.	1.00
Elon Community Bible Class, Elon College, N. C.	3.19
Pleasant Hill, Liberty, N. C. ...	5.86
Oak Level, Youngsville, N. C. ..	1.00
Berea (Nans.), Portsmouth, Va.	12.32
Happy Home, Ruffin, N. C.	5.00
First, High Point, N. C.	1.04

Total \$ 43.76

Individuals and Churches.

Flint Hill (M), Biscoe, N. C. ..	\$.41
Pleasant Cross, Asheboro, N. C. .	1.82
Mt. Olivet (G), Dyke, Va.	2.50
Elk Spur, Fancy Gap, Va.	.86
Rocky Ford, Fancy Gap, Va. ...	.72
Mrs. L. T. May, Youngsville, N. C.	13.00

Total \$ 19.31

Specials.

Burlington S. S., Burlington, N. C.	34.41
--	-------

Total for the week \$ 97.48

Previously acknowledged ... 4,574.10

Total since Sept. 1, 1939 ... \$4,671.58

WEEK ENDING DECEMBER 30, 1939.**Sunday Schools.**

Mt. Herman, Garner, N. C.	\$ 4.00
Ether, N. C.	2.00
Pleasant Ridge, Ramseur, N. C.	3.35
Ingram, Va.	3.90
Timber Ridge, High View, W. Va.	1.61
Damascus, Chapel Hill, N. C. ...	2.00
Ramseur, N. C.	2.92
New Elam, New Hill, N. C.	3.90

Total \$ 23.88

Individuals and Churches.

Shelton Congregational Church, Portsmouth, Va.	13.10
---	-------

Mountain Work.

Albion, Me., Christian Church ..	30.00
----------------------------------	-------

Total for the week \$ 66.98

Previously acknowledged ... 4,671.58

Total since Sept. 1, 1939 ... \$4,738.56

WEEK ENDING JANUARY 6, 1940.	
Sunday Schools.	
Rosemont, Norfolk, Va.	\$ 15.73
Liberty (Va.), Nathalie, Va. ...	1.37
Dendron, Va.	4.45
Henderson, N. C.	3.93
Youngsville, N. C.	2.00
Holy Neck, Holland, Va.	2.99
Pope's Chapel, Franklinton, N. C.	3.00
New Lebanon, Summerfield, N. C.	6.00
Pleasant Grove, News Ferry, Va.	9.03
Bethlehem, Timberville, Va. ...	1.69
Auburn, Raleigh, N. C.	3.46
Pleasant Union, Lillington, N. C.	1.08
Total	\$ 54.73
Individuals and Churches.	
Wentworth, Raleigh, N. C.	\$ 4.74
Concord, Timberville, Va.	.63
Total	\$ 5.37
Specials.	
Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Bettie Gibson Bible Class, Rose- mont, Norfolk, Va.	35.05
Total	\$ 38.05
Total for the week	\$ 98.15
Previously acknowledged ...	4,738.56
Total since Sept. 1, 1939 ...	\$4,836.71

We acknowledge with deep grati- tude the above offerings and all who had a part therein. "Where your treasure is, there will your heart be also." We feel that as our people make a contribution to the wholly un- selfish and divine work of Missions that to that extent they become in- terested in sharing the love and life of our Lord with those less favored than themselves.

Owing to conditions which we could not control, we submit the report of four weeks, which we trust will prove satisfactory and will be found to correspond with the amounts sent in by the various Sunday schools, churches, and individuals.

Gratefully,
J. O. ATKINSON.

SUPERANNUATION OFFERINGS.	
Amounts received since last report:	
Morrisville, N. C.	\$ 4.75
Oakland, Suffolk, Va.	20.00
Ebenezer, Cary, N. C.	8.00
Antioch (R), Seagrove, N. C. ..	2.00
Mt. Pleasant, Cameron, N. C. ..	5.50
Hopewell, Va.	2.35
First, High Point, N. C.	2.00
Sophia, N. C.	2.62
Pleasant Hill, Benson, N. C. ...	4.35
Needham's Grove, Steeds, N. C. .	4.15
Antioch, Harrisonburg, Va.	9.00
Hank's Chapel, Pittsboro, N. C.	10.05
Seagrove, N. C.	3.79
Asheboro, N. C. (Congregational- Christian Church)	3.00
Albemarle, N. C.	6.00
Rosemont, Norfolk, Va.	25.00
Wood's Chapel, New Market, Va.	3.00
Ether, N. C.	.75
Flint Hill (R), Sophia, N. C. ...	2.25
Newport, Shenandoah, Va.	6.50
Ingram, Va.	7.68

Waverly, Va.	20.00
Berea (Norfolk), Hickory, Va. .	6.00
Newport News, Va.	45.50
Concord, Timberville, Va.	2.50
Liberty, N. C.	3.00
Concord, Burlington, N. C.	6.25
Pleasant Ridge, Ramseur, N. C. .	10.00
Total to date	\$ 225.99

The above amounts are acknowl- edged with gratitude. This is an offering in which all who are in a position to do so should share with delight. It is a real benefit and aids some whose earning capacity is a thing of the past, and the widows who shared with their husbands the self-denial necessary because of the small salaries received by the depart- ed husbands.

Sincerely and gratefully,
J. O. ATKINSON, *Chairman*,
Board of Superannuation.

WOMAN'S MISSIONARY PROGRAM
FOR FEBRUARY.

Prepared by
MISS DOROTHY WILLIAMS.

PRESENTING A JAPANESE
EVENING.

Prelude: "Traumerei"—Schumann.
Soft music continues while some- one softly reads:

Thou art, O God, the Life and Light
Of all the wondrous world we see
Its glow by day, its smile by night
Are but reflections caught from thee
Where'er we turn, thy glories shine
And all things fair and bright are thine.
—Thomas Moore.

Scripture—St. John.
Responsive Solo: "How Beautiful
Upon the Mountains."
Responsive Reading: Hymn—"I
Would Be True."
Prayer.
Hymn: "This Is My Father's
World."
Business.

- Leader: A. 1. Historical Sketch of American Board Mis- sion (from "American Board in Japan").
2. A Venture in Under- standing.
B. 1. The Yodogame Neigh- borhood House in Osake.
2. Kobe College.
3. Other Sheep In Japan.
C. The American Board in cooperation with the Ku- mai Church.
D. Outlook for the Future (from "The American Board in Japan").

Hymn: "Have Thine Own Way,
Lord."
Benediction.

FAMILY RELIGION AND HOME
COOPERATION.

(Continued from page 5.)

member asking one of my children once what the teacher asked her to do for the next Sunday and she said, "She told us to draw a picture of God, and if we could not draw a picture of God to draw a picture of an old woman with an apron on." In order to see the point to an answer like that one would need to establish some contact with the teacher.

My uncle and aunt had six chil- dren, and I suppose they were normal mischief-loving youngsters, yet even as a child I sensed the spiritual at- mosphere in that home. There was no quarreling between father and mother, and although I lived next door I never heard my aunt raise her voice in anger to any of the children. Each one had his daily tasks to per- form and was made to realize that the home could not run smoothly unless he did his part.

It is impossible for the religious life of the child to develop naturally when the father and mother are con- stantly on the verge of divorce. I saw a picture recently of a child pray- ing for her parents who were about to separate. She prayed, "O God, you know how to fix things up. Please do." If her parents had her faith all might have been well. Many parents wish that they had the faith they had as children when they truly believed in God and the future world. Of course, the reason that they have not that faith is because it is a long time since they have exercised it.

It is also very difficult for harmony in the home when the religious views of the father and the mother are dia- metrically opposed to one another, as, for example, the mother a Jewess and the father a Catholic; or the mother a Christian Scientist and the father having no patience with her views.

In a recent survey published in the *Ladies Home Journal* it has been found that church membership has not decreased in recent years, but church attendance has. It seems that the women of New England down through North Carolina and Georgia still go to church regularly, but the farther west we go the smaller the church attendance. The farm women and the small town women are at- tending better than the city women. The church of today is at last waking up to its need and its opportunity. The city church is changing its pro- gram to meet the changing conditions in the homes. It has its parent-train- ing classes, it has trained teachers in its Sunday school, it has a nursery

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

CHINA NEW YEAR.

China New Year is a very important date to people living in that country—it is an advantageous time for business transactions, and it is the date on which *everyone* becomes a year older! The young people of the Southeast are interested in that date this year, for at that time they hope the money will be in hand to purchase the badly needed land and buildings for our mission station in Tientsin, China. The time of China New Year is not on the same date each year, like ours, but varies with the moon. This year it comes a little later than usual, February 4, and thus gives us a little more time in which to raise the money for our China Friendship Project.

Put on an extra drive in your group next Sunday and see if you can raise some money for this project to send in next week. We hope to have a report soon from each of the Conferences showing how much has been raised by each one. Many societies have raised some money, but have not sent it in. It is preferable that this be sent to your Conference treasurer, but it may be sent direct to Roland Allgood, Treasurer of Southeast Pilgrim Fellowship, 1414 West 27th St., Norfolk, Va., or to Miss Frances Foster, 614 Arlington St., Greensboro, N. C. Do not forget to find out about the money in your society, and send it in right away.

YOUNG PEOPLE'S WEEK.

The week of January 28 - February 4, will be observed as Young People's Week by many denominations, including our own. We hope that special plans will be made for this week in our churches in this area. Last year some of the churches gave a supper in honor of their young people, in others one church service was given over to the young people, and in still others the minister conducted a special young people's service at the regular church hour. We will be interested in reports of the things you do in your church this year.

Miss Lucy Eldredge has some suggestions for this week in the January issue of the *Pilgrim Highroad*. Among them are: young people giving a tea

on Sunday afternoon for their minister and his wife, perhaps inviting their parents, with a program by the young people; have a "question box" on the preceding Sunday, into which young people are to put questions about the church that they would like to have your minister answer, give them to the minister in advance, so he can be studying them, then have him answer them at your meeting on January 28. You may have one or more of the following goals in mind, as you prepare something "special" for this week: (1) Interesting adults in the young people's work in their church. (2) Learning more about your church, both denomination and local. (3) Interesting all the young people in your church in coming to its services. (4) More cooperation and understanding between young people and adults in your church. The Board of Christian Education, Elon College, N. C., will be glad to help you in any way possible in preparing special services for Youth Week.

ALABAMA GOALS.

In the *Down South News* we find a letter from Donald Carson and Ouida Wright, officers of the Alabama Pilgrim Fellowship, outlining the goals of that group:

1. Every Congregational-Christian Church have a young people's organization of some kind. That each district fellowship undertake this responsibility for its own area (Suggestion: Strong societies organize and sponsor new groups).

2. State Fellowship feel responsible for all Congregational-Christian young people in our area and for bringing into our fellowship all young people not connected with other churches.

3. Each local fellowship put on a program of church beautification.

4. Each member develop the habit of daily personal devotions.

5. Each organization be represented at its district association, state conference, local Christian Life Conference, and at least one Leadership Training School.

6. Each organization take a definite share in the financial support of its (Continued on page 15.)

WHAT IT MEANS TO PRAY AND READ THE BIBLE.

CHRISTIAN ENDEAVOR TOPIC FOR
JANUARY 21, 1940.

SCRIPTURE: Psalms 119: 11-16;
I John 5: 13-15.

Daily Readings—

Monday—One of Many Answered Prayers—Acts 12: 5-11.

Tuesday—Listening to Jehovah—Psalms 85: 7-9.

Wednesday—Benefits of God's Law—Psalms 19: 7-11.

Thursday—Faith and Hearing—Romans 10: 13-17.

Friday—Assurance of Answered Prayer—Isaiah 65: 24.

Saturday—Enlightened and Inspired—Luke 24: 25-32.

The third declaration in the Christian Endeavor pledge for consideration is: "I will make it the rule of my life to pray and read the Bible."

Discuss the Questions—

1. How can we form and keep such a rule? Make time for important things; plans for family worship; be conscious of sin; keep spiritually alive.

2. How can prayer mean most to us? By giving ourselves in prayer; using various ways of praying; noting persons, situations, and sins which need praying for; having a purpose in prayer, praying for something or some person regularly; and by praying in the spirit "Thy will be done."

3. How does the Bible become most helpful? Read the Bible expecting to learn; use a Concordance to find those passages which will be most helpful in meeting a problem or in resisting a temptation; memorize Biblical passages, and share these with others in Christian Endeavor and on similar occasions.

4. What keeps American youth from placing more emphasis on prayer and Bible study? We are too busy; homes are too crowded to find a quiet and private place; we are accustomed to push a button and get what we want, surrounded by man's power and forget God; we are too proud and self-sufficient, and fail to realize our shortcomings.

Let various members give a testimony on the subject, "Spiritual and moral help I have gained from regular devotional life."

Suggested Hymns—

"Our God, Our Help in Ages Past."

"Take Time To Be Holy."

"Sweet Hour of Prayer."

S. E. M.

"The milk of human-kindness is a milk that doesn't sour."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE PROBLEM OF FORGIVENESS.

LESSON II—JANUARY 14, 1939.

SCRIPTURE: Matthew 18:15; 19:30.

DEVOTIONAL READING: Psalm 32:1-5.

GOLDEN TEXT: *Forgive us our debts, as we also have forgiven our debtors.*—Matthew 6:12.

One can not realize just how tragic it is for people to hold a grudge, or to harbor an unforgiving spirit, unless he reads carefully the many words which Jesus spoke on these subjects. Jesus' heart was so filled with love toward God and with an undiscourageable goodwill toward all men that to him one of the worst and most costly sins in which any man could indulge was to have anger or malice in his heart, or to cherish an unforgiving spirit. Again and again he warns men against these two evils. And again and again he emphasizes the importance of living in right relationship toward men as the only basis on which men can live on right relationships with God.

The Right Way to Do It.

Jesus knew that it was inevitable that folks would rub each other the wrong way, that offenses would come, that intentionally or unintentionally people would do us wrong. He also knew that was almost instinctive in human nature to fight back. But in today's lesson Jesus tells us of a better way, of a right way to deal with these difficulties. If a man wrongs us we are not to fight back, we are not to harbor ill will, we are not to plot or plan revenge. Jesus suggests that we go to the person who has wronged us and in a quiet and calm way tell him that we believe we have been wronged by him. If he refuses to respond to this reasonable approach we are to avail ourselves of the help of friends in an effort to effect reconciliation. If he still refuses we are to present the matter to the church. If, however, he is still stiff necked and hard hearted, there is nothing else that we can do—he is to be to us as a publican and a sinner. But under no circumstances are we to hold malice in our hearts toward him.

Unlimited Forgiveness.

"How oft shall my brother sin against me and I forgive him, until seven times?" Thus said Simon Peter to Jesus. Simon Peter thought that he was doing the hand-

some thing when he suggested that he forgive his brother seven times, for the Talmud suggested that after the third time one need not forgive those who had wronged him. Imagine the surprise of Simon Peter when Jesus told him that he was to forgive the one who had wronged him not only seven times but seventy times seven. Jesus did not mean literally, of course, four hundred and ninety times, but he did mean that forgiveness should be limited. No matter how often one may have wronged us, if he is truly penitent and sincerely seeks forgiveness, forgiveness ought to be granted. To be sure one would suspect the sincerity of a man who again and again wronged his fellowmen. At the same time it must be kept in mind that it is impossible to forgive a man who refuses to be forgiven. The one must forgive; the other must accept forgiveness. This applies not only to human relationships; it applies also to our relationships with God. God can not forgive a man who does not want to be forgiven. Neither can God forgive a man who refuses to forgive his fellow man. For ultimately forgiveness depends upon a state of mind, an attitude or quality of heart. And as long as a man has an unforgiving spirit in his own heart he does not have the primary requisite for forgiveness from God.

As We Forgive.

One of the most searching and startling statements which Jesus ever made were the words "Forgive us our trespasses even as we also forgive those who have trespassed against us." A man who has an unforgiving spirit ought to give heed to these words. Every time we say what we call the Lord's Prayer, we ask God to forgive us only insofar as, and only in such measure as we have forgiven those who have sinned against us. Perhaps the most costly thing in which a man can indulge is the refusal to forgive his fellowmen.

A Story Illustrates the Point.

As was so often the case, Jesus illustrates this principle by telling a story. A man who owed another a huge sum—it amounted to millions of dollars—when summoned to give an account of his debt frankly confessed that he was unable to pay, but pleaded for mercy and promised to pay in full if only he was given a chance.

His lord graciously and generously forgave him. Forthwith this same man, however, went out and summoned before him a man who owed him \$17.00. When this poor fellow, in exactly the same words which the other man had used in making his plea for mercy, asked for mercy the man who had been forgiven refused to forgive his fellowman and had him put in prison. When his lord heard about this ruthless action, he immediately pronounced judgment upon the betrayer of his mercy. Thus does Jesus give the basis for our willingness and our eagerness to forgive others. Others forgive so much in us that we ought to be willing to forgive our fellowmen. And beyond that we are debtors to God in such unpayable measure for the forgiveness which he grants to us that we ought also to forgive one another.

NEW DEVOTIONAL BOOKS FOR PERSONAL AND GROUP READING.

You Can Win by N. V. Peale. A book of hope and optimism by author of "Art of Living." Price \$1.00.

I Was in Prison by C. S. MacFarland. "These letters from German pastors will do more to renew your faith in the power of God in human lives than anything I've seen for a long time."—Gerogia Harkness. Price \$1.00.

Adventures With Amateur Adults by R. L. Minich. Vesper talks to older young people but interesting and helpful to adults. Price \$1.00.

Poems for Daily Needs by T. C. Clark. A splendid anthology, not new, but recently reduced in price. Price \$1.00.

The Hand of God by O. W. S. McCall. Written with sincerity and poetic insight. Price \$1.75.

Being Made Over by Chas R. Brown. Stimulating and inspiring sermons. Price \$1.50.

Youth Looks at Religion by A. C. Wickenden. Written to help youth understand religion; it will help adults clarify their thinking about the Bible, Jesus, Sin, Prayer, Immortality. Price \$1.50.

The Religion of a Healthy Mind by C. T. Holman. Helps develop a balanced personality through integrating God into all human relationships. Price \$2.00.

Collections of brief quotations, prayers, comments, which may be used for daily readings or devotional services.

Master Thoughts for Victorious Living. Hundreds of brief quotations arranged by themes. Price 25c.

The Common Day. A little anthology of prayer and praise for personal use. Price 5c.

Healing the Heart of the World by R. C. Brooks. The latest and one of the most helpful in the "Valor of the Soul" series. Provides for three months of daily devotions. Price 10c.

The Stuff of Life by Joseph Fort Newton. A book of fortitude and fellowship. Readings for every day in the year. Price \$2.00.

See also the 1939 list put out by the "Commission on Evangelism."

All books and magazines may be ordered from the Pilgrim Press.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

*"HEARING THE VOICE OF GOD."**"He that is of the truth heareth my voice."—John 18:37.*

THE VOICE OF GOD.

All day long with anxious heart and wondering ear,

I listened to the city; heard the ground
Echo with human thunder, and the sound
Go reeling down the streets and disappear.
The headlong hours, in their wild career
Shouted and sang until the word was
drowned,With babel voices, each one more profound,
All day is surged—but nothing could I hear.That night the country never seemed so still;
The trees and grasses spoke without a word
To stars that brushed them with their silver
wings.Together with the moon I climbed the hill,
And, in the very heart of silence, heard
The speech and music of immortal things.

—Louise Untermeyer.

TUESDAY.

*"MANSIONS OF THE LORD."**"In my father's house are many mansions."—John 14:2.*In the book *Days of Our Years* by Pierre Van Paassen, one named Henry Bataille is quoted as saying, "What is needed to shelter all the love under heaven, the greatest sorrow and the most pressing care of earth is a solitary tree, on one of whose low-hanging branches sits a magpie blinking at the passing clouds."

Van Paassen indulged a memory of his early life when he sat before an open window on a long summer evening watching the lamps being lit in the homes of the neighbors along the hillsides, and calls these homes "The mansions of the Lord." In the thought of these things, he caught a breath of eternity. He felt, rather than understood, the solution of the riddle of human existence; the sense, the purpose and the mystery of life.

If we sense his meaning, it is that the loves of home, though mixed with sorrows, are but foretastes of the heavenly mansions of God.

Prayer—O Lord, we thank Thee for our home, its loves, its sorrows, its sweets; and for our heavenly home which thou hast prepared for us. *Amen.*

WEDNESDAY.

*"AN ABSENTEE BLESSING."**"Ye are the temple of God."—I Cor. 3:16.**"The temple of the Lord."—Jer. 7:4.**"I have never been in one of their temples, but I have frequently listened to their congregational singing when I passed by and it always made a better man of me." So spake an Abbe' of Rome. Such is the silent influence of the church when it is resonant with worshipful souls whose cups are brimming with God's goodness. Such also is it with individuals in their everyday life, whose life is such that it makes others better to know them.**Prayer*—Dear Lord, who alone can make us shining souls, we offer ourselves to Thee today through Jesus to make our way bright with Thy goodness. *Amen.*

THURSDAY.

*"THE SPIRITUAL DEMAND OF THE TIMES."**"To whom shall we go."—John 6:68.*

Von Paassen, referred to above, describes our times as times when "man has lost so much of what once gave his life direction and filled it with meaning and content, when he has allowed the struggle of life to replace the Spiritual traditions that once envelope him with their beneficent warmth, that he has become as restless as a hunted animal, seeking happiness everywhere, yet finding it nowhere. In this condition, the prey of violent changing moods, sudden unreasoning fears and desperate loneliness in a world which he does not understand, it is difficult, if not im-

possible, to feel that there is a tie which binds all of us to that little notch of land on the eastern shore of the Mediterranean (Palestine)." He might have substituted for Palestine these words: "to feel any longer the need of religion." To the hosts of humanity, in its delirium and yet conscious self-sufficiency, God simply does not exist.

Prayer—O God, who art able to do all things, forbid that we shall forget Thee, but help us daily to grow closer to Thee—in Christ's name. *Amen.*

FRIDAY.

BILLY SUNDAY'S BEQUEST.

"These all died in faith."—Heb. 11:13-16.

Remarkable evidences of persisting and widespread interest in Billy Sunday have followed the great evangelist's death. His eccentricities and defects seem to be forgotten, as his essential message and mission are remembered. Myriads whom he led up "the sawdust trail" to changed life are recalling him with grateful affection.

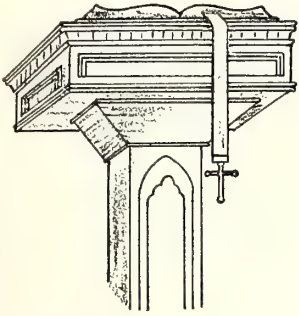
Billy Sunday demonstrated that the unfastidious plain people love to hear the truth stated in plain and even rough speech. They are concerned about their relation to the living God. They will still answer a clear call to repentance. And they will unite in tireless service in a concerted campaign to make Christ known to a community.

Prayer—God help us to bring the shining truths of redemption down to the levels of everyday life. May we each be a fresh translation of Thy word. *Amen.*Wm. T. Ellis in *Christian Herald*.

SATURDAY.

*"GIVE THEM A CHANCE."**"A thousand years in thy sight are but as yesterday."—Psalm 90:1-17.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VA.

THE YEAR OF OUR LORD 1940.

"Thou crownest the year with goodness."—Psalm 65:11.

God will crown your year with goodness if you will only let Him. He will crown every day with His presence and guidance. The very days are His and He gives them to you. Every day we should arise with the psalmist and say: "This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118:24). It is too late to ask the Lord to crown your year with goodness at Thanksgiving time, or at Christmas. The year is mostly gone then. Now, at the beginning of your year, is the time to plan with God to have your year crowned with goodness.

Each day will speak to you of God if you will only have it so. "Day unto day uttereth speech; night unto night showeth knowledge" (Psalm 19:2). If the Lord speaks His message of guidance, and inspiration, and challenge to you each day, you can truly say, "Day unto day uttereth speech," and you will not need to travel each day in darkness, nor try in vain to have the day crowned with success. At the end of each day you can look the day over as God did, and say, "And the evening and the morning were the first day . . . and God saw the light, that it was good Genesis 1:4, 5). He will crown each day with His goodness!

God will do His part. Each day will bring its message of love and mercy; its rain so sweet and necessary, or its sunshine so bright and beautiful. God will give seedtime, and harvest-time, and fill each day with opportunities, will crown each day with His light and life. He will speak, but will we hear His voice? He will stand on the threshold of every day and knock: "Behold I stand at the door and knock, if any man will hear my voice." How often we allow Him to knock in vain, and yet we expect Him to crown our

year with His goodness. In Psalms 95:8, 9, we read, "Today, if ye will hear His voice, harden not your heart."

God has given us another year in which to hear His voice, and to do His biddings. He has spared us. Do you remember the parable of Jesus? "And He spake also this parable unto them: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I have come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also" (Luke 13:6-8). He came seeking fruit and found none! Does disappointment and shame come upon the Lord of our lives at the end of the year as he looks upon your life? Or mine? He has in His wisdom and love said, Let it alone another year also. Yes, He has spared our lives, and will be looking for fruit, in order that He may crown our year with His goodness.

When I was a boy plowing in my father's field I had to drive around a huge grapevine every year. Each spring it put forth abundance of leaves, and bounteous, fragrant blossoms, fair promises of a harvest, but each year the blossoms fell away and the vine was barren. I remembered very well when we dug up that vine, branch and root, and bore it out beyond the edge of the field. My father told me that it could not bear fruit of itself alone, and that it needed another vine to pollinate its blossoms that it might bring forth fruit. But our lives are not to be so. God will crown each day with His goodness, and His Spirit and power will be ever with us that we may bring forth much fruit. Jesus says, "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Without God our year can never be crowned with goodness. Without God our lives may give much promise, but in the end they will be barren. "Without me," saith the Lord, "ye can do nothing" (John 15:5). "And he answering said, Lord, let it alone this year also"—another year we have for fruit bearing.

Why do men try to live their lives without God? Even Jesus said of Himself, "Verily, verily, I say unto you, The Son can do nothing of Himself," and yet we all too often try to do our tasks without God!

In the providence of God you have

become a member of this great old church. God is counting on you now to help make it great. God is looking to you for fruit. He has blessed you with this world's goods, and he is expecting you to lay them upon His altar of service. God has given you talents, and he is coming around looking for results. God has given you time, days, years, and he is looking for the privilege of crowning them with His goodness. God has so situated this church as to make it a leader, and example, in this Conference, and in our Convention. He has left plenty in our hands with which to make this church an outstanding blessing. He is looking for fruit. He is challenging many of you to lay a tithe of all you possess upon His altar. He is asking you for your crowning gifts in order that He may give you your crowning years. A life crowned with His goodness cries out for joy: "Everyday will I bless Thee; and I will praise Thy name forever and ever" (Psalm 145:2). There is a joy unexpressible in letting the Lord crown our days, and weeks, and months, and years with His goodness.

He who cooperates with God has His promise of help: "Call upon me (Continued on page 15.)

FAMILY ALTAR.

(Concluded from preceding page.)

It seems but a short time ago that I was thrown out of the Mosque of St. Sophia, in Constantinople, for conning too openly the Christian symbols that were reappearing through the plastering. In those days the famous church was a seat of Moslem intolerance.

Now, behold, those Christian mosaics have been uncovered and restored by the Turkish Government itself; and St. Sophia is a historic monument, freely open to all the world.

Thus time does its work. Desirable things do come to pass, if we are patient. Evil conditions in public life are abolished. In a word, the Kingdom is coming.

Prayer—We would enter into the patience of the Lord, with Whom a thousand years are as a day. Help us to heed Thy "Wait on the Lord." Amen.

Wm. T. Ellis in *Christian Herald*.

SUNDAY.

"As his custom was, he went into the synagogues on the Sabbath day."—Luke 4:16.

We pray to be like Him. How much do we try?

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The financial report this week is our final report for 1939. We reached our goal for the general fund and had \$2.00 over. I am happy I reached it. We never did like the word fail. It has been no easy task as some may think. We have had many obstacles to overcome. Some months ago it looked very discouraging and the way was dark and the final curtain that was to close the report this week was blue. The writer just would not give up. We had faith in the friends of the little dependent children to believe they would come to our rescue. They did, and we are happy. If we should be called home before another year rolls around and another final report is to be made I want you to know this year had a happy closing for the writer.

I want to thank each church and Sunday school, and each individual who have stood by us so faithful during the year. I want to especially thank those who came with their checks and dollars during the last two days when it was discouraging. You hold a warm place in my heart. May God's richest blessings be yours during 1940.

CHAS. D. JOHNSTON,
Superintendent.

FINAL REPORT FOR 1939.

Amount brought forward	\$19,550.08
Eastern N. C. Conference:	
Youngsville	\$ 2.00
New Elam	5.20
Auburn Church and S. S.	4.81
	\$ 12.01
N. C. & Va. Conference:	
Pleasant Grove	\$ 9.02
New Lebanon	6.00
Hine's Chapel	50.00
	65.02
Eastern Va. Conference:	
Mt. Carmel	\$ 3.26
First, Norfolk	6.00
Liberty Spring Bible Class ..	1.00
Liberty Spring, Senior	
Boys and Girls	.50
Dendron	5.90
	16.66
Va. Valley Central Conference:	
Linville	7.75
Thanksgiving Offerings.	
Eastern N. C. Conference:	
Raleigh	\$ 15.00
Youngsville	4.50
	19.50
N. C. & Va. Conference:	
Pleasant Grove	\$ 5.16
New Lebanon (Additional) ..	21.00
Greensboro, Palm Street,	
Young People's Class ..	14.00
	40.16
Ala. Conference:	
Antioch	\$ 9.05
Corinth	2.50
New Harmony	1.50

Mt. Zion	1.10
Forest Home	2.80
Mt. Pisgah	1.30
Lanett	4.50
Lanett Women's Society ..	3.00
Millerville	1.40
Spring Hill	1.50
New Hope	3.17
Langsdale	6.95
Lowell	1.00
Pleasant Grove	2.05
	41.82
Eastern Va. Conference:	
First, Norfolk	\$ 35.56
First, Richmond (Addi-	
tional)	10.00
	45.56
Special Offerings.	
Mrs. Gibbs	\$ 5.00
Mrs. Philipps	14.00
Mrs. Hamilton	18.00
J. R. Gardner	5.00
Mr. Stout	18.00
Mrs. Sharpe	25.00
Mr. May	3.00
Mr. May	3.00
Christian Endeavor Society	
of Liberty Vance	3.00
O. F. Smith	50.00
Dr. J. A. Clarke	25.00
Mr. & Mrs. L. E. Carlton,	
for a special purpose ..	500.00
Special individual offerings to push	
us up to the goal at the last minute of	
the race:	
Mrs. W. D. Harward	\$ 1.00
Proctor Barbour Company ..	10.00
W. S. Briggs	.50
Mrs. W. A. Newman	1.00
Mrs. Georgia Bradley	1.00
Mrs. C. T. Holt	1.00
Miss Pattie Adams	5.00
C. R. Burke	1.00
R. R. Aurman	1.00
A friend who said we had	
to go over the top	12.94
	34.44
Total for week	\$ 951.92
Grand total for 1939	\$20,502.00

FAMILY RELIGION AND HOME COOPERATION.

(Continued from page 5.)

where its working mothers may leave their children in safety, it has its supervised play periods for the children after school. There are study classes for young business women, there are rooms where they may entertain their friends. My daughter belongs to a young matron's class of forty members; they have their own missionary circle, their own socials, and above all, a wonderful leader.

The rural church cannot perhaps pay well trained leaders, but its leaders could put more time and thought into the work undertaken. The Sunday school teacher in the small church can visit the homes of her pupils, can find out the needs in each home, can help the mother to straighten out many a tangle. When a doctor wants to diagnose a case he goes back to the home. The court, the school, and the social worker before making any decision in a case investigate the home. The mothers and teachers can meet

together to talk over the work of the Sunday school and young people's society. A teacher cannot hope to hold a group of children just by reading aloud the lesson to them; they could do that for themselves. Even though not fully trained herself, she has learned many things concerning that lesson by experience which she can helpfully pass along. She can learn something of modern methods, if she will, from the Sunday school superintendent, the young people's secretary, or by attending the summer conferences where they have special training classes.

Wherever possible the church should be open more than once a week. In one country church where we were we tried, and very successfully, to have the church open all day Wednesday. The children had their junior league or scout meeting, the women perhaps a missionary meeting or the meeting of a group to tie a quilt. Each Sunday school class in turn provided a substantial but inexpensive supper at 10c a plate. There was a prayer meeting in the evening, followed by a general social. The pastor was available all day for talks with individuals members. It seems to me that would be one of the most pleasant tasks of the pastor—to make himself, as it were, a part of every family, to whom each individual would feel free to turn for advice when necessary. He may not know the answer to every question, but he can usually direct the inquirer to the right solution.

During the past year a church in Nashville sensed a particular need for a closer cooperation between church and home, so a church-home cooperation committee was appointed. The committee planned a series of four forums: (1) Church and Home Cooperation—Why and How? (2) The Organization, Objectives, and Nature of the Sunday School (led by the superintendent). (3) Literature and Equipment Used (after the discussion the parents were asked to visit the departments). (4) Needs of the Sunday School. It was decided that one of the greatest needs was an assistant hired to help the pastor carry out the whole program. A questionnaire was sent out to many of the young people, asking them to state the problem which most concerned them, to state the problem in the individual home, to tell what the church could do to improve its work. The answers from the questionnaire formed the basis for the discussions on further programs. A meeting of the parents was called before the Vacation Bible School, and its purpose

(Continued on next page.)

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

PROGRAM OF CONVOCATION OF CHURCHES.

(Continued from page 2.)

- 10:45 "Christian, Who Calls Me Christian?"
—Dean Howard Thurman, Howard University, Washington, D. C.
11:30 "Possibilities in Prisoner Rehabilitation"—Rev. L. A. Watts, Director of Religious Training, Central Prison, Raleigh.
11:50 "The Religious Quest of Youth Today"—Dr. Paul J. Braisted.

Thursday Afternoon.

- 2:15 Group Institutes:
1. Planning for a Teaching Unit—Miss Jeanette Perkins, Leader.
2. Opportunities for Student Workers—Dr. P. J. Braisted, Leader.
3. The New Movement of Christian Adult Education—Rev. H. C. Munro, Leader.
4. The Minister—Building His Sermons—Dr. J. W. Nixon, Leader.
5. The Community, the People and the Church—Dr. T. A. Tripp, Leader.
6. New Trails in Inter-Church Cooperation—Dr. J. Q. Miller, Leader.
7. Christianity and War—Rev. A. J. Muste, Leader.
8. The Church Through Music—Dr. E. H. F. Weis, Leader, Guilford College.
3:50 Music—Greensboro High School A Cappella Choir.
4:10 "The Scandal of Christianity"—Dr. G. Ray Jordan, Centenary Methodist Church, Winston-Salem, N. C.

Thursday Evening.

- 7:30 Worship Through Music—Bennett College A Cappella Choir.
8:00 "The Struggle for an International Order"—Dr. J. W. Nixon.

NOTE—All attending are asked to purchase Convocation Membership of \$1.00, which is transferable for friends to use if you cannot attend all sessions. Those interested in children's work are invited to attend a banquet at 6:00 P. M., January 17, First Presbyterian Church, 50c. Our own Jeanette Perkins is guest speaker. All the sessions will be of interest to lay leaders in our churches, as well as to our ministers. Plan to attend.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

church budget, and in contributing to home and foreign missions, especially to the China project of the Southeast Pilgrim Fellowship.

7. Each organization keep in touch with the national and district Pilgrim Fellowship through study of literature provided, especially *Pilgrim Highway*.

8. Reports of local organizations be made to district Christian Life Conference.

9. Our organizations support the work of our own educational institutions in the state—Thorsby Institute and Southern Union College.

SUN'S PULPIT.

(Continued from page 13.)

in the day of trouble; and I will deliver thee" (Psalm 50:15). How many of us go right along without thinking much of the Lord until we come to the day of trouble, and then we think God has not been good to us when troubles pile upon us. But he has warned us aforetime. "Return unto me, and I will return unto you, saith the Lord of hosts. But you say, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it (Mal. 3:7-10).

What are the blessings you would like to have throughout the year? Are you not willing to say *God's blessings*? Are you not willing to begin today to count on His blessings by cultivating His presence daily, and looking to Him for the light of His guidance upon your daily pathway? Begin today to walk in Him. Begin today to let Him crown your year 1940 with His goodness. Begin today to let Him supply your every need according to His riches in glory.

One day in His presence is better than many days without Him. "A day in Thy courts is better than a thousand (days)" saith the psalmist (Psalm 84:10). "Teach us to so number our days, that we may apply our hearts unto wisdom" (Psalm 90:12), unto the wisdom of giving God the privilege day by day of crowning our year with His goodness!

FAMILY RELIGION AND HOME COOPERATION.

(Continued from preceding page.)

was explained. The parents were called upon to aid in transportation and at the end of two weeks were invited to the exhibit of the work done by the children. The program ended with a family picnic for all.

By means of a questionnaire sent out to our young people it has been found that the large majority of the young men and women express a hope of being married, having children, and establishing a successful home. They want to succeed in this greatest of adventures, but lack the knowledge as to how it is to be done. The Christian college is recognizing this need and it is now offering courses in Family Relations which are being well patronized. The school and the church together can do a great deal to solve our present problems.

The home is necessary for religious growth and development. May we all strive to make ours the best possible, working toward complete cooperation between it and our church.

CHILDREN'S RELIGION.

Our denomination's new publication *Children's Religion* undertakes to help parents and teachers in their mutual problem of training children in the Christian religion. It is a well-edited, illustrated, and helpful monthly magazine for both parents and teachers. One of its features is material for use with children in home devotions. The magazine may be secured for a dollar (\$1.00) a year from Pilgrim Press, 14 Beacon Street, Boston, Mass.

RELIGION IN THE HOME

By REV. WARREN S. ARCHIBALD.

Religion in the home is the source of institutional religion. It is the spring from which flow those rivers of the water of life—the Churches of Christ. When God sent his Gospel in Jesus Christ into this world, he sent it not through the temple or the synagogue, but through the Home. And when the Christian Church began, the first meeting-houses were not temples or basilicas, but Homes. Religion worth its salt is home-made religion. It is never good for much when made in ecclesiastical factories. Religion in Home, therefore, is most important, because it is one of the sources of religion. If that source is neglected, then the devaluation which inevitably follows, is appalling.

Religion in the Home is first of all an atmosphere, a life. It is the way we speak, and look, and act, and think, and feel, and live. A real Christian home is like Heaven, where they need no temple. The atmosphere, the life is a temple, and therefore Heaven. Religion in the Home is the life to which all contribute: a life of love, and joy, and peace; nobility and honor; high standards; durable values; the beautitudes of daily living. It is the very opposite of the vulgar, common, trivial, and vile. A child growing up in such a home may say: I had a Christian home and religion there was the breath of life—a sanctity not to be indecently exposed but decently lived.

Religion in the Home has a Christian nurture. It is nurtured with scripture and prayer and hymn. Children, and parents, should learn by heart the great Psalms: the 23rd, 24th, 100th, and 121st, for example. The best is none too good for the Home. God's word is the living bread for living homes. Even if children do not understand these scriptures, feed it to them nevertheless. They will in some measure enter in later days into the profound truth. Let them learn by heart the Beautitudes, and Commandments of Jesus. Let them learn these in the King James Version. Parents will do well to use the small Oxford edition of the Bible arranged for parents and teachers. This edition makes it convenient to find at once the great passages in the Bible. Children should grow up knowing these stories and names and living words in the great English text. This takes time; but it is better to sit down with the Bible than to run around so much in an auto. As often as possible have family prayers. Always have prayers before meals. As children grow into youth, teach them the great prayers, for these are disciplines in the great necessity of prayer. Above all let the home sing hymns together and learn hymns by heart. This is one of the best ways to plant and grow pure religion. From the very beginning of your family life, learn in the home the great hymns of the Church of Christ. Avoid the trivial hymns. Again, no matter if the children don't understand all the words, they will understand them when they grow up; and the main thing in religion, for both children, and adults, is to grow. Learning great hymns by heart, singing them together in the noble and approved melodies, this carries religion to the very heart of man. To know the 23rd Psalm in the King James prose, and in the metrical version, in one of the great tunes, is a Christian nurture in itself. By such hymns, and prayers, and scriptures we establish religion in our homes, which ought to be thresholds of Heaven.—Handbook, Congregational-Christian Churches, 1940.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only
Head of the Church."

VOL. XCII. RICHMOND, VA., THURSDAY, JANUARY 18, 1940. No. 3.

SOME BLESSED

Blessed are they that have eyes to see.
They shall find God everywhere.
They shall see Him where others see stones.
Blessed are they that have understanding hearts.
To them shall be multiplied kingdoms of delight.
Blessed are they that see visions.
They shall rejoice in the hidden ways of God.
Blessed are the song-ful of soul,
They carry light and joy to shadowed lives.
Blessed are they who know the power of Love.
They dwell in God for God is Love.
Blessed are the dead,
For they are with God.
Blessed are the living,
For they can still serve God.
Blessed are they who rejoice in their children.
To them is revealed the Father-Motherhood of God.
Blessed are the childless, loving children still,
Theirs shall be mightier family,
Even as stars of heaven.
Blessed are the souls kept virgin for mankind,
Unto them shall be given unbounded kingdom of great joy.
Blessed are the faithful strong,
They are the right hands of God.
Blessed are they that dwell in peace,
If they forget not God.
Blessed are they that fight for the Right,
They shall save their souls, for God is with them.
Blessed are they whose memories we cherish,
Our thoughts add jewels to their crowns.
Blessed are they who, through tribulation, have come to perfect trust,
Theirs is the peace which passeth understanding.
Blessed are the burdened of heart to whom the comforter has come.
They foretaste the joy of heaven.
Blessed are the souls all bare before God,
He shall clothe them with His Peace and Love.
Blessed is the people whose heart is set on God,
It shall stand.

—John Oxenham.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

INSTITUTE OF RELIGION.

THE UNITED CHURCH,
RALEIGH, N. C.

THEME: "Religion Confronts the
Modern World."

For six Monday nights in January and February the United Church in Raleigh, N. C., will be the scene of an interesting and unusual community "Institute of Religion." In announcing these meetings it is stated that "In a world that challenges the basic principles of religion at every turn, the search for greater understanding becomes imperative if our religion is to be intelligent and effective. In an effort to promote fellowship and to provide opportunity for study and inspiration this Institute is presented in the hope that it will focus new attention upon the resources of religion in a troubled world." There will be no admission charge for these sessions.

At six o'clock each Monday evening a fellowship supper will be served in the church. Tickets for the six dinners may be secured for \$1.50. Single tickets will be available by writing in advance to Rev. Allyn P. Robinson, 14 Bagwell Street, Raleigh.

At 7:00 P. M. the following classes will be held:

"Humanity's Stake in the World Crisis"—Dean B. F. Brown, State College.

"Religion and the Problem of Minorities"—Rabbi Avery J. Grossfield, Temple Beth Or.

"Understanding Ourselves"—Dr. Edgar H. Henderson, Meredith College.

"Religious and Social Problems Presented in Motion Pictures"—Rev. Lee C. Sheppard, Pullen Memorial Baptist Church; Rev. Newton J. Robison, Hillyer Memorial Christian Church; Rev. Allyn P. Robinson, United Church.

At 8:00 P. M. the following outstanding men will speak in the church auditorium:

January 15—WILLIAM AIKEN SMART
—"Religion Confronts the Modern World."

Professor of Biblical Literature, Emory University, Atlanta, Ga. Outstanding religious thinker of our time.

January 29—NORMAN THOMAS—"Religion and Democracy."

Leader of the American Socialist Party, former Presbyterian minister. His thoughtful books and his championship of social causes make him one who is listened to with interest and respect even by those who do not share his political convictions.

February 5—HORNE LL NORRIS HART
—"Religion and Successful Marriage."

Professor at Duke University, Durham, N. C. A sociologist who is deeply human and one who is most competent to discuss this important problem.

February 12—SYMPOSIUM: "Religion and Education."

Five outstanding leaders will discuss this subject in round-table fashion. They will discuss such questions as: Has religion a place in the public schools? What is the status of religion on the college campus?

DAILY BIBLE READINGS FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of January 21, 1940.

Sun.—Regard for Elders—I Tim. 5: 17-25.

Mon.—Humility—I Tim. 6: 1, 2.

Tues.—False Teaching—I Tim. 6: 3-5.

Wed.—The Love of Money—I Tim. 6: 5-10.

Thurs.—An Appeal to Ministers—I Tim. 6: 11-16.

Fri.—A Word to the Wise—For Those Who Have Means—I Tim. 6: 17-19.

Sat.—Grace Be With You—I Tim. 6: 20, 21.

JOIN WITH US IN READING THE BIBLE

February 19—HENRY SMITH LEIPER
—"The World Church and the Present Crisis."

Secretary of Provisional Committee of World Council of Churches and an executive of American Section of Universal Christian Council. Former missionary to China and minister of the American Church in Paris; recently returned from European trip.

February 26—ALLAN KNIGHT CHALMERS—"The Passion of Christ's Spirit Faces the Modern World."

Pastor of New York's largest Congregational-Christian Church, "Broadway Tabernacle." Advocate of peace and social justice. One of outstanding preachers in America.

All of the readers of THE CHRISTIAN SUN are invited to attend any of the sessions of the "Institute of Religion" in Raleigh. This is your opportunity to hear world-famous speakers. Take advantage of it.

EPIPHANY SERVICES.

Two programs for Epiphany Services, held on January 5, have come to the office of THE CHRISTIAN SUN. We believe that this is a new type of service for our churches in the Southern Convention and that you will be interested in the programs.

"The Feast of Lights" was a five o'clock vesper service at the Holland (Va.) Christian Church, of which the Rev. Will B. O'Neill is the pastor. The climax of this service, commemorating the manifestation of Christ to the Gentiles, was a candle-lighting service. Following appropriate Scripture readings and choir responses, the minister lighted one candle for each of the four Gospels, then one for each of the twelve apostles. Then from his candle, symbolizing Christ, he lit candles of the deacons of the church, who in turn lit the candles of the people in the congregation.

The Congregational-Christian Church of Sanford, N. C., held an evening candle-lighting service to commemorate the coming of the Wise Men and the going of the Light to the Gentiles. The pastor, Rev. Aubrey C. Todd, led the lovely service, which consisted of readings from the Gospels, traditional carols, an appropriate litany, and the lighting of candles representing the Light of the World, the Commission to the Disciples, and the going out of the Light to all the world.

"SUITED."

On the night of December 23, 1939, at the conclusion of a splendid Christmas program at Shallow Ford Christian Church, Mr. J. B. Gerringer and I were called to the front of the church. "Uncle Buck," as everybody knows him, had been assigned the task of presenting the pastor with a new, nice, gray-striped worsted suit of clothes. This was the biggest surprise of my ministerial career.

So far as I could ascertain, this was the first time in the history of the congregation that it had done a deed of this kind. I deeply appreciate this fact, as well as the very much needed suit. I wish to thank the young men's and men's adult classes, who were responsible for starting the movement. And thanks to everybody who made it a reality.

I hope that I can render service sufficient and live a life to prove my appreciation to the church and congregation for their kindness and their generous gift. L. L. WYRICK,

Pastor.

Don't forget to return materials borrowed from the Board of Christian Education, Elon College, N. C., for use in preparing Christmas programs in your church. You will not want to use the same material next year, but someone else will want to use it. Please return yours right away.



YOUR HELP, PLEASE.

"The Christian Sun" office is now greatly in need of the help which pastors and church leaders can give. It has been two years since the campaign for subscriptions that brought to the office more than \$1,400 in one month. Some of the churches have committees that have been steadily at work since, and their lists are well up to date. Most of the churches, however, have done little about it since the campaign, and their lists are far below the desired standard. This is only one of the many things which a church is expected to do, and it happens to be one of those that can be pushed aside easily.

It seems to be impossible for "The Christian Sun" to send out a canvasser who will secure subscriptions. We send letters from the office to subscribers, make an appeal through the paper itself, and on every possible occasion solicit subscriptions. This is a very inadequate attempt to carry forward our Church Paper. We must depend upon the pastors and leaders in local churches for the major part of the work that is done along this line.

Our Baptist friends in North Carolina are now undertaking a campaign to secure 20,000 subscriptions to "The Biblical Recorder" by the fifteenth of April. The prospects seem to be good for them to reach this quota. They are definitely calling on their pastors and church leaders to do the work. We want 3,000 subscribers in North Carolina and Virginia. If we ever get them it will be because the pastors and the church leaders plan definitely for it and do the necessary work in order to secure the subscriptions. Each church has been given a quota and when all the churches reach their quota we will have the desired number.

January and February seem to be the two months in which "The Christian Sun" can expect its best income. Some real work in the local churches will aid greatly. Your elected leaders will appreciate your cooperation and help.

How It Can Be Done.

The Convention and the Conferences have suggested that each church have a committee for "The Christian Sun," or for religious literature. It would be the business of this committee to secure new and renewal subscriptions to "The Christian Sun" and to our other church publications. "The Christian Sun" office at Elon will gladly furnish the mailing list by post offices to any authorized committee or interested person. After receiving this list, the committee can check it by the church roll and begin the campaign in real earnest. We can also furnish the committee with sample copies of "The Christian Sun."

It stands to reason that church leaders, such as pastors and deacons, other church officers, Sunday school superintendents, teachers and officers, young people, and leaders of missionary societies should know what is

going on in our church. This they can learn best of all through "The Christian Sun." The committee should make up its list of prospective subscribers, divide them among its members, and then seriously present "The Christian Sun" as our southern church paper on the basis of its own merits. The committee can also be very helpful in securing renewals and being sure that all subscribers are paid up to date.

In this way your church can not only aid the denomination in its program by sustaining "The Christian Sun," but it can also improve the effectiveness of your own local church. Regular readers of "The Christian Sun" are usually among the best leaders in every church.

Please be assured that whatever effort you put forth to aid in sustaining your church paper will be greatly appreciated by those whom you have chosen to edit and publish it.

BROKEN CONTACT.

Yesterday was very rainy and attendance at church was small. Today the sun was shining beautifully, but only about one-third of our ministers in North Carolina attended their regular monthly meeting. In both instances there was broken contact, which means broken fellowship.

By pulling a little switch the electrical contact is broken and a house is left in darkness. By inserting the switch and keeping the contact clear there comes light and power into the home. Something similar to this happens to individuals who do or do not join with their fellows in worship and study at the appointed time and place. Those who go find illumination. They see the pathway a little more clearly. They are encouraged to undertake more zealously and they become more efficient workers in the Church of Christ. This applies to ministers as well as members.

There are conditions under which people cannot attend the stated services of the church or of the Conference. Sickness and death interfere. Sympathy goes from those who gather to those who cannot come, and the bond of fellowship is not broken. The bond is broken when those who do not attend stay away because they do not wish to be present. It is then that darkness settles over the individual and the path becomes bewildering.

This is not a criticism. It is a plea for attendance. It is a plea for all those who **care** to be among those present when the children of God gather to consider matters that concern the Kingdom.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Ralph Waldo Emerson.

CONTRIBUTIONS

SUFFOLK LETTER.

"Pardon me for interrupting you." The minister was busy with a sermon for next Sunday. There was a knock on the door of the study. "There is another break in my line of thought," he said, "why do people come to see me during my hours of study?" "Come in," he called. A poor, troubled mother entered and apologized for her call. She poured out the perplexity of her soul and revealed the agony of her troubled heart. She was poor, her husband was a drunkard, her children were hungry and needed warm clothes, and she had no money. She came to her pastor for sympathy, for advice, for guidance and for a fellowship of prayer.

She remained for half an hour. The minister lost his grip on the sermon. He was compelled to make a new start in his study. But he had opened a new spring of joy and a new source of power in his own life. He lost his own line of thought, for a while, but a new inspiration took its place in his soul. "Inasmuch as ye did it unto one of the least of these . . . ye did it unto me." When the door closed behind the troubled woman, a new sense of the Divine Presence flooded the soul of the minister, and new thoughts, revealed by this new experience of spiritual ministry, took the place of the old sermon outline.

The husband and father in a home passed away in the prime of life. The dear wife was broken hearted. Six children turned from the new mound in the cemetery with tear-stained cheeks and heavy hearts. One question was upon every mind in that bereaved home. "Why should our plans be broken in this way?" There is no answer in such an hour. But when mother finds her Bible and the deepening fellowship of increasing prayer for Divine guidance, she will be on the track of an answer to the question of her sorrowing heart. The answer can wait, but sometime it will come. And when it comes, whether soon or late, that dear family will discover that un-wanted disappointment may open doors of greater blessings and larger spiritual opportunities.

A young man wanted to be a big business man and become rich. And when far flung life plans were being made he attended a gracious revival. He was deeply impressed with a conviction that he should become a

preacher. In his struggle to reach a decision he bravely took his father and mother into his confidence. He told them his recent experience. Father looked at mother with keen disappointment in his face. Mother shared the same experience. At first they tried to persuade him that the life of a minister was filled with hard service, many disappointments, much sacrifice and poor pay. But the conviction remained. He dedicated his life to the ministry of his church and became a great preacher. The changed plans brought greater blessings.

Self-expression is not always the best expression. Young people discover this with great disappointments when parents do not approve their youthful plans. Older people sometimes find a "stop" sign in the road over which they planned to make their journey. These interruptions and delays are sometimes more important than many of the things that one has planned. "Thy will be done" is a safe standard of living. One may sweat drops of blood reaching that cross of self-crucifixion, but a bright resurrection morning will dawn for those who are brave to face that eventuality.

I. W. JOHNSON.

CONFERENCE APPORTIONMENTS AND ELON COLLEGE.

Why should my church raise that part of Conference Apportionments that goes to Elon College? This is a practical question—one that will probably be asked by either the pastor or some member of every church in the Convention who takes the College Period and its purpose seriously. This question will be asked honestly and in all earnestness. It should be answered with equal frankness and earnestness. There are many who ask this question sincerely and wait for the answer before they do much about it.

First, Elon College is our own church institution. It was founded by our people a half century ago. For fifty years it has served faithfully and successfully. Many times the way has been dark, the need has been great, and the helpers have been few, but even so, the college has not at any time lessened its efforts nor curtailed its program. Day in and day out, year after year, for forty long years, it has been prosecuting a program of Christian Education in our church and for our people. A laborer is worthy of his hire.

Second, the Convention has planned for the support of the college. Without the church's help, the college could not have begun its work and certainly could not have continued it. The church has a right to be proud of Elon College and proud of the support that it has given the college through the years. It is now receiving dividends for the investments made in the cause of Christian Education through our college.

Third, the plan determined by the Convention for the support of the college is known among us as the apportionment plan whereby a modest but definite amount is apportioned by my denomination. I belong to the denomination, and I know no good reason why my church should not follow this plan in its support of the college. This plan is still in force, no one has suggested a better one, and until a better plan is proposed and accepted by my denomination, my church should follow the plan offered by the Convention.

Fourth, in recognition of the plan for the support of the college proposed by the Convention, my church, realizing the need of the college, has been raising its share as required by the Convention, and it is our purpose to continue to do so. It will not seriously tax the ability of my church to raise this amount, and since I know of the college's needs from many sources and with no desire whatsoever to escape this responsibility, I feel and am sure that my church feels that we should undertake to raise this amount. I hope that every church in our conference will reach the same conclusion and be successful in their efforts. What an inspiration and an achievement it would be not only to my church and to the college but to every church in the Convention if we should raise the amounts apportioned. It would certainly give heart and soul to those who have been charged with the responsibility of that larger undertaking; namely, the clearing of the college of its present indebtedness. We can certainly raise our apportionments, and we should.

Fifth, this is a historic year for our college. Great things have been happening on her campus through the years, but greater things will be happening this year. We will be celebrating the fiftieth anniversary of our church's achievements in the field of Christian higher education. To prepare programs, bring influential educators to the campus for addresses and conferences, entertain visitors, etc., cost money. My church is not asked to have any definite part in the

(Continued on page 9.)

Our Missionary Prayer List

SOUTH AFRICA MISSION

January

- 16th—Tuesday. Mr. and Mrs. Edgar H. Brookes, Adams Mission Station, Natal.
Principal of Adams College, which was founded in 1853; 380 pupils.
- 17th—Wednesday. Mr. and Mrs. John A. Reuling, Adams Mission Station, Natal.
Head of Training Department, Adams College.
- 18th—Thursday. Caroline E. Frost, Adams Mission Station, Natal.
Teacher, Adams College.
- 19th—Friday. Rev. and Mrs. Henry A. Stick, Adams Mission Station, Natal.
Head of Theological Department, Adams College.
- 20th—Saturday. Mr. and Mrs. K. R. Brueckner, Adams Mission Station, Natal.
Mr. Brueckner is a native of Dresden, Germany; Mrs. Brueckner was American missionary to Africa. Head of Industrial Department, Adams College.
- 21st—Sunday. Mrs. Charles H. Maxwell, 33 Steele Road, Durban, Natal.
Widow of missionary; does Social Service in Durban.
- 22nd—Monday. Dr. and Mrs. James B. McCord, 39 McCord Road, Overport, Durban, Natal.
Mrs. McCord was born in Africa as daughter of American Board missionaries; Dr. McCord heads Medical Department of McCord Zulu Hospital, which he founded in 1909.
- 23rd—Tuesday. Dr. and Mrs. Alan B. Taylor, 28 McCord Road, Durban, Natal.
Superintendent of McCord Zulu Hospital.
- 24th—Wednesday. Rev. and Mrs. Ralph A. Abraham, Groutville, Natal.
Supervisor of Groutville and North Coast.
- 25th—Thursday. Rev. and Mrs. A. F. Christofersen, Esperanza, Natal.
Supervisor of Ifafa and South Coast.
- 26th—Friday. Minnie E. Carter, Inanda Seminary, Phoenix, Natal.
Teacher, Inanda Seminary, which was founded in 1848; 270 pupils.
- 27th—Saturday. Lavinia Scott, Inanda Seminary, Phoenix, Natal.
M. A. in Religious Education at Yale in 1932; went same year as teacher in Adams College; now teacher in Inanda Seminary.
- 28th—Sunday. Nellie M. Walker, Inanda Seminary, Phoenix, Natal.
Grandparents Board missionaries to Indians; missionary to China and now principal of Inanda Seminary, South Africa.
- 29th—Monday. Elizabeth S. Halsey, Inanda Seminary, Phoenix, Natal.
Teacher, Inanda Seminary.
- 30th—Tuesday. Agnes A. Wood, Inanda Seminary, Phoenix, Natal.
Head of Industrial Department, Inanda Seminary.
- 31st—Wednesday. Mary A. Beals, Inanda Seminary, Phoenix, Natal.
Teacher, Inanda Seminary.

February

- 1st—Thursday. Christian Council of South Africa.
- 2nd—Friday. Rev and Mrs. Jas. D. Taylor, 19 Eleanor St., Fairview, Johannesburg, Transvaal.
Social Service, Johannesburg; treasurer, Christian Council; supervisor, churches of American Board Mission and Congregational Union of South Africa.
- 3rd—Saturday. Mrs. F. D. Bridgman, 45 Leyds St., Rochester Mansions, Johannesburg, Trans.
Born in Japan as daughter of American Board missionaries; widow of missionary who founded Bantu Men's Social Center in Johannesburg; engaged in evangelistic and social work for women in Johannesburg.
- 4th—Sunday. Rev. and Mrs. Ray E. Phillips, 24 St. Peter's Rd., Bellevue, Johannesburg, Trans.
Social Service, Johannesburg.
- 5th—Monday. Ruth C. Cowles (R. N.), P. O. Box 53, Bergvlei Dist., Johannesburg, Transvaal.
Parents and grandparents of American Board missionaries; in charge of Alexandria Township Health Center, Johannesburg.
- 6th—Tuesday. Alexandria Health Center.
12,183 treatments at clinic in year; 7,169 attend Baby Clinic; 17,507 nursing visits to homes.

Elon College Golden Anniversary

I am waiting, waiting, waiting for the many who have assured me of their interest and cooperation in an effort to clear Elon College of its debts. If one mail should bring a contribution from the many who have said they are "behind me" in this great undertaking, my report for THE CHRISTIAN SUN would certainly be astonishing. Now, my good friends, if it is your purpose to help in this effort to clear the college of its debts, you will never find a better time than now. If you intend to help the college, now is the time to do it. Won't you join with the ones who are helping that others who are considering may be helped in making their decisions.

The Board of Trustees meets the middle of February. We want to make the best reports possible then. Won't you please let me hear from you before that date?

The report this week carries us beyond the \$40,000.00 mark. On Thursday of last week we made another payment on our debt of \$2,000.00, making a total of \$17,000 paid since October, 1938, and leaving a balance of \$127,000.

The report for the week follows:

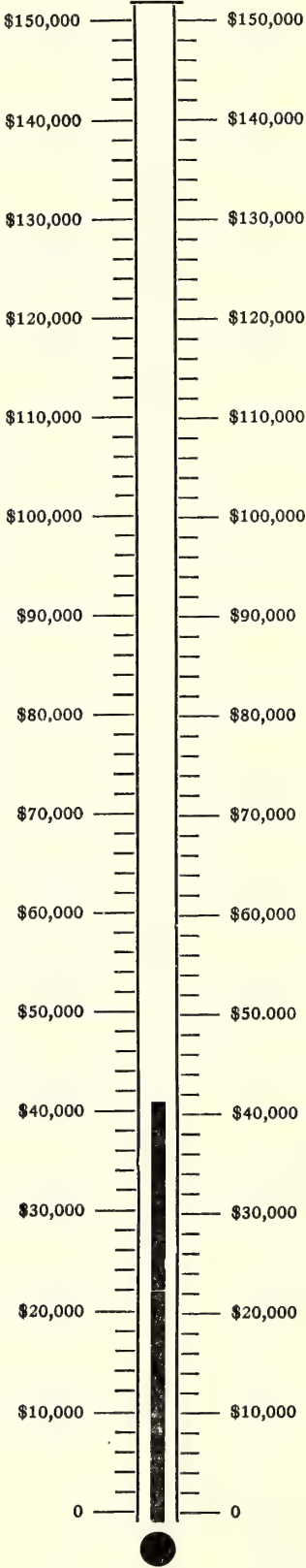
	Pledged
Burlington, N. C.:	
Baker-Cammack Hosiery Mill	\$ 350.00
Mr. & Mrs. Garland Huffman	50.00
R. Homer Andrews	50.00
Elon College, N. C.:	
J. B. Long	100.00
Haw River, N. C.:	
Dr. J. C. Wilkins	250.00
Total for week	\$ 800.00
Previously reported	39,937.50
Grand total	\$40,737.50

WINTER READINGS.

These long winter evenings and some of the rough days offer many of our people, farmers in particular, a fine opportunity for reading. The time may be wasted with trashy materials, or it can mean much in the study of things that will develop personality and fit for Christian service. The Board of Christian Education at Elon College, N. C., can furnish a fine list of suggested reading materials, and can lend some books. If you are a teacher, or other leader, or if you hope to be, now is a good time to prepare for the work you are to do.

"Men's hearts ought not to be set against one another, but set with one another, and all against the evil thing only."

ELON'S GOLDEN ANNIVERSARY CAMPAIGN



CONFERENCE APPORTIONMENTS.

It probably would be helpful if the pastors, superintendents of Sunday schools, and other officers of the churches would look back over the report of last year and compare the amounts contributed to other interests of the church with that of the college. The college is a child of the church just as much as any other interest of the church. It should receive our affections and support equally with others.

This is the College Period. Won't you please plan to provide in some way for that part of your conference apportionments that goes for the support of the college. This is our anniversary year. We will have additional expense. I know you will be glad to help by providing for the college's share of your apportionments during the College Period. Some are already beginning to send in their contributions. We hope that you will be prompt and generous with yours.

The report for this week follows:

Sunday Schools.

N. C. & Va. Conference:	
Hines Chapel	\$ 2.09
Lebanon	.86
Greensboro, First	7.58
New Lebanon	3.15
Eastern Va. Conference:	
Isle of Wight	5.00
Liberty Spring	4.00
Portsmouth, First	6.45
Eastern N. C. Conference:	
Liberty Vance	4.43
Wentworth	1.24
Niagara	.50
Western N. C. Conference:	
Ramseur	3.88
Flint Hill (M)	.28
Va. Valley Central Conference:	
Timber Ridge	1.08
Linville	4.25
Bethlehem	1.40

Total for week	\$ 46.19
Previously reported	126.71
Grand total	\$ 172.90

Whose College Is It?

Does it belong to:

1. The Founders?
2. The Faculty?
3. The Students?
4. The Alumni?
5. The Givers?
6. The Church?

What Share Do You Have in
ELON COLLEGE?

FOR THE CHILDREN

Dear Friends:

On the last Sunday night in the Old Year I was sick in bed and could not go to the Watch Night Service at our church. I felt badly because I had never been to such a service in a church and I had wanted to be there. So I was very happy to be well so that I could go and sing in the choir at our Epiphany Candle-Lighting Service on the first Sunday in this New Year. Did you have an Epiphany Service at your church? The boys and girls in the Holland Christian Church of Holland, Va., did. It must have been a lovely one and I am sure that it was enjoyed and appreciated.

Do you know what Epiphany means? It is a Greek word and means "the appearing." We call it this for it was on this day that the baby Jesus was first seen by the Wise Men. They did not see Jesus on the same day that the Shepherds saw Him. They were farther from Bethlehem than the shepherds were. When they saw the new star in the sky they started out to search for the baby Jesus who was to be born. On the twelfth day after Jesus was born their camels reached Bethlehem, and the Wise Men got down from their camels to kneel before the baby Jesus and give him their gifts.

Do you know why we light candles in this service? We light candles because when Jesus came into the world he brought light and love to take the place of the darkness and hate which were in the world before he was born.

Would you like to know about the two little boys who acted as Acolytes at our service? Jimmie and John wore white robes and each had a long white taper. When the service began John sat on the right side of the altar and Jimmie on the left. When the reader read from the Gospel of John the two boys came up to the altar and lit a candle on each side of the altar. Then the reader read from the Gospel of Luke and again Jimmie and John came to the altar to light two more candles for the Gospel of Luke. Now the reader read from the Gospel of Matthew and once more Jimmie and John met at the altar to light the two candles which stood for the Gospel of Matthew. Then they went quietly back to their places to sit quietly while the ushers came forward to take the offering.

Now as the choir stood to sing "We Three Kings of Orient Are," Jimmie and John leaned forward on the edge

of their chairs. Down the center aisle of the church came the young man who was playing the part of the first Wise Man. He wore bright robes and carried a jewel box full of gold. He came and knelt before the altar and left his gift. Then two other young men who were acting the parts of the other two Wise Men came, one at a time, down the aisle. They, too, knelt at the altar and left their gifts of Frankincense and Myrrh. I saw Jimmie and John as they watched with shining eyes. I wondered if they were thinking about the day when they would be tall enough to act the part of the Wise Men in the service.

The reader again read from the Bible about the Light of the World; the sending out of the Disciples by Jesus; and the going out of the Light into all the world. While he was reading Jimmie and John came to the altar and lit the forty-eight candles which were arranged in the shape of the cross. Every candle in the cross burned brightly when Jimmie and John left the altar to march to the front of the pulpit. There they stood while each member of the choir came by to light his candle from the burning tapers which Jimmie and John held. As the choir marched out with their burning candles they sang:

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light;
Leading onward, beaming bright;
So, most gracious God, may we
Evermore be led to Thee.

REUBEN BAR-BARUCH.

The man who had left the road slowly climbed to the top of the ridge. Reuben and Samuel lay very still, hoping that he would not see them. They watched him as he shaded his eyes and looked into the distance. Then he walked away from them and looked again.

"Look," whispered Samuel, "he's looking for us. He wonders where we went."

"He'll be sure to find us this time," said Reuben. "He's coming right toward us."

The man was right upon the boys before he saw them. When he did see them, they looked so funny and scared, that the man laughed out loud.

"Ho! ho!" he laughed, "what is this I've found? What are you boys doing here, and why are do you lie so still?"

"P-lease, s-ir," said Reuben, "we

were afraid. Please don't bother us, so we might go back home to our mother and father."

"Why, what on earth do you mean? Why do you think I would hurt you?" asked the man, with a puzzled look on his face.

"Then you will not steal us and sell us for slaves?" asked Samuel.

The man thought this was funny, and he laughed again. "That's silly," said the man. "I'm only looking for the house of my cousin Dan. He lives somewhere along this road, and I wanted to see him before I go to Egypt."

"Oh, we know Dan," cried the boys together. "Would you like for us to show you where he lives? It's on our way home, and its time we were starting."

"I surely would," replied the man. And he gave a signal to the men by the road, who started up the ridge with the donkeys.

QUIZZ CORNER.

This week we shall see how many children of the Bible you know:

1. What small boy heard God call his name, as he slept in the Temple?
2. Who was the boy whom Pharaoh's daughter raised as her son?
3. What was the name of the shepherd boy who killed a giant?
4. Do you know the names of the famous twin brothers in the Bible?
5. What was the name of the girl who watched by her brother as he floated on the river in a basket?
6. Who was the first boy to be born in the world?
7. What boy was sold by his brothers for twenty pieces of silver.
8. What boy was almost offered as a sacrifice by his father?
9. What was the name of the boy who was lost in Jerusalem when he was twelve years old?
10. What was the name of the brother about whom Joseph was so anxious?

Answers to last week's questions:

1. Eve (Genesis 3:20).
2. Sarah (Genesis 17:15, 16).
3. Rebekah (Genesis 25:20, 24).
4. Miriam (Exodus 15:20).
5. Deborah (Judges 4:4).
6. Ruth (Ruth 1:14).
7. Hannah (I Samuel 2:1-19).
8. Esther (Esther 7:3, 4).
9. Mary Magdalene (Matthew 28:1).
10. Martha and Mary (John 11:1-5).

"Better to have three hundred picked men than thirty-two thousand unsifted host. *Numbers do not always count!* Take Gideon for example. There is such a thing as victory by elimination."



A RELIGIOUS WAR.

It certainly seems that the present conflict in Europe has developed into a real religious war. All the world knows, of course, that Soviet Russia, several years since, officially declared that it did not believe in God, or in any ruling power beyond that of the State itself. Was it not Stalin, or one of their atheistic leaders, who declared that he knew there was no God and if there was they would have to abolish Him? The Russian state has done everything within its reach to abolish all authority from any source whatever other than that vested in the State, the children being reared in the belief and the teaching that Christmas, for instance, could not and should not be observed, nor should any other religious ceremony or gesture other than that instituted by the State. Those who are reading the progress of the war at present and the movements that are taking place because of the war are beginning to declare Russia is the biggest menace to Europe and its civilization at the present time. Then comes Hitler with his Nazi regime, declaring for the totalitarian state; that individuals exist for the State and not the State for individuals. This in a measure explains Hitler's attitude toward the Jews and almost every day, certainly every week, movements are set on foot by Hitler or his agents to show Germany's hatred for the Jews. Comes now the report that while others than Jews in Germany are limited to a certain extent in their purchase or use of food necessary to sustain life, every Jew is limited still further and can only purchase or secure a limited supply of food, having to make such purchase or secure supplies by presenting a card on which is stamped the letter "J." It is indeed a very singular and strange alliance that has been formed between a nation controlled by a dictator, Hitler, and a nation who claims Communism as its only economic or religious creed. How long this pact can exist, and how strong it is, is indeed an uncertainty. Verily, nations at war, like politicians, find and make strange bedfellows.

The world stands aghast at Soviet Russia's wholly unjustified attack on little, harmless, innocent Finland. It is a strange phenomenon which can only be explained by the fact that when a people forget God and righteousness and truth and peace, there is simply no telling in what direction it will turn or what unrighteous thing it will undertake.

All of the above seems to be causing even in Christian lands a confusion of thought as to what the outcome will be and what stand the church should take. There can, however, be no doubt that the Prince of Peace with His program for building the Kingdom of Heaven on earth cannot be abolished and will not be abolished, as long as there are hearts that respond to the challenge of love, and sinful souls that crave forgiveness and redemption in order that their own souls may be at peace. This means that the Christian nations and peoples everywhere must, or at least should, redouble their efforts to spread the Gospel of the Prince of Peace and to make Him known against all odds in all the world. He is the only force and power who can speak peace to the troubled sea and bring about a calm on which ships, big and little, may sail in peace and safety. Missions is the very foundation of the world's safety and security—Christian Missions, the kind of missions our Lord had in mind when his most emphatic command He said, "Go ye into all the world—Ye shall be witness of me unto the uttermost parts of the earth." We each can do our little part in this task and in so doing we may hasten that day far off and uncertain as it may now seem to be, when war with all of its waste and madness and sin shall be abolished and peace with all of its prosperity and happiness and love may be established in the world.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 13, 1940.

Sunday Schools.

Liberty (Vance), Henderson, N. C.	\$ 6.46
Liberty, N. C.	5.00
First, Greensboro, N. C.	7.07
Linville, Va.	6.38
Hank's Chapel, Pittsboro, N. C.	5.06

Cypress Chapel, Suffolk, Va.	4.27
Antioch, Harrisonburg, Va.	3.66
Newport, Shenandoah, Va.	2.45
First, Portsmouth, Va.	6.01
Winchester, Va.	5.12
Palm Street, Greensboro, N. C.	7.68
Berea, Altamahaw, N. C.	16.00

Total for the week	\$ 75.16
Previously acknowledged	4,836.71

Total since Sept. 1, 1939 ... \$4,911.87

Gratefully,

J. O. ATKINSON,
Mission Secretary.

SUPERANNUATION OFFERINGS.

Ramseur, N. C.	\$ 3.55
Spring Hill, Waverly, Va.	5.00
Lynchburg, Va.	4.29
Reidsville, N. C.	26.40
Howard's Chapel, Madison, N. C.	4.49
Centerville, Disputanta, Va.	1.00
Liberty (Va.), Nathalie, Va.	5.05
Mt. Olivet (R), Elkton, Va.	1.63
Pleasant Union, Lillington, N. C.	7.00
Palm Street, Greensboro, N. C.	17.60
Happy Home, Ruffin, N. C.	13.60
Christian Temple, Norfolk, Va.	32.76
First, Burlington, N. C.	50.50

Total for the week	\$ 172.87
Previously acknowledged	225.99

Total to date ... \$ 398.86

Gratefully,

J. O. ATKINSON,
Chairman.

QUARTERLY REPORT OF WOMAN'S BOARD OF MISSIONS.

The following is the report of receipts and disbursement of the funds of the Woman's Board of Missions, Southern Christian Convention for Quarter ending December 31, 1939:

Receipts.

Valley Va. Central Conference:	
Women's Societies	\$ 45.87
Young People's Societies	31.23
	\$ 77.10
N. C. Conference:	
Women's Societies	\$694.81
Young People	33.86
Willing Workers	15.02
Cradle Roll	5.55
	749.24

Eastern Va. Conference:	
Women's Societies	\$770.93
Young People	141.25
Willing Workers	79.52
Cradle Roll	8.30
	1,000.00

Total Receipts ... \$1,826.34

Disbursements.

Home Missions:	
General Work	\$748.00
Asheboro, N. C., Church	302.58
Carroll County Church	27.50
	\$1,078.08

Foreign Missions:	
General Work	748.00

Total Disbursements ... \$1,826.08

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

FIRST QUARTERLY REPORT.

The following is the first Quarterly report of the Eastern Virginia Woman's Home and Foreign Mission Board of Congregational-Christian Churches, from October 1, 1939, to December 30, 1939, inclusive:

Women's Societies.

Antioch	\$ 6.25
Berea, Nansemond	18.75
Berea, Norfolk	12.50
Bethlehem	46.00
Christian Temple	89.75
Damascus	25.00
Dendron	15.00
Elm Avenue	8.75
Eure	6.00
First, Norfolk	14.30
First, Portsmouth	5.00
First, Richmond	10.00
Franklin	50.00
Holland	22.00
Holy Neck	37.50
Hopewell	1.75
Isle of Wight	22.15
Liberty Spring	50.00
Mt. Carmel	13.40
Newport News	20.00
Oakland	12.50
Ocean View	6:50
Union, Southampton	5.10
Rosemont	47.60
Suffolk	125.00
W. W. Staley, Suffolk	13.15
Shelton Congregational	10.00
Wakefield	7.00
Waverly	17.20
Windsor	17.35

\$ 735.50

Young People.

Berea, Nansemond	\$ 9.00
Berea, Norfolk	2.50
Bethlehem	25.00
Christian Temple	12.00
Eure	4.00
First, Portsmouth	2.50
Franklin	18.75
Holland	8.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	5.75
Newport News	4.00
Oakland	8.75
Rosemont	6.00
Suffolk	10.00

141.25

Junior Societies.

Antioch	\$ 2.50
Berea, Nansemond	5.90
Berea, Norfolk	.50
Bethlehem	7.00
Christian Temple	13.00
First, Portsmouth	2.00
Franklin	7.50
Holland	8.75
Holy Neck	10.00
Liberty Spring	6.25
Mt. Carmel	.50
Rosemont	1.00
Oakland	1.25
Suffolk	10.00
Windsor	3.37

79.52

Cradle Roll.

Berea, Norfolk	\$ 1.20
Eure	1.00
Franklin	1.35
Liberty Spring	3.00
Oakland	1.75

8.30

Brought forward from previous year	\$204.48
Young People's Conference, 1939	8.55
Woman's Conference, 1939	21.79
	234.82

Total Receipts \$1,199.93

Disbursements.

J. E. Lang for Auditing	\$ 15.00
Mrs. E. P. Jones, Expense Account	3.00
Mrs. J. M. Harris, Expense Account	23.40
Gurly Press, Programs & Reports, 1939	16.50
Gurly Press, Treasurer Report Blanks	5.75
Stamps and Stationery for Treasurer	2.00
Gurly Press, Letter Heads and Envelopes	15.00
Mrs. H. S. Hardestale, S. C. C. Treasurer	1,000.00
	1,080.65

Amount on Hand in Vaughan & Company Bank \$ 118.74

Respectfully submitted,
MRS. E. R. BRYANT, JR.,
Treasurer.

THE GOSPEL OF JOHN.

FOR JANUARY.

By AUBREY C. TODD.

Mission study groups not using the pamphlet by Mrs. Askew will find a helpful suggestion for this month in using one of the many passages in John on the new life. This is the month that people make resolutions to do bigger things and are planning to start life anew. The Gospel of John is full of suitable passages along this line, but perhaps the best ones would be chapter eight, verses twelve to forty-eight, which tell about the Light of the World, or chapter ten, about the Good Shepherd. Regardless of which passage you choose, you should first of all try to think of yourself as a member of John's audience hearing this message for the first time.

In John's audience were many who were looking for a new way of life. There had been many who had risen and attempted to lead the people to a better day, but they had all failed. In the first six verses of the tenth chapter, he tells about these false teachers, and in the following verses he tells how they fled when the heavy hand of Rome fell on them. Then he tells them how they might find the new life in Jesus for which they have been seeking.

This chapter differs from those preceding it in that it uses a parable for the starting point rather than an incident out of the life of Jesus. As usual, John chooses his subject from the daily life of the people of his audience. Sheep and shepherd were as

common to the people of Ephesus as automobile and garage are to us. The story around which the talk is developed is the one of the lost sheep as told in one of the other gospels. The leader of this study should also notice the close parallel between this chapter and the twenty-third Psalm.

The climaxing thought to be left with those who share this study is the figure of Jesus as the "door." At the beginning of a new year, most of us are looking for an open door that will lead us to higher planes of living, to a life that is more than this. John suggests that we might enter into this fuller life "through Jesus." Paul shares this belief when he says that it is "through Jesus" that God saves us, and "through Jesus" that we have access to the Father (Romans 5:2; Ephesians 2:18). Luke uses the figure of the door when he says, "strive to enter in through the narrow door" (Luke 13:24).

At the beginning of this new year may our mission study groups find a new lease on life and a deeper understanding of the ways of the Kingdom. May we learn that it is through Jesus that such an understanding may come, and that through him "if any man enter in, he will be saved . . . and will find pleasure . . . and have life . . . and have it abundantly."

APPORTIONMENTS AND ELON.

(Continued from page 5.)

expense of the anniversary program of celebrations, but we are asked to raise the amount apportioned to us by the conference for the college. We certainly should demonstrate our interest in this historic occasion by raising our apportionments promptly and sending the same to the college. My church may not be able to contribute largely, but we can raise our conference apportionments, and we intend to do it.

L. E. SMITH.

LITERATURE TO HELP IN FAMILY RELATIONS.

The following are recommended by the Committee on Marriage and the Home, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City, and may be ordered from them:

- "Harmony in Marriage" (a book of guidance for brides and grooms). Cloth, \$1.00. Gift edition, with certificate, in a white box. Price 75c.
- "Growing Together in the Family" (for young married people). Price 50c.
- "Building Spiritual Foundations in the Family" (Study series for adults). Price 25c.
- "Beatitudes for the Family." Board cover. Price \$1.00. Paper cover. Price 50c.
- "Making a Home: A Study of Youth, Courtship and Marriage" (for later teen age). Price 50c.
- "Six Tests of Marriage." Price 10c.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

A FEW REMINDERS.

Easter comes early this year—on March 24. It is now time to begin to plan the type of program you are going to have. Plan something very worshipful and meaningful this year.

Plan special services for Young People's Week, January 28 to February 4. Suggestions: Young People's banquet, young people in charge of regular church service, special young people's meeting with parents as guests. February 2 is "Christian Endeavor Day."

Send to Roland Allgood, 1414 W. 27th Street, Norfolk, Va., money from you personally or from your society for the "China Friendship Project" of the Southeast Pilgrim Fellowship, marking the church from which it comes and Conference your church is in.

Lent begins on Wednesday, February 7. Stress personal religious living in your group. Order copies of Lenten Devotions for Young People (five cents each from Pilgrim Press, 14 Beacon Street, Boston, Mass.) for each member of your Sunday school class or young people's society.

Elon College Day comes on January 27. Ask your Sunday school superintendent about special program for that day, and offer to help with it. Learn all you can about your college, and make an offering for its support.

On February 9 Christian people around the world join in the World Day of Prayer for Missions. Suggestion: Join with your women's missionary society in its program for this day. Material may be secured through the Missions Office, or Board of Christian Education, Elon College, N. C.

At the beginning of a New Year is a good time to do some of those things you have been talking about in your society—subscribe to *The Pilgrim Highway* (\$1.25 per year—Pilgrim Press), begin your meetings on time, have programs planned far enough in advance to enable all to have their parts ready, have a well-rounded program which includes mission study,

emphasis on personal devotions, Christian neighborliness, and a study of the Bible.

Has your group used the mission study books for this year yet? Young people are to use "Comrades Round the World: Christian Youth in Action" for their foreign mission study and "Right Here at Home" for their home mission study. These books may be purchased for sixty cents each from Pilgrim Press, 14 Beacon Street, Boston, Mass., or through the Mission Office, or Board of Christian Education, Elon College, N. C.

Programs for February may include a celebration of Washington's and Lincoln's birthdays. In connection with the latter, February 11 is observed by many denominations, including our own, as Race Relations Sunday. You may secure material for this from Council for Social Action, 289 Fourth Avenue, New York City, or by writing Information Secretary, Board of Home Missions, 287 Fourth Avenue, New York City, asking what our churches are doing in this field of work.

YOUNG PEOPLE AT MT. OLIVET (G).

The young people of the Mt. Olivet (G) Church in the Valley of Virginia are still "going strong," in spite of the fact that we have no pastor to lead and advise us.

Many members of the church said that we sponsored a most worshipful Christmas pageant. There are several reasons for its success: First, every member in the organization was given a part and came to rehearsals regularly. Second, we made every rehearsal a religious meeting, for we opened each with a worship service.

Should a small church like to have a very effective Christmas pageant, use "The Light of Men," a candle-light service which covers the life of Christ from the birth to the ascension, touching the highlights only. We are sending our used copies of it to the Board of Christian Education at Elon to help in a small way enlarge its supplies. Had you thought of sending yours?

(Continued on page 15.)

WHAT IT MEANS TO SUPPORT MY CHURCH.

(BEGINNING C. E. WEEK. DEVOTIONAL DAY.)

SCRIPTURE: Genesis 28:18-22;

Luke 6:38; Psalm 122:1.

Daily Readings—

Mon.—Financial Support—Mal. 3:10.
Tues.—Charitable Support—Acts 11:27-30.
Wed.—Social Support—Acts 6:1-6.
Thurs.—Hearty Support—Col. 3:23, 24.
Fri.—Intelligent Support—Col. 3:16, 17.
Sat.—Diversified Support—I Cor. 12:4-11.

The fourth important declaration of the Christian Endeavor pledge concerns your obligation to loyally support your church. This topic is a suitable basis for a discussion in the church for Young People's Day in the denomination.

The leader may conduct a general discussion on the benefits and blessings of the church to the individual. Enumerate these on a blackboard. Then enumerate the things which young people can do for the church.

For Consideration—

Most church work would probably be considered under three categories. Let three persons discuss these categories:

1. Soul winning and personal work. The church exists primarily to save the lost and to lead individuals in a deeper experience with Christ.

2. Building and equipment. These are essential for the training of children, young people and adults. A considerable amount of money is needed to keep a church in repair and provide necessary equipment.

3. Publicity and extension. The influence of the church must extend beyond its doors. Its work goes even beyond a single community.

According to a statement by the National Committee for Religious and Welfare Recovery, contributions to the twenty-five major communions and denominations declined 21 per cent from 1932 to 1938; while our National income increased more than 79 per cent in that period. Does this mean that most church members are reducing their support to church and charity? What will happen if this continues?

When we consider the finances of the church, we should look at human needs and way by which the church may meet these needs. Contributions to the church are a means through which these needs are met.

Suggested Hymns—

"I Love Thy Kingdom, Lord."
"The Church's One Foundation."
"Glorious Things of Thee Are Spoken." S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

A NEW STANDARD OF GREATNESS.

LESSON III—JANUARY 21, 1940.

LESSON: Matthew 20.

DEVOTIONAL READING: Romans 5:1-8.

GOLDEN TEXT: *While we were yet sinners, Christ died for us.*—Romans 5:8.

Moral Heroism.

"And Jesus was going up to Jerusalem." He knew exactly what was in store for him. On every side there were indications of the rising tide of opposition on the part of the religious leaders of his nation, and he knew they would be satisfied with nothing less than his death. In fact he very frankly told his disciples what was going to happen—that he would be delivered unto the chief priests and scribes, that they would deliver him to the Gentiles to mock, to scourge, and to crucify him. For a long time the shadow of the cross had been lying across his path, and its sinister meaning had been heavy on his heart. But there was no whining, no complaining, no self pity. He knew that he was walking in the path which God had appointed. Therefore, he faced it calmly and courageously. For most of us there are unpleasant situations to be faced. Let the Master be our example here as elsewhere. Keeping our faces to the light and our feet in the path of duty, let us endure the cross and be faithful, even unto death, if necessary.

He Said That He Would Rise Again.

Jesus not only told his disciples that he would suffer many things and be crucified; he very plainly said that the third day he should be raised up again. To be sure, the account in Matthew was written many years after the actual event occurred, but as Matthew looked back he remembered quite clearly that Jesus had foretold that he would rise again from the dead. This is perhaps one of the most significant statements that Jesus ever made. Under the shadow of the cross he declared calmly and confidently that God would raise him again from the dead. He knew that life was ever victor over death, truth over error, love over hate, righteousness over evil. Any Christian may be sustained in the hour of death by the assurance that because Christ died and rose again, through him he, too, shall live.

These Ambitious Mothers.

Salome, the mother of James and John, came to Jesus asking that her sons be allowed the high privilege of sitting, the one on the right hand and the other on the left hand, in his kingdom. Like so many people today, she was thinking about the honor and rewards of religion and of the kingdom. And like so many others she misunderstood the central genius of the kingdom. Like so many mothers, also, she was ambitious about her children. But she had a zeal not according to knowledge. It is a good thing, of course, for parents to be ambitious for their children, but ambition may be a very dangerous thing—especially if it is misdirected or misguided. How mistaken are many parents in the ambitions which they cherish for their children! They want them to be rich, to be popular, to have social prestige, to have positions of preferment and honor—and all of these things have their value, if they are put in their proper place. But how important it is that our children be encouraged to be good and to do good, to have character and to render service. Hollywood is not the only place that is full of doting mothers with foolish ambitions for their children. Mothers and fathers ought to give heed to the ideals which they cherish for their children and the goals which they set before them.

Ignorance In Asking.

"Ye know not what ye ask," thus replied Jesus to the request of Salome. And thus does he speak in a parable which is characteristic of so much of our asking and praying. So often we really do not know for what we ask. Occasionally one hears somebody thanking God for, or bearing witness to, answered prayers. That is all very good. But, as a matter of fact, we probably ought to thank God for some unanswered prayers. There is a significant statement in one of the Psalms illustrating the tragedy of answered prayers. "He gave them their request; but sent leanness into their soul." Often we have not because we ask not, but as James says, we often have not, because we ask amiss.

The Rewards of the Kingdom.

One marvels again and again at the patience and at the sympathy of Jesus in dealing with human frailty and weakness. Instead of rebuking Salome for her foolish request, he

tactfully pointed out her mistake, and took occasion to use that mistake in teaching a great lesson about the kingdom. The rewards of the kingdom are not based upon special privilege or on what we call "pull." Fitness, not influence, secure honor in the kingdom. God has so arranged it that those who deserve the ultimate rewards of the kingdom shall receive them. There is no favoritism here, and every man has the same chance. Of course, we have not yet learned this lesson, for there are many who feel that because of their particular station in life, or their wealth, or their social prestige, or their family connections, or for one reason or another, they shall have special privileges in the kingdom. They may have them in the church, but they will not have them in the kingdom.

Saints in the Making.

Sometimes we think of the disciples as men with halos about their heads as if they were saints. As a matter of fact, they were simply saints in the making. They shared with us our common humanity. On this occasion, for instance, they became highly indignant when they learned that the mother of James and John had tried to secure choice places in the kingdom for her sons. They were moved with jealousy, and envy, and selfishness. On one occasion after another they showed their common humanity, their limitations, and weaknesses. This is, of course, no reflection upon them. Then, as now, Christ judged men by the trend of life. Then, as now, he judged men not so much by how far they had gone but by the direction in which they were moving. The church is not made up of folks who are perfect; it is made up of folks who want to be better.

A New Standard of Greatness.

Jesus said that the true standard of greatness was not wealth, or even achievement. A life was to be measured by the spirit of service which characterized it. In sharp contrast to the standards of greatness of his day, especially as expressed by the great Roman Empire, he insisted that true greatness was found in the spirit of true humility and in the willingness to serve. And in one of the most remarkable utterances anywhere to be found in all literature, he says that the Son of God himself "came not to be ministered unto, but to minister, and to give his life a ransom for many."

"There are no Sleepers on the heavenly railway."



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

"A PROGRAM FOR THE YEAR."

By Mrs. A. J. Stanley.

Read Psalm 91.

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

Prayer—Our Father lead us on in our new year to greater success, as Thou dost count success, than we have ever known before. We commit ourselves and our time in Thy hands. In Christ's name we ask it. *Amen.*

TUESDAY.

"Is It I?"

"Lord, is it I?"—Mark 14:19.

A little girl visited her father who was sick in the hospital. When she returned with her mother she cried, "Mother, do you think I made Daddy sick by jumping on his bed?" The dear child feared that her morning frolic with Daddy was responsible for his illness.

The disturbing question of the disciples reflects the true Christian Spirit regarding the welfare of others. Perhaps we may have been responsible for some of their ills. It reflects the proper check of our own hearts. We may be guilty of sin. At the close of each day it will not be amiss to inquire of our own hearts the guilt of today. Repent and start anew.

Prayer—Our Father, help us each day to examine ourselves for flaws,

and keep our hearts fixed in Thee, that we may not sin, nor cause hurt to another. *Amen.*

WEDNESDAY.

"HE LEADETH ME."

"In paths that they know not will I lead them."—Isa. 46:15-17.

He leadeth me, O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

Turn to your hymn book and sing this song through. Isn't it wonderful?

Let the warm experiences of God's nearness sweep into your soul. Though your heart may be cooled with chilling influences, new spiritual fervor will blaze again.

Prayer—Our Father, we thank Thee for the warming power of Thy Holy Spirit. Lead us in the paths of the faithful. Increase our faith, and perfect our souls. *Amen.*

THURSDAY.

"ALL TURN TO GOD."

"He which converteth the sinner from the error of his way shall save a soul from death, etc. . . ."—James 5:20.

Several years ago we read the following from the lips of Lord George:

"When the chariot of humanity gets stuck, as it has done now, nothing will lift it out except great preaching that goes straight to the mind and heart. It is time the Christian Churches should act together and act promptly in the name of God and humanity. If the churches fail, I do not know what is going to happen."

It appears that the chariot of humanity is still stuck, and worse than before. As we write tonight (August 23, 1939) the world will not be surprised to hear tomorrow that war has broken and Armageddon is here. These tragic times need a return to God. If the church could write in

the fever of zeal for a turn to God; if there were only one person in every church on fire with this zeal, we might hope for the fulfillment of such sentiment.

Prayer—O Lord, stir and spur us and drive us until we and the whole church shall find the fulfillment of Thy expectations. *Amen.*

FRIDAY.

"IN HIS LIKENESS."

"Conformed to the image of His Son."—Romans 8:29.

It is an ambition of all true Christians to be like Christ. We cannot "be a Christ," as we may have heard someone irreverently counsel, but we can know His life, His teachings, His Spirit, humbly follow Him with a sincere heart and therefore with fidelity to the characteristics of Him, reproduce Him in our lives. Only by such consecration on our part will the world ever catch a glimpse of His loveliness.

Prayer—Our Father, our lives are very poor things to offer Thee, and any likeness of Thy Son in us may be very meager, but we pray that we may resemble and portray Him, and that Thy image may grow in us till the day of Thy eternal glory. *Amen.*

SATURDAY.

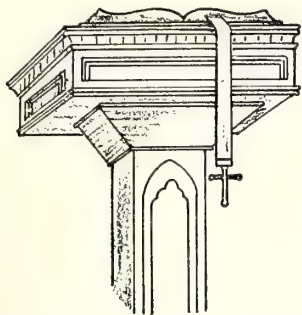
"MAN'S SMILE."

"I never think of you without thanking God."—II Timothy 1:3.

Our text is the Goodspeed version. These words are the same as the authorized version. The thought is radiant. It proposes the question, "What is our reaction to God's smile upon us?"

It has been said that the greatest joy of life is in living so that there will be no regrets, or as nearly that as possible.

Can it be said of us that we speak so tenderly, smile so radiantly, pray (Continued on next page.)



IT RESTS WITH THE CHURCH!

By REV. VAUGHAN DABNEY, D. D.

Dean of Andover-Newton Theological Seminary, Newton Centre, Mass.

"The rich console themselves with pleasure, the able with achievement; but where shall the rest of us find again a belief to give us stimulus, a conscience to give us decency, a new devotion to give us something of that nobility without which our life is meaningless?"

In a recent article entitled "The Crisis in Christianity," Will Durant speaks of the great sadness of disillusionment that has settled down upon the soul of Western man and voices an inarticulate longing for a saving faith in this moving sentence.

Surely the ears of Christian people are not deaf to such an entreaty. The cure for "the great sadness" lies in the joy of a vital faith. Chronic pessimism is a sign of spiritual ill health. The same gospel that scattered the gloom of the first century is still the power of God unto individual and social salvation. The truths of that gospel, however, must come alive in persons. The principles of Christianity must be applied in actual situations. The church, therefore, as the organized expression of the religion of Jesus must deliver men from the bondage of despair.

It rests with the Christian Church to furnish men the stimulus of satisfying beliefs. The current philosophies of paganism are no match for Christian theology. As a system of thought, a way of life and a personal experience of God, Christianity meets men at the point of their deepest intellectual, moral and spiritual need. The great doctrines of God, salvation, the Kingdom of Heaven and life everlasting are adequate to the needs of thinking men. Upon the church rests the responsibility of teaching these sublime truths. In a day when ideas clash for supremacy, the individual Christian must give a reason for the faith that is within him.

Unfortunately, the average church member is poorly equipped to bear this witness or he hardly knows just what he does believe. Hence, there is

a call for the evangel of education in the local church. Let it begin in the pulpit with more sermons on the basic doctrines of the Christian religion. Let it be spread in the program of religious education especially in the use of available catechetical materials for the young. Let week-night adult study groups follow the example of some alert laymen in a certain church who through the fall and winter followed a course of instruction taught by a professor of theology. The church must disseminate the truth in a day when misguided followers of false messiahs are spreading propaganda with evangelistic fervor.

It rests with the church to promote human decency by quickening the slumbering consciences of men and women. When man is considered as a fighting animal, when right and wrong are confused, when national emblems are held sacred, the human conscience becomes dulled. Christianity teaches that God alone is holy and that sacredness belongeth to human personality. An awakened church must bring men and nations before the judgment seat of Christ. The restoration of decency rests with the church, the conscience of society.

Alas, the conscience of the church itself is a bit blunted. Her members are not sufficiently pricked in their hearts by the horrors of war, the cruelties of economic injustice and the brutalities of race prejudice to rectify such wrongs.

Worship quickens and trains the Christian conscience. At the altars of a holy and righteous God we confess our sins, receive pardon, and are sent out with burning and resolute hearts to act. Regular church attendance is not primarily a matter of statistics; it is a means of salvation. Private prayer likewise nourishes the devotional life. By the daily practice of the presence of God an aroused Christian conscience will bring back decency into human life.

It rests with the church to give that nobility without which life is meaningless by offering men a cause great enough to enlist their full devotion. In a day when classes and races and nations are arrayed against one another in bloody strife, the only hope of social justice and international good will is found in Jesus Christ. The church is commissioned to hold the world together. As a supernatural organization established in every land the church holds the key to the peace and security of the world. Will she use that key in time?

Much depends on the whole-hearted enlightenment of the entire membership in the program of the church. Is the

church itself a true spiritual democracy? Are we really interested in social action? Does the cause of modern missions receive our intelligent and gracious financial support? Until these questions are answered satisfactorily it is idle for the church to talk about peace and justice.

Christians must face the darker aspects of modern life with open eyes. We must be realists, but never defeatists. God is, whether men worship him or not. Christian principles shine on like the fixed stars even though mariners ignore them and go on the rocks. The cross is our symbol of victory of redemptive goodness. To give us hope and courage, we need the assurance that our God is able to deliver us and that he will work out his righteous purpose in the unfolding of history.

So far as our generation is concerned, we must act immediately. The time is short, so short! Now is the day of salvation. What will be our answer to the cry for help that comes up to the Christian Church? The call summons every last church member to a fresh commitment and a deeper loyalty. Whether or not "the great sadness" yields to the joy of a mighty faith rests with the church!—*Commission on Evangelism and Devotional Life.*

FAMILY ALTAR.

(Continued from preceding page.)

so fervently, serve so loyally, and live so humbly that those who know us are glad and will be glad to remember us when we are gone?

Prayer—O Lord, bless us with those benedictions which make us radiant with goodness and love. *Amen.*

SUNDAY.

"A LOVELY SUNDAY DUTY."

"He declared particularly what things God had wrought."—Acts 21:19.

Bearing such a testimony as our text records was Paul's power into salvation of his people. If we could fill our churches today with just those who name the name of the Lord, or if they would bear testimony to one another the things that God has done for them and will do for them more, the result in world transformation would thrill us to Thanksgiving. The triumphs of the Gospel, of His Spirit, and of His blessings, are both the best and the most powerful news known to men.

Prayer—Our Father, we thank Thee for all Thy blessings. Make us living witnesses of Thee today. *Amen.*

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:—

Some years ago the writer had the pleasure of visiting a beautiful estate. The owner had spent millions to make it beautiful and attractive to the eyes of the visitors. We entered this estate through a gate, and this gate was open to visitors only on certain days in the week. As we waited on the outside of the gate waiting for the hour to arrive for us to enter we could not even imagine what the world beyond the gate had in store for us. The way was dark to us.

But when the gate finally opened we passed through. It was like entering a new world. Our guide took charge of us. And as he guided us along the beautiful driveways bordered with beautiful shrubbery on both sides and up to the mountain side. It was beautiful to behold. The little rippling streams carrying down the mountain side into the valley below as clear as a crystal made one feel that he was in the hands of nature in its most beautiful state.

All of us are now entering the gate of the New Year. Who can tell what the New Year has in store for us? We cannot know its mysteries. We cannot see into its darkness. It may have a great store of beautiful blessings, with joy and happiness abounding. It may have disappointments and sorrows and misfortune for some of us. Each day will bring its share and it will be apportioned to us one day at a time. We cannot know today what tomorrow may bring. We can only lean on Him who is the light of the world and He will guide us day by day.

But as we enter the gate of the New Year let us all make up our minds that we are going to "live at our best" and try to spread flowers of good deeds along the way to bring happiness to others.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FROM JANUARY 1-18, 1940.

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Berea	\$ 8.00
Ingram	5.08
Union, Virgilina, Va.	10.00
Greensboro, First	7.09
Happy Home	4.50
Mt. Bethel	2.60
Gibsonville Cong.-Christian	3.15
	\$ 40.42
Eastern N. C. Conference:	
Catawba Springs	\$ 10.00
Damascus	1.75
Oak Level	1.00

Popes Chapel	4.50	Men's Bible Class, Rose-	
Lebanon	.50	mont S. S.	12.50
Sanford	2.65	Mrs. Nannie Royster	1.00
Morrisville	1.00	Geo. T. Gunter	1.00
Liberty Vance	7.80	Josephine Anderson	1.00
		Mr. Godwin	12.50
			543.72
Western N. C. Conference:		Total for week	\$ 711.63
Pleasant Hill	\$ 7.51		
Needhams Grove	1.52		
Ramseur	10.35		
Pleasant Cross	3.00		
	22.38		
Eastern Va. Conference:			
Oakland, Birthday Offer-			
ings	\$ 9.40		
First Church S. S., Ports-			
mouth	7.33		
Berea	5.00		
Dendron	7.65		
Liberty Springs	7.00		
	36.38		
Valley Va. Conference:			
Mt. Olivet (G)	3.00		
Bethlehem	1.53		
	4.53		
Special Thanksgiving Offering.			
Elon Community Church			
(Additional)	35.00		
Special Offerings.			
W. N. Reynolds	500.00		
Albeion Christian Church,			
Albeion, Me.	\$ 14.72		
Jimmie Luke	1.00		

POINTED PARAGRAPHS.

"Amusement to an observing mind is study."

"The Seventh Day is a holy day and not a holiday!"

The good old maxims of the Bible are applicable, and truly applicable to human affairs.—Abraham Lincoln.

"He who loves with purity considers not the gift of the lover, but the love of the giver."

"He gives not best that gives most; but he gives most who gives best. If then I cannot give bountifully, yet I will give freely: and what I want in my hand, supply by my heart. He gives well that gives willingly."

Regular Price \$4.25

COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

GENUINE LEATHER BINDING GOLD EDGES

Durable, flexible, overlapping covers—will not break in the back. Authorized King James Standard VersionNo. 4610J

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

1150 pages. Size closed, 8 x 7 x 1 1/4 inches.

THE most beautiful in any Bible; 12 pages in COLORS on enamelled paper.

NEW TYPE NEW FEATURES NEW HELPS

A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

Specimen of Holman Boldblack Type

1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 83.

CHAP. 2.

Acts 13, 1.

ch. 1, 10.

Ep. 1, 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker\$4.25

Special Offer

TEMPORARY PRICE \$2.85 ONLY

Prepaid

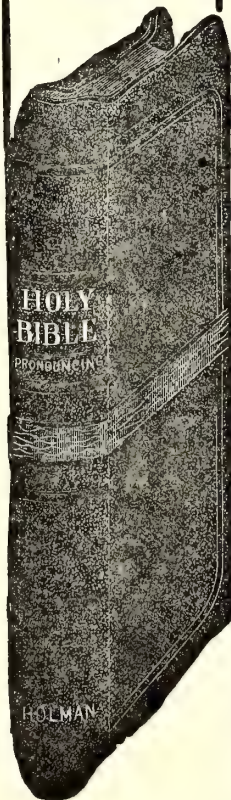
USE THIS COUPON

Please send. All Charges Prepaid. THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name

Address



THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

HEFLIN.

On Christmas Day the writer conducted the funeral of Mrs. Alice Felts Heflin, assisted by Rev. R. E. Brittle. Mrs. Heflin died in Washington, D. C., and is survived by two brothers, Everett A. Felts, Suffolk, Va., and Clyde C. Felts, Nansemond County, and by one half-sister, Mrs. Willie Mae Sawyer, and a step-mother, Mrs. Alice Felts.

May God bless and comfort the bereaved.

JOHN G. TRUITT,
Pastor.

AYERS.

On Christmas Day there passed from labor to reward Brother Ebenezer Wilson Ayers, sixty-five years of age, at his home on North Street in Suffolk. Mr. Ayers was a native of North Carolina, but had been living in Suffolk for 21 years. He was a candy manufacturer and merchant in this city. He is survived by his widow, Mrs. Alice Singleton Ayers; a daughter, Mrs. Claude A. Johnson; two sons, William Albert and Eugene Wilson. His funeral was conducted on December 27 by the writer, assisted by Dr. H. J. Goodwin.

May God's blessing be upon the loved ones left behind.

JOHN G. TRUITT,
Pastor.

KIMBALL.

Weldon H. Kimball passed away at the home of his brothers, W. W. and J. A. Kimball, Manson, N. C., on December 19 after an illness of two and a half years. He had made his home with his brothers since retiring from the railroad system, a position which he had held many years, in Charlotte. Before returning to his home community he was a member of the Presbyterian Church; since then he was a member of the Mt. Auburn Christian Church. He was held in highest esteem by all who knew him, both in church and fraternal relationship.

The funeral service was conducted by Rev. E. M. Carter, assisted by Rev. C. L. Read of Durham, at Mt. Auburn Church and interment was made in the church cemetery.

MORRIS.

Mrs. Ellen Wampler Morris, beloved wife of a deacon of the Mt. Olivet (G) Church, passed away January 2, 1940, at sixty years of age. She is survived by her husband, William Frank; daughter, Ruby Mae; son, Galen Joseph; four sisters, two brothers, and many friends.

Mrs. Morris held her membership with the Church of the Brethren since girlhood, but was ever willing to help in her husband's church. She was a constant reader of "The Christian Sun" and was always very complimentary about its contents. She was known as a faithful Christian worker in all worthwhile projects and will be greatly missed by all who knew her.

Funeral services were conducted by her pastor, Rev. Chester Harley, assisted by Dr. George Mayo, and the body laid to rest in the Mt. Olivet Church Cemetery.

A FRIEND.

STROWD.

Matthew Marshall Strowd was born February 10, 1862, and died October 8, 1939, spending his entire life in Orange County, near Chapel Hill, N. C. Brother Strowd was married to Adella Hill Andrews, who survives, on December 23, 1885. To this union were born three sons, H. D. Manly Dwight (deceased), and Thomas; and four daughters, Mrs. James Wills, Mrs. A. L. Cheek, and Misses Annie and Leta—all of whom live in and near Chapel Hill. Surviving also are eleven grandchildren.

His church membership was first at Damascus Christian Church, but later he transferred it to Chapel Hill. He served long and well as deacon in each of these churches. "Live right" was his personal motto, and his well-known and appealing exhortation to others. This finds lasting reflection in his Christian home and family, and in the universal respect and admiration of those who knew him. His consistency of creed and dauntlessness of faith were never repulsive, but represented accuracy and application with impressive beauty and strength.

Funeral services were held at the home and interment was in the nearby family cemetery. The Rev. W. J. McKee and Rev. George Harward assisted the undersigned in the services. Grandsons of the deceased were active pall bearers.

B. J. HOWARD.

MT. OLIVET YOUNG PEOPLE.

(Continued from page 10.)

After the pageant a group of twenty-five went caroling. We visited the aged and shut-ins only, for it was very cold and we had to help with the music in a midnight service at a neighboring church.

We furnished gifts for the children in the homes of those given baskets by the Ladies Aid Society. We also had a party for our Young People's group.

All in all Christmas was a happy time in this community, because emphasis was put on the true meaning of this season and the best methods of celebrating it.

THELMA MORRIS,
Reporter.

CHRISTMAS PROGRAM AT MT. BETHEL.

On Sunday evening, December 24, the young people of the Mt. Bethel Christian Church gave a very interesting Christmas program. The first part of the program consisted of recitations and songs by the smaller children in keeping with the season, and the second part consisted of a play given by the members of the Christian Endeavor Society.

The name of the play was "The Spirit of Christmas." The subject of the play was woven around the plot of several young people who have received a handsome check from a wealthy relative. All were undecided what to spend their money for, but their ideas were things of selfish personal benefit. An announcer told over the radio that the spirit of Christ was abroad in the community and was going to visit in certain homes. The young people immediately began to set the house in order for an expected visit. Soon there appeared a little child in search of food for her mother and other children, a sick lady came by for rest and help, and a poor man appeared in search of a doctor for his son. The young people, after considering the matter, realized that they unknowingly had been visited by the spirit of Christ and decided that they should spend their money for the service of those who had come to them for help. After seeing the effect on the people they helped, the young people rejoiced over what they had done.

The program was under the direction of Mrs. S. E. Albert. Rev. and Mrs. Forrest E. Church were present and assisted in the devotional service.

L. P. RIPPY,
Reporter.

The Pastor Talks to Himself

January and February are here again. These months have been designated by the Convention as the College Period. Elon College is our institution. For fifty years it has served and served faithfully. Many of our church people have attended Elon College. By far the greater majority of our ministers received training and inspiration there. I really don't know what our church would have been like, had it not been for the college and its unselfish service for the church. The church has always supported the college, not as well as it deserved to be supported, but it has supported it. The Convention founded the college. It has always been interested in it and has never failed to ask the churches to be loyal and generous in their support.

My church has been apportioned by the conference a definite amount for the college, and we are asked to provide in some way for the securing of this amount for the college during this period. I know that this should be done, and we must do it some way, but how? Many of the members of my church who were most interested in the college and gave most generously for its support have died. We miss their leadership as well as their gifts. Unfortunately others have not come to take their places. When you count up the offerings for the different interests of our church, their contributions are just not there.

Then we have a debt on our church. This must be paid. We cannot put our creditors off longer. To continue to pay interest when we could pay the debt is not good business. Our creditors have a right to their money, and we should pay them.

Then, too, my salary is not what it ought to be. If my church is able to contribute to other things, it certainly should consider its pastor. The college is expecting its money, other interests of the church are waiting for theirs. Demands known and unknown will be made of us. What shall we do? Where can we find the money?

The other day in my devotional readings, I ran across the question of tithing. I have heard sermons on tithing; in fact I have preached on tithing, but I have never really tithed myself, and my people have not tithed. I wonder if we could not put on a program of tithing in our church and see what would happen; that is for everyone who earns to bear scriptural injunction and bring his tithes to the storehouse and put God to the test for His promised blessings. If all of my people should tithe, we would meet every demand and every need of the church including our debt this year, and I know that we would experience a joy and realize a power that we have not known before. What a blessing it would be if we could hear the commands of God and obey the same. Then the needs of our church would be met, and the joy of our lives would be complete. It may be that we have been robbing ourselves of the joy of the Christian life by keeping that part of our earnings that really belong to the Lord through His church. From every standpoint, my church should tithe. I am willing to tithe myself and undertake to lead my church into a program of tithing and of spiritual dedication of life and property to the cause of Christ and His church. After all, these are the things that count, and God is depending on me to lead in these higher things of life. I will not disappoint Him.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, JANUARY 25, 1940.

No. 4.

THIS ISSUE IS DEDICATED TO ELON COLLEGE



LOOKING THROUGH THE COLONNADES TOWARD WEST DORMITORY.

THE CHRISTIAN SUN

Founders' Day, 1939

January 25, 1940.



Surviving Members of the Original Faculty and Many Alumni and Friends Returned to Elon for the Celebration of Founders Day, September 14, 1939.

NOTED EDUCATORS TO BE AT ELON

FEBRUARY 11-14, 1940.

THEME: *"The Church-Related College and Its Contribution to the Cause of Higher Education."*

Sunday, February 11—10:00 A. M.—
"The Church and Education"—
President W. P. Few of Duke University.

Sunday, February 11—7:30 P. M.—
"Greetings"—President F. P. Graham of the Greater University of North Carolina.

"The State School as Related to the Independent or Church-Related school"—President Shelton Phelps of Winthrop College.

Monday, February 12—7:30 P. M.—
"The Independent Endowed College"—Chancellor O. C. Carmichael of Vanderbilt College.

Tuesday—February 13—7:30 P. M.—
"The Contribution of the Church-Related College to the Cause of Higher Education"—Dr. Gould Wickey, General Secretary of National Council of Church-Related Colleges.

On Monday, Tuesday, and Wednesday the faculty and students of the college will hold an hour's forum for the discussion of the topics presented by the guest speakers.

Alumni, members of the church, and friends of the college are all cordially invited to share in this mid-year Golden Anniversary Celebration.



PRESIDENT L. E. SMITH, D. D.,
Elon College, A.B., '10; Princeton, M.A., '15.

CHRISTIAN ELEMENT IN EDUCATION.

In many of our denominational schools it seems that stress is being laid on religious education rather than Christian education. As I see it, Christian education is concerned with Christ as He is presented to us in the Bible. "Search the Scriptures . . . They are they which testify of me." John 5:39. I believe the Bible should be so safeguarded in our colleges that no professor should be employed who does not believe the whole Bible to be

the inspired word of God, and that through the vicarious death of the virgin born Son of God the way of salvation is secured. We believe His bodily resurrection, advocacy in glory, and personal return to be of fundamental importance, and where these are taught without denial or compromise, that young men and young women, especially young ministers, will go out to be a blessing to many.

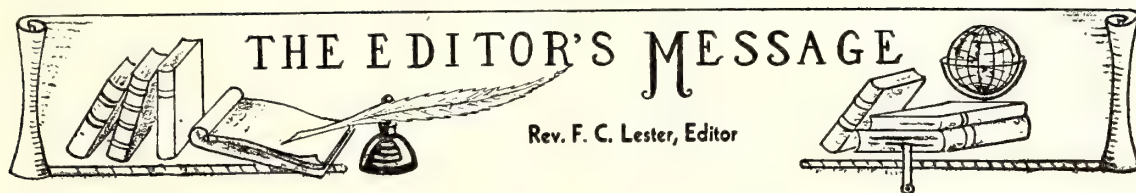
J. LEE JOHNSON.

OUR COLLEGE.

Some time ago I was asked this question. Will Elon be self-supporting when the present debt is paid? Many do not understand why the college is not self-supporting. Perhaps they do not stop to realize that we help to support our state schools by taxation. Our denominational schools must look for help in other ways. Elon is supported by student fees plus special gifts, endowments and conference apportionments. The thing that we pastors should be concerned about at the present is that our churches be given a chance to do their part in the support of our college.

January and February have been designated by the Southern Convention as the College Period. During this period let's see to it that Elon gets what our conference voted that should be paid. Elon is doing a "great work" and we must not let her down.

J. FRANK APPLE.



WHY SUPPORT ELON COLLEGE?

"Why should I support Elon College?" Many members of Congregational and Christian Churches in North Carolina and Virginia ask themselves this question annually. Each year during January and February the call goes out to each church for contributions for Elon College, and each year the argument is repeated. Among the many reasons that are offered for support of the college, the following certainly deserve consideration:

1. It Is Our College.

Most of those who are now active in the Congregational and Christian Churches today had nothing to do with the founding of Elon College. A few of them did. To the few there is added responsibility, but to the others there is great obligation. All members of our churches have pledged themselves before God and in the presence of witnesses to support the church. Otherwise they could not be members. The church of which we are part organized, built, endowed, owns and operates Elon College. Members of the churches are obligated to support the work the church has undertaken. To do less would put us in the class with fathers who will not support their children, and brothers who cast out their brothers and sisters because the little ones cannot take care of themselves. The title to the college belongs to the members of the church that owns it. We can give it away, but we have no right to starve it to death.

2. Our College Is Worthy of Our Aid.

Never yet has Elon College failed the church that founded it knowingly and wilfully. Critics of the college can point out defects easily. They can do the same for themselves. An institution is no more perfect than is an individual. In fact it is likely to have the faults of many individuals, because it is composed of many individuals. Officials may not always be right—who is? teachers may sometimes slip—most people do; students may not reach the highest standards—they are from our homes and our homes are not always perfect.

But when the rankest critic has done his worst, the fact still remains that Elon College is worthy of the best that Congregational and Christian Church people in this area can do for it. The grounds and buildings are beautiful and useful. The financial program keeps well within the income, and debts incurred in building and depression days are rapidly being paid. The faculty is well-trained, eager for success, and devoutly religious. Graduates of Elon succeed in the best universities, and now fill places of usefulness in all walks of life. At Elon College boys and girls of college age are as safe as they are in anybody's college. The proof of this is that they go away from Elon with a desire to live in a Christian way, and usually succeed in doing so.

Because Elon College trains young men and women to follow the Christ and serve humanity, that college, our college, is worthy of our support.

3. Our College Needs Our Help.

A moment's meditation will remind us that students do not pay for their education. Most of what they pay

is for board and room. Someone else must pay for the teachers. The state pays for teachers in state schools—the tax payers put up the money. Individuals give the money for endowed colleges. And church people give the money for church schools. Elon is a church college, and church people must pay most of the cost of instruction for the young people who study at Elon.

At present the endowment of Elon is paying just a little more than the interest on debts. As the debts are paid, interest on endowment will be released for current expenses and the college can render better service. Now it is necessary to cut expenses wherever possible in order to keep going. If the Golden Anniversary Campaign is successful, and it certainly should be, our college can do much more effective service for the church.

In the meantime, and afterwards, our college needs the help of every member of the Southern Convention churches. Those who teach for our church are just as worthy of their salary as those who preach for our churches. To be a member of the church means that we are under obligation to pay them all. The college needs our help, and we must give it, or forfeit our right to be called Christian.

4. Our Church Needs the College.

The real reason for supporting Elon College is that we need it. If we had no buildings, no endowment, no faculty, and no obligation, we would still need the college. When Dr. Staley, Dr. Long, and the other notables of our church decided in 1888 to establish a college of "high grade" they did so because they were thoroughly convinced that such an institution was needed for the benefit of the church. Conditions have changed in these fifty years, but the church remains, boys and girls grow up in homes and need instruction, the church must train its children and its leaders. Elon College was founded for this purpose, and the needs are continually with us.

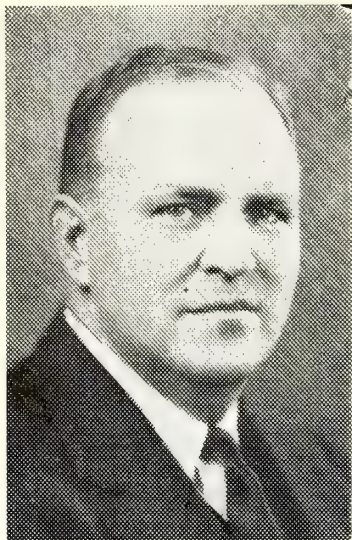
The state college has its place and does an excellent work. The endowed institution can serve in a fine way, and usually it does. But the time has not yet come when the church can afford to turn over all education to the state or to private institutions. Because we want to put our impress, our stamp, upon the younger generation, we maintain a college and support it.

Most of the ministers in our Convention received their college training at Elon. Many of our business and professional people who are the leaders in our two states and carry on the work of our churches were trained in our college. Because we need more and better leaders for the day that lies ahead, we need a college of high standing with high ideals. This we have at Elon College, N. C.

Through the fifth Sunday offerings in the Sunday school, by special gifts on College Day, and through the regular giving to Conference Apportionments, we can help to sustain the college of which the church can be proud, Elon College, the college that belongs to members of Congregational and Christian Churches.

CONFERENCE APPORTIONMENTS FOR ELON COLLEGE.

The Southern Convention has a college. It has had it now for fifty years. It is a good college, and few if any are disappointed with it. It



REV. JOHN G. TRUITT, D. D.,
Graduate of Elon and Princeton.
Suffolk, Va.

has to be supported. It looks to the Convention, or rather the Conferences that make up the Convention for a block of that support. The amount of that block of support is \$12,500.00 annually. That amount is looked upon as regular and permanent funds for the running of the college each year. It is a very small part of what is actually needed, but it is the amount the Convention through its Conferences has agreed to give. It is needed. It is badly needed as a part of the means whereby the college is kept going, and the failure to secure it impoverishes the college, and cripples it; and hurts its rating and standing. It needs the steady influence of knowing here is a fund which will be faithfully paid it each year.

The Convention accrues this fund through its Conferences, and they in turn accrue it through their local churches. Each church is apportioned a certain comparatively small amount, and that amount is a part of the regular Conference Apportionment. Every time a local church fails to completely raise its Conference Apportionment it lessens the amount the college will receive, and each year it receives much less than the \$12,500.00. That hurts the college, and hurts its rating. It is our college, and we should support it gladly for all it has done for us, and for all it has done for itself. It has achieved mightily and gloriously.

On four Sundays, the fifth Sundays of the year, we are asking every Sun-

day school to take their offerings for Elon; and if they will think about it before hand they can make those four offerings pay a large part of their church's share of the Elon apportionment; and in addition to this we are asking each church to observe Elon College Day, and receive a special offering for the college on that day. There is a reason for paying Conference Apportionment in full, because the church enterprises to which it is allocated need it, every cent. Now is the time to emphasize our college's just share of it, and to see that it is raised for the current year. It is right. It is promised. Let's do it.

JOHN G. TRUITT.

ELON COLLEGE AND CHRISTIAN EDUCATION.

Elon has made a great contribution to Christian education in the past. She has exerted the Christian



REV. H. S. HARDCASTLE, D. D.,
Elon, A.B., '17; Yale, B.D., '23.
Christian Temple, Norfolk, Va.

influence and imparted a Christian spirit to a great host of Christian ministers, missionaries, church workers, business and professional men and women, homemakers, and many other young people, and sent them out to help build in home and church and community a Christian social order. She can, of course, continue to do this in the future.

She also made a distinct contribution to Christian education when she became the first college to erect on its campus a Christian Education Building, and to offer full courses in Christian education.

But perhaps most important of all, Elon can, with other church colleges, impart a spirit of Christian idealism to education, and act as "the leaven in the lump," transforming and re-

deeming modern education from stark and sinister secularism. This is a most vital and strategic function.

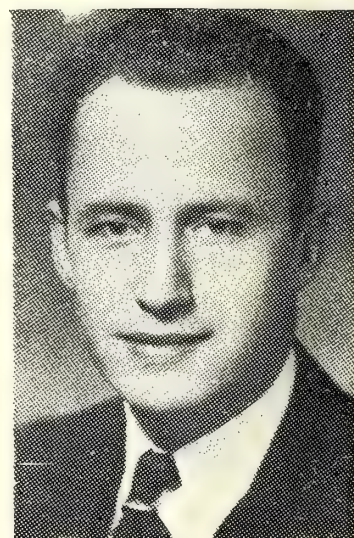
Elon has perhaps never faced a more vital ministry than she faces today and tomorrow. Because of what she has done, is doing, and can do, we owe it to Elon to give her our loyal and generous support.

H. S. HARDCASTLE.

ELON COLLEGE AND THE EASTERN NORTH CAROLINA CONFERENCE.

What will be the future of Elon College? This question involuntarily comes to the minds of all who are interested in that institution. Will the general and rapid development of tax-supported education seriously affect its program? Can the college keep up with the increasingly standardized educational system of today? These questions have been answering themselves in these past few years. When it seemed to all of us that the institution which we love was doomed to annihilation, in an almost miraculous way it began to live again. Most of us just sat back bewildered and watched this miracle take place, without having any definite part in it. But, to some it cost dearly.

Too long we've merely watched and waited. This is the year that every man, woman, boy and girl in every church in the Eastern North Carolina Conference must be made to feel a part of Elon College. To this end, the small conference apportionments must not serve as bounds. Pennies, nickels, and dimes must be accepted with larger gifts, in a serious en-



REV. AUBREY C. TODD,
Graduate of Elon and Chicago.
Sanford, N. C.

deavor to make every member of this conference feel the influence of our college on his individual life.

AUBREY C. TODD.

ELON COLLEGE AND THE EASTERN VIRGINIA CONFERENCE.

The following facts will indicate the influence of Elon College in the Eastern Virginia Conference. Eighty-five per cent of the present conference officers are Elon graduates, and something like sixty-three per cent of the various committees of the Conference, have been trained for their work at Elon.

The Sunday School Convention, the Christian Missionary Association, and the Ministerial Association of the conference are all headed by Elon men.

In the Woman's Missionary Conference, which is one of the most efficient organizations of the Eastern Virginia Conference, an honor roll of missionary churches is kept. Ten of the thirteen of these honor roll churches, have Elon graduates as pastors. There are twenty women's societies on the honor roll, and fifteen of these have as their pastors men who were trained at Elon. There are nine young people's societies, and nine junior societies on the honor roll, and of the churches in which these are doing their fine work, seven in each case have Elon men as their ministers.

Then, too, a vast number of the finest workers in our Eastern Virginia Conference are men and women who have attended Elon College.

J. F. MORGAN.

ELON COLLEGE AND THE WESTERN NORTH CAROLINA CONFERENCE.

About seventeen years ago a terrible disaster occurred on the campus of Elon College. One of the oldest and most cherished of her buildings (Administration Building) went down in ashes. Those charged with her direction said that greater and better and more modern buildings should be erected. To build Elon went in debt. During this year the Western Conference is expected to do its part in fostering a better spirit and in freeing her of her indebtedness.

We must do our part because the founding fathers had faith in us. They did not expect to lay a college in our lap which was heavily endowed and with no responsibility for us. They had to believe that we would arise at her call and her need. Just this we are obligated to do. If we fail her to whom shall she go?

We must do our part because she has so nobly served the churches of our conference in the past. Her portals are open to our people. If we do not enter and drink at the fountain it is not her fault. Her ideals are high. Her training is thorough. Her plant is spacious. She tries to

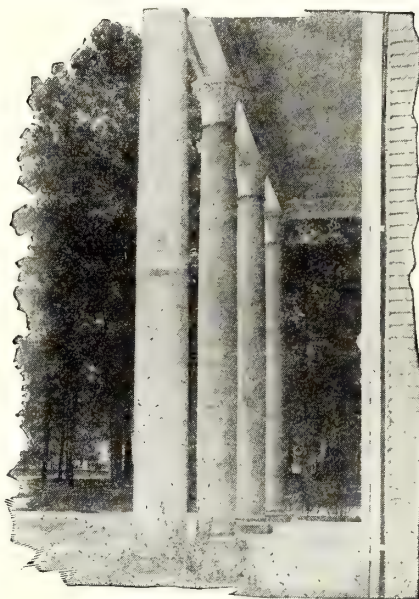
make Christian those who come to her. She can and will help us, and now we should help her.

The conference recently adopted the Convention plan on finance. It is, therefore, hoped and urgently requested that every minister and every church will make a conscientious effort to raise the apportionment for the college in full during January and February. May we also lay stress on the fifth Sunday and individual offerings to the end that the college may be freed of its debt and enabled to face the future unimpeded and unembarrassed.

E. CARL BRADY.

ELON COLLEGE AND THE TRAINING OF THE MINISTRY.

When the history of our contemporary Christian culture is written, a



THE COLONNADES.

large place undoubtedly will have to be given to the role of those small denominational colleges throughout our land, which have been the most effective interpreters of the Christian faith and tradition to the church's students. Dean Lynn Harold Hough, in a suggestive article recently in *Religion In Life*, points out the invaluable contribution of the church college as the interpreter of Christianity and the guardian of democracy.

We would be more conscious of the significance of Elon College if we would view it more often from the perspective of its importance in the historical conditioning of our religious heritage. We would certainly be confronted with an impoverished church life were it not for the influences which have come to us by way of the college. Fifty years ago Elon was founded specifically for the purpose of preparing the students of our

church for Christian service, and particularly for the Christian ministry. And whatever has been the strength of our denominational tradition during these years cannot be explained apart from the primary conditioning influences of the college.

What the college has done and what it does for the church, the church itself can never afford to do without. It gives vitality to the Christian truth in its relation to all truth. Within the framework of the church, it supplies to those who would be its ministers and teachers the necessary foundation for preparation in specialized Christian service. In this the college provides that which secular schools are not usually able to give. A friend in the Divinity School often lamented to me the fact that his own preparation in a state college had failed to afford him the richer background which he felt had been the lot of us who attended denominational colleges.

To intensify the meaning of the Christian faith, and to provide within the framework of the church the necessary basis for specialized study—this is the reason for a denominational college, and this my own experience has convinced me Elon College adequately fulfills.

A. LANSON GRANGER, JR.

HOW TO RAISE CONFERENCE APPORTIONMENTS.

The pastor and the church members must regard conference apportionments as a sacred obligation. There must be a will, a determination to raise the money for the various outside interests of the local church. If a will is there, a method will be found by which to do it effectively.

A church may use the various periods of the year in which to raise the apportionment for the cause designated. For example, this is the College Period. Many churches, by stressing the college this time, raise their quota now.

In the church of which the writer is pastor the finance committee prepares a budget at the beginning of the year. Conference apportionments are included in the budget which is adopted by the congregation at the annual meeting. For the past number of years this method has been effective.

The Church School can play an important part in raising the apportionments. One monthly offering should be designated for the Orphanage, one for Missions, and the fifth Sunday offering for the College. The offerings will be counted on the apportionment.

W. E. WISSEMAN.

Missions

The World for Christ

Rev. J. O. Atkinson, D.D., Secretary

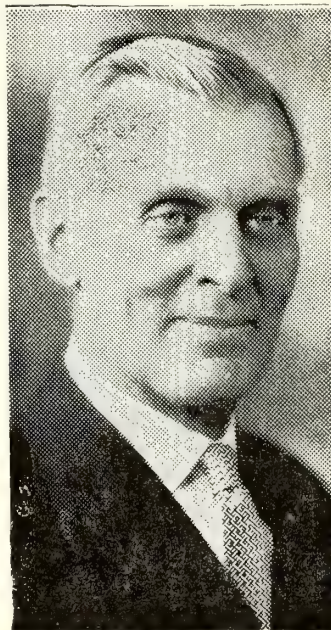
ELON COLLEGE AND MISSIONS.

It is significant that about the time a movement was begun in our Southern Convention to establish a Christian college, Elon, a movement was also begun in the Convention to make donations for, and send out, our first foreign missionary. The two movements have thus developed almost simultaneously and it is most probable that the one movement, or enterprise, did not interfere with, but really accelerated the other. This is because missions and the college do not ask all of the church and give nothing in return, but they give back to the church in personality, interest and life far more than they ask. The college is ours and from its founding till now has been a source of constant and ever increasing power and influence in the church, and the same is true of missions. The college is not a missionary enterprise, nor is missions an Elon College enterprise, but a glance at the facts will show that these two interests of ours have been and still are a constant source of increasing power in and to the Convention that sponsors both. They give back to the churches as stated above, more than they ask of the churches.

We have in Carroll County, Va., a real home missionary work. The pastor in this field who is responsible for the work, is a graduate of Elon College. We have at Ocean View, Va., where the population like the tide ebbs and flows, a home missionary church and enterprise. The one in charge of this church and directing its affairs is an Elon College graduate. In church extension within the Mission Board we have organized and are establishing a Christian Church in Asheboro, N. C.; the pastor of this church leading in the work that has begun with such bright prospects is an Elon College graduate and a very promising young man.

We could follow on around the circle of our church activities in establishing local congregations and building churches and the same truism will be found to hold good. True it is that since our first missionary within the bounds of the Convention went to

Japan just prior to the founding of Elon College, only one other missionary has been sent abroad to a then foreign mission field, namely, Puerto Rico, and this missionary, still on the field, was Rev. D. P. Barrett, a graduate of Elon College. The high probability is that the next missionary, or missionaries, to be sent to fields afar from and by our Convention will be graduates of Elon College. This, however, is only one half the story. Those pastors as a rule most interested in missions and doing the most to make their churches missionary-



REV. J. O. ATKINSON, D. D.,
Member of Original Faculty of Elon.
Missions Secretary.

minded are Elon College graduates. Nor does their interest in, nor enthusiasm for, missions abate by one whit their interest in, and enthusiasm for, Elon College. These two enterprises working coordinately to give back to the church more than they receive from the church are of mutual helpfulness and prove to all who will take time to consider the matter that the Biblical statement still holds good, "We are members one of another and if one member suffers all the members suffer with it."

It does not make a congregation, or a people, poorer, but richer, for them to make their offering for missions, nor do they give less to the college on

this account. "The light that shines furthest from home shines brightest at home," and the very individuals who have been induced in the churches to give most liberally to missions found themselves soon giving most liberally also to Elon College. No one claims that our missionary enterprise is absolutely flawless and perfect in all of its movements and undertakings. Those who head such movements and undertakings are human and while they do the best they can, their vision and wisdom are limited. The same is true of our college. Anyone who has the disposition to do so can pick flaws in the conduct of the college and question the wisdom of those who manage and direct the affairs of the institution. We human beings cannot claim perfection of wisdom and judgment in our dealings, even with church enterprises. The fact is if one is disposed one can find grounds of criticism of the conduct of the local church, any local church; but if one has a disposition and the desire to help, one will find an abundance in the church and in the conduct of the church to approve and to applaud. The same is true of the institutions and enterprises that the church is building in order that the church itself, which our Lord said He would build and the gates of hell should not prevail against it, may go forward in its work of preaching the gospel and of establishing on earth the kingdom of heaven. It is much easier to stand aloof and find fault with those who are trying to do for the cause of righteousness than it is to be one of those who in loyalty to the church, which has made him what he is, is active in building up his church.

In this time of great need for our college we should, all of us, do our uttermost through effort, self-denial, preaching and pleas to help free the college of its indebtedness that it may be in position to make even a larger contribution to the church to missions and the cause of righteousness.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 20, 1940.

Sunday Schools.

Bethlehem, Suffolk, Va.	\$	2.72
Shallow Ford, Elon College, N. C.		11.00
Mayland, Broadway, Va.		1.70
Big Oak, Eagle Springs, N. C. . .		1.00
Bethlehem, Elon College, N. C. .		5.00
New Hope, Harrisonburg, Va. . .		8.70
Wood's Chapel, New Market, Va. .		.72
Parks Cross Roads, Ramseur, N. C.		11.75
Antioch (R), Seagrove, N. C. . .		.42

Total \$ 43.01

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

Outside my study window snow flakes are swiftly, silently, softly falling upon the ground. Is it snowing at your home, too? I think that snow is beautiful; don't you? There is something mysterious in the quiet way it comes, so softly and silently without making any fuss! Can you think of other things in nature which come as softly and silently? Sunday night I watched a sunset which was as soft and silent as the falling snow. Slowly the sun went to bed behind the buildings which make up the business section of Sanford. I stood at our west window watching that red ball of sun which hung in the western sky. Then it was gone! Suddenly from the place where the sun had disappeared there came a tiny ray of flaming red. Others came up in the sky and soon the clouds were all rosy with golden edges. The sky became so bright that it looked as if the buildings of our town were on fire. Slowly and softly the colors and rays returned to their hiding place in the west. Monday morning when I got up I hurried into the study to see what had happened to my pot of hyacinths during the night. Sunday night they were all shining green. But lo! when I looked at them on Monday morning the green petals had opened and there was one pure white hyacinth bell or blossom. I bent over it and caught a whiff of its dainty perfume. The blossom had come during the night as softly and silently as the snow!

When I was a little girl in our farm home in Tennessee I would pull aside the curtains at our living room window, and pressing my nose against the cold pane of glass, I would watch the snow flakes chasing each other down from the dark sky above! I often wondered if they did not play "tag" as they came tumbling down. This is the song that I would sing over and over again as I watched the miracle of the falling snow: "Old Mother Goose is picking her feathers, picking her feathers, picking her feathers; Old Mother Goose is picking her feathers! See how fast they fly!" The sky was "Old Mother Goose" and the white, whirling flakes of snow were her feathers.

The most beautiful snow I ever saw was the big snow in Chicago last January. I had walked home with Marilyn and Carol from our Church School Session at about noon on Sun-

day. They were two little girls in the Primary Department of the Presbyterian Church in which I worked. Marilyn and Carol were wishing that it would snow. They wanted to see the dirty buildings, bare trees, and empty streets made beautiful by a deep blanket of snow. I said, "Perhaps it will snow this afternoon or tonight. The sky looks as if it were planning some surprise for us; doesn't it?" The little girls laughed and said that they believed the sky looked that way, too. But it did not snow that afternoon and when I went to bed that night there still wasn't any snow. I left one of the windows open a little and jumped into my warm bed. In the night I was awakened by the whistle of the wind as it rushed through my window. I sat up in bed and pulled on the light. Out of bed I came! That wind was blowing snow all into my room. There was a small drift of snow on the floor and a much larger one on the window sill. First I shut the window so that no more snow could get in; but that was not easy for the snow was hard to get off the sill so that the window could be closed. I mopped the snow off the floor. Then I went to the big window on the other side of the room and looked out into the street. By the light of the street lamps I saw snow coming down the swiftest and thickest I had ever seen it. I shivered and ran back to bed.

The next morning I awoke to find it still snowing. The world looked

like fairyland. What fun I had wading through snow which was up above my knees to get to the house next door where I ate breakfast! I wondered if Marilyn and Carol were happy over the "Sky's Surprise?"

REUBEN BAR-BARUCH.

It was getting late when Reuben and Samuel arrived home. Mother had waited for them to come before she put the evening meal on the table. The boys were so excited they did not eat much. Samuel talked almost all the time he was at the table.

"Weren't you afraid of the men?" asked Leah.

"Indeed we were," answered Samuel. "We were too scared to run so we just lay still. The man who found us thought it was very funny that we were afraid of him. When he told the other men that we thought they were kidnappers, they laughed very loud."

Then Samuel told how they had gone with the men to Dan's house and about the many things they said. Samuel had been allowed to ride on one of the donkeys because he could not walk fast enough to keep up with the men.

"Where were they going?" asked Samuel's mother.

"Oh, very far away," said Samuel. "It's a big city in Egypt. I don't remember the name of it."

"It is Alexandria," spoke up Reuben for the first time. "When I get big I shall want to go there. They have big buildings made of stone. Many people from all parts of the world go there to trade and study."

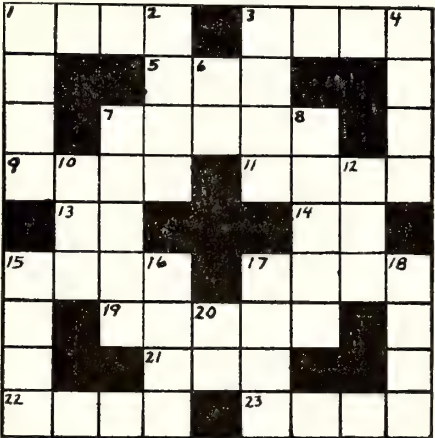
(Continued on page 14.)

Down.

- 1. Jesus word for father (Mk. 14:36).
- 2. Supreme god of the Canaanites.
- 3. The country of Esau.
- 4. The great river of Egypt.
- 6. A district of the United States.
- 7. The Savior.
- 8. The act of coming into life.
- 10. The bleat of a sheep.
- 12. A drink.
- 15. To drag.
- 17. Lowest.
- 17. Sound in mind.
- 18. Daughter-in-law of Naomi.
- 20. A state.

Across.

- 1. A native of Arabia.
- 3. Our Christian college.
- 5. To sum up.
- 7. He wrestled with an angel.
- 9. A son of Adam.
- 11. The widow's gift.
- 13. Like.
- 14. Put before words to mean "again."
- 15. The apostle to Gentiles.
- 17. It guided the wise men.
- 19. The wife of Abraham.



- 21. What death is the wages of.
- 22. The season before Easter.
- 23. Everyone.

Answers to last week's questions:

- 1. Samuel. 2. Moses. 3. David.
- 4. Jacob and Esau. 5. Miriam.
- 6. Cain. 7. Joseph. 8. Jesus. 9. Benjamin. 10. Isaac.

WHAT WOULD HAPPEN.**By L. E. Smith, D. D., President.**

This issue of "The Christian Sun" is dedicated to the interest of the college. A number who are alumni and friends of the college have written splendid articles urging our churches to properly observe Sunday, January 28, or the Sunday nearest that date as College Day.

What would happen if—

First, all readers of "The Christian Sun" would read these articles, take them seriously, heed their appeals, and express their approval to their pastors and fellow members of their several churches.

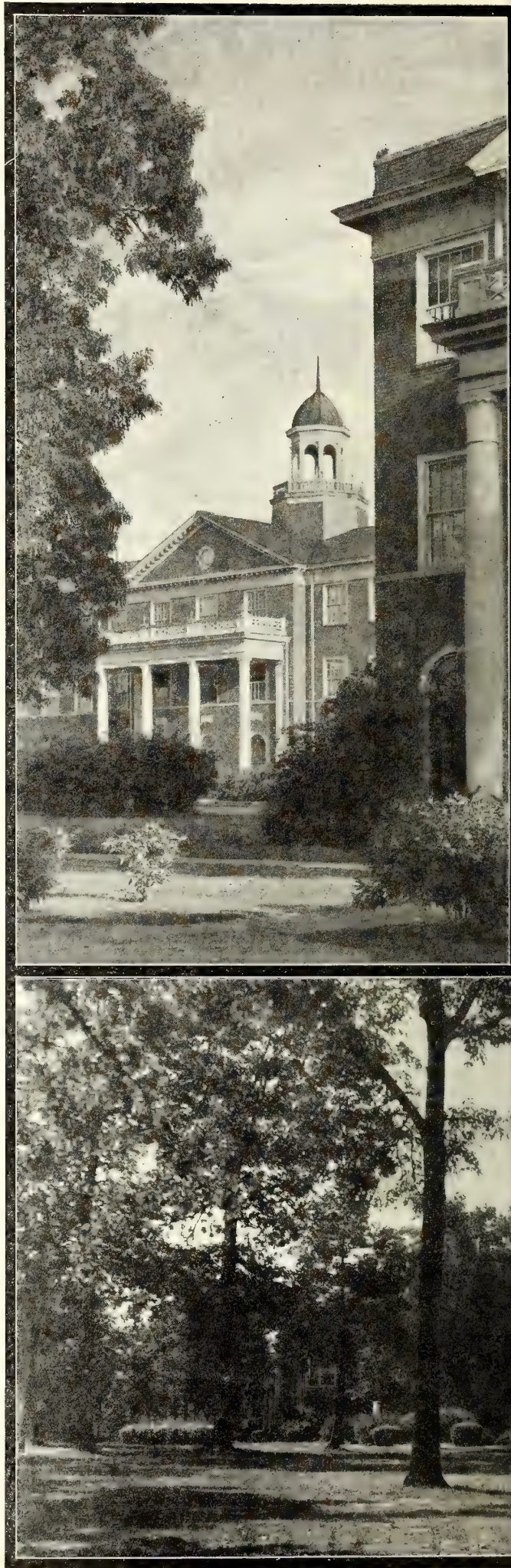
Second, all ministers, church officials, and Sunday school superintendents throughout the Convention should take these appeals seriously and decide to lead their respective congregations in a determined effort to fulfill conference requirements this year, reminding themselves that the orphanage period is over and that the full amount was raised, and now confronted with the opportunity of raising the college apportionments they determine to do it.

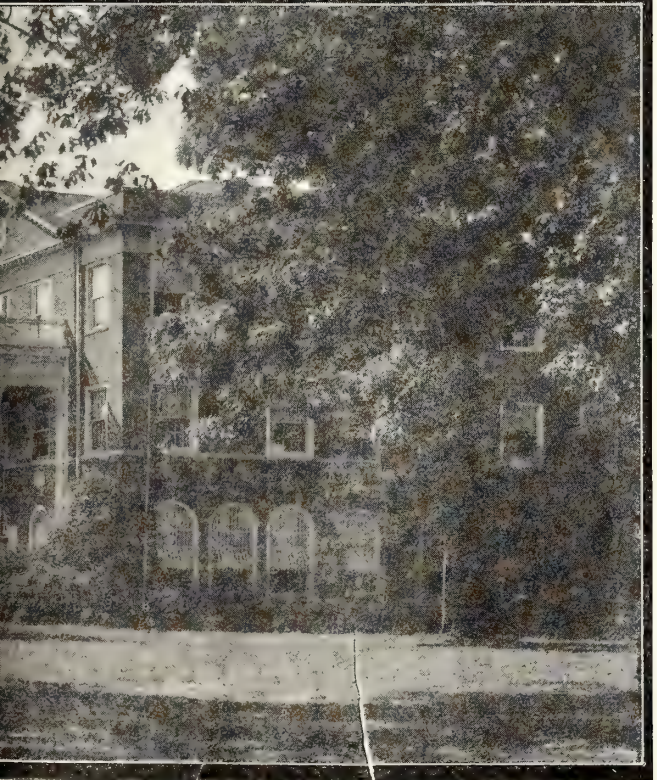
Third, all churches in the Convention following the leadership of their ministers and officials should agree on a program for the proper observance of College Day in their Sunday Schools and churches and should pledge their co-operation and contributions in an effort to raise that part of the apportionments that goes to the college.

Fourth, the entire church constituency should, after careful consideration and due deliberation, decide to set as a goal for the college offering a minimum of \$1.00 per member and should organize the entire congregation to secure this amount.

Fifth, all the above suggestions and programs were put into effect in every church and Sunday school in every conference throughout the entire Southern Convention and forwarded from the different church treasurers to the college immediately.

It would not require a Solomon to tell what would be the results if the above suggestions and programs were taken seriously by all of us. Experience has proven that when a church adopts a program that is right and within reason and consecrates itself to the task of achieving the goals contained therein, success is bound to follow. The majority of our failures are due not to lack of information or scarcity of funds but to failure on our part to make the proper effort in preparation and achievement. This kind of task will not do itself. Someone with compelling interest and a vision of the college's contributions to the church and the contributions that the church will need from the college in the future must arise and lead in every congregation if this part of our church's program is to be effectively done. The raising of conference apportionments this year is essential to the present and future rating of the college. Let no one fail to do his best. Services rendered this year will serve as an example for years to come. When a church raises its entire apportionments, confidence in its own ability is increased, its spiritual power is multiplied, and the program of the Convention goes forward.





FINANCING OUR COLLEGE.

By I. W. Johnson, D. D.

The Southern Convention owns Elon College. By vote of that body the college was founded and chartered. This action of the Convention automatically carries with it the assumption that financial support must be provided. A definite financial plan has been adopted by the Convention, and approved by the various Conferences.

There are three provisions for this support: Personal gifts direct to the college, offerings by the Sunday schools on fifth Sundays, and apportionments raised by the local churches and sent in through the Conference Treasurer.

Personal Gifts.

Personal gifts may be sent by individuals at any time. This privilege is open to every member of the church. If one-third of the members of the churches within the bounds of the Convention would send an average of one dollar each per annum, it would make a total of more than \$10,000.00 per year. This could be doubled without great sacrifice.

Sunday School Gifts.

The fifth Sunday offerings by the Sunday schools offer an excellent opportunity for children and young people to have a definite part in the support of the college. Usually, there are four fifth Sundays in a year. This request is a very modest one and yet, if all the Sunday schools responded regularly, the total sum each year would be surprising.

Church Gifts.

The apportionment included with the regular Conference Apportionments offers an opportunity for financial support by all the members of the local churches. In the majority of cases these apportionments are fair and reasonable. There are exceptions, of course, but these could be adjusted. If the pastors and other leaders in the local churches accept this opportunity seriously, the apportionment for the college can be raised. The churches have the privilege of using the three methods of raising this apportionment, and sending the money direct to the college during the year. When so designated any money sent for the Conference Apportionment for Elon College will be credited to the local church.

A COLLEGE OF HIGH GRADE.

Fifty years ago the Southern Convention decided to establish a college of "high grade" for the education of Christian Church children and ministers for the churches.

The Convention has at Elon a college that meets educational standards and produces graduates who are welcomed into the best universities. The equipment, the faculty, the courses, and the work done are of high quality.

This goal of the founders has been accomplished, perhaps even better than they hoped the day that perhaps even better than they hoped.

Amid native oaks and hickories stand the beautiful buildings pictured at the left. Beauty and usefulness characterize the college.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

ELON STUDENT CHRISTIAN ASSOCIATION.

Elon College has one of the ten Student Christian Associations in the South. The S. C. A. is a combination of Y. W. and Y. M. C. A. work on a co-educational campus. The president this year is Florine Ray of Elon. This organization is financed by \$250 from the college, to be used in promoting Christian activities on campus, such as bringing noted speakers there, and for providing an opportunity for Elon students to fellowship with other Christian groups.

The members of Elon's S. C. A. are those who sign the pledge. More than 300 students have signified their desire to align themselves with such a group this year. There is no membership fee or "voting you in"—you become a member by signifying your desire to "understand Jesus and to follow Him."

Each morning there is a brief devotional service for those caring to begin their day in that way. "Morning Watch" is sponsored by the S. C. A. Every Sunday evening at 6:30 a Vesper Service is held in the Whitley Auditorium. Once a month this is conducted by the ministerial students. All the vesper services are under the sponsorship of the S. C. A. The ushers in the regular Sunday morning worship service at Elon are Junior Deacons selected from the membership of the S. C. A. Thus you can see what a vital part this organization plays in the personal devotional life of the college students.

Twice a year, at least, this organization carries out the service motive in a way that touches the whole campus and community. On Thanksgiving it is the S. C. A. which promotes the "breakfastless breakfast" in order that the money saved in this way by the college may be turned over to the Christian Orphanage at Elon. At Christmas a pageant is presented by the S. C. A. to which the public is invited. The "white gifts" received at this service are used in baskets for the needy in the community. The service motive is also carried out in helping with the Boy Scouts and the local Christian Endeavor Society.

The social life on the campus at

Elon is largely planned and directed by the S. C. A. There are "Get Acquainted Socials" at the beginning of the year to help in the orientation of the Freshmen, and other parties given throughout the year in the gymnasium and the Y. W. room.

Each year members are chosen for the "Freshman Cabinet" from the newcomers to Elon. These Freshmen assist the upperclassmen in the furtherance of Christian ideals and work on the campus and are trained to take the places of the upperclassmen later.

All in all, it seems very wise for the college to give its sanction and finan-

ELON COLLEGE S. C. A. PLEDGE,

We, the members of the Student Christian Association of Elon College, unite in the desire to realize full and creative life through a growing knowledge of God.

We determine to have a part in making this life possible for all people.

In this task we seek to understand Jesus and to follow Him.

Knowing this, I wish to enter the fellowship of the Student Christian Association and will endeavor to uphold its purpose in my life.

cial backing to such an organization as the Student Christian Association. It certainly makes a great contribution to Elon in the way of developing its devotional and social life, as well as embodying the spirit of service.

WESTERN NORTH CAROLINA YOUNG PEOPLE TO MEET.

The young people in our churches in the Western North Carolina Conference are to hold an Institute beginning at 1:45 on Sunday afternoon, January 28, at the Ramseur Christian Church. During the business session there will be a report of the China Friendship Project, plans for next Institute, explanation of "Caravan" groups, presentation of Western North Carolina Pilgrim Fellowship Map, and a discussion of ways of observing Lent. This will be followed by a worship service conducted by Howard G. Cox of Park's Cross Roads Christian Church.

Dr. D. J. Bowden of Elon College will make an address at 2:45 on

(Continued on page 15.)

WHAT IT MEANS TO "ENDEAVOR." (CHRISTIAN ENDEAVOR DAY.)

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 4, 1940.

SCRIPTURE: Matthew 5:14-16;
Hebrew 6:11, 12.

Daily Readings—

Mon.—Endeavoring to Be Righteous—
Tit. 2:11-14.

Tues.—Working Out Salvation—Phil.
2:12-16.

Wed.—Sluggishness Condemned—Prov.
6:6-11.

Thurs.—Pressing Toward the Goal—
Phil. 3:10-14.

Fri.—Advice to An "Endeavorer"—
Jesh. 1:2-7.

Sat.—Advice to a Minister—I Tim.
4:12-16.

It is appropriate that we consider the meaning of "Endeavor" on Christian Endeavor Day. This is the last of the topics based on the pledge.

Someone selected should give the proper background setting by relating a bit of history on the incident of the birth of "Christian Endeavor." The discussion which follows should concentrate on what it means to "endeavor" today.

Points for Short Talks—

1. The word, Endeavor, suggests our determination to do our best to please Christ.

2. The meaning and value of trying.

3. Great reforms have not been brought about over night. They are processes of long endeavor.

4. The things for which a Christian should endeavor.

For Discussion—

1. What is the difference between a Christian and an un-Christian endeavor in the following situations: on the athletic field, in business, in politics, in church, when one has been mistreated?

2. T. Z. Koo, the famous Chinese preacher and author, made this statement: "Christian groups spend 90 per cent of their time discussing principles and only 10 per cent of their time planning action." Is he right? Does your society turn discussion into action?

For Action—

1. Strengthen your own lives for Christian activity.

2. Study the needs of your church. Make its worship program, educational, missionary, and evangelistic programs more effective.

3. Assist your pastor in every possible way.

4. Make provision for the neglected families in your community.

Suggested Hymns—

"Work for the Night Is Coming."

"A Charge to Keep I Have."

"To the Work," S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS DRAMATICALLY PROCLAIMS HIS MESSIAHSHIP.

LESSON IV—JANUARY 28, 1940.

SCRIPTURE LESSON: Matt. 21:1-16.

DEVOTIONAL READING: Isaiah 11:1-5.

GOLDEN TEXT: *Behold, thy King cometh unto thee.*—Matt. 21:5.

Jesus knew, of course, that he was the Messiah, that is, that he was the one whom God had sent as the Christ, the one who had been promised in Scripture, and the one for whom the Jews had been looking through the centuries. He had also made known to a few others that he was the Messiah—He told the woman at the well of Sychar that he was the Messiah; he also made known unto his disciples at Cæsarea Philippi that he was the Christ, the Son of the Living God.

But he had not yet made any public announcement of his Messiahship. What we call the Triumphal Entry was simply the public proclamation on the part of Jesus of his Messiahship, the formal offering of himself to the Jews as their king. Of course, they were looking for a different kind of Messiah—they expected one who would overthrow the Roman government, who would establish again the kingdom of Israel, and who would bring an era of peace, plenty, and prosperity to the chosen people. It was because Jesus failed to meet their expectations of the messiah that they rejected him. The words of John found tragic fulfillment, "He came unto his own, and his own received him not."

Doing As Jesus Said—Finding It As He Said.

We need not think in terms of miracles when we read the story of how Jesus sent two of his disciples into the village for the ass. It is quite likely that he knew the owner, and it may be that he had already made arrangements with the owner for the loan of the animal. The interesting thing is that the disciples did as Jesus told them, and when they did as he told them they found that it was as he had said. This is, of course, a parable of life. A great preacher once said, "Obedience is the organ of spiritual knowledge." One of the best ways, in fact the only way, in which to test the validity of the claims of Jesus is to do what Jesus says. And Jesus is always able to keep his word. He

himself said, "He that doeth the truth cometh to the light." Again, he said, "If any man will do my will, he shall know of the teachings." So much of our ignorance in the realm of religion is due not primarily to a lack of intellect, but to a lack of obedience.

"The Lord Hath Need of Him."

"The Lord hath need of him." This is a significant statement. Here is Jesus, Lord of heaven and earth, holding all power in his hands, and yet frankly saying that the Lord hath need of him. It is a revelation of the cooperation which God needs on the part of man. To be sure, God could have chosen some other way, but as a matter of fact he chose to seek man's cooperation in the fulfillment of divine plans and purposes. There are some things which God can not do, and can not get done, unless man cooperates. Men must think with God, men must give to God, men must work with God if the kingdom ever is to come. The Lord Jesus Christ would say to every reader of these notes: "I have need of all that you have and all that you are. Without you I can not carry out my divine purpose." Here is after all the most persuasive appeal for the surrender of our substance and ourselves to him—the fact that God needs us, and that we can do something for him.

Behold Thy King.

Jesus came riding into Jerusalem on an ass. He chose not a symbol of war, but a symbol of peace. Although he was a king, he did not come with all the royal trappings and splendor outwardly that conquerors often used in making triumphal entries into conquered cities. How unlike modern dictators as they ride into conquered cities was the method of Jesus! As always, he chooses the way of love, and, as always, he respects the free will of his people. Jesus would be king, but he would be king only with the consent of men themselves.

Thus did Jesus very definitely offer himself to the Jewish people as their king. There were mingled emotions in respect to his offer. Some no doubt sincerely and honestly welcomed him as their king. But in general the multitudes simply acclaimed him with their lips but did not honor him with their lives. Like so many of us, they were quick to say Lord, Lord, but they would not do the

things which he commanded them. Like so many of us, they were willing to adore Jesus, but were unwilling to follow him. And finally, there were those who had religious prestige and social privilege who regarded Jesus not as a king at all, but as an intruder and as a dangerous enemy to their own selfish interests. As a matter of fact, we line up in one or the other of these groups—those who honestly make Jesus king of their lives, those who glibly call him king but deny his lordship, on those who are his outright enemies.

And All the City Was Stirred.

Jesus always stirs things up when he comes into any city. In one sense he can be called "The Great Disturber." This is true whether he faces the individual in the deep places of his personal life, whether it be the industrial, the social, the political, or the religious, or international life of the world—when Jesus stands before an individual or a group, or a social order, he stirs up reactions which are troublous until some adjustment is made to him and to his demands on life.

Jesus In the Church.

"And Jesus entered into the temple of God." The first place in which Jesus went after he had offered himself as king was to the center of the religious life of his people. He went to what would correspond to our church. And he was not pleased with what he saw there, as he would probably not be pleased with many things which he sees in our modern churches. Certainly he would not look with favor upon any class pride, or selfish privilege, or religious prejudices, or favoritism, or commercialism, or formalism in the church. In his own words, the church is essentially a house of prayer. He would be against anything that would lessen its dignity or impair its efficiency as a spiritual power in the lives of its worshippers.

The Inconsistency of Folks.

How inconsistent we all are! The chief priests and scribes were so excited and indignant about the fact that the children were crying, "Hosanna to the Son of David," while at the same time they had converted a part of the temple into what Jesus said was a den of robbers. But then, as now, Jesus always arouses the indignation of those who are making profit at the expense of persons, who put the rule of gold before the law of God.

"Our religion ought to serve us better in the Valley of Conflict, than on the Mount of Transfiguration."



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

"MAN'S SMILE."

"I never think of you without thanking God."—Phil. 1:3.

Our text is the Goodspeed version. The words are the same as the authorized version. The thought is radiant. It proposes the question, "What is our reaction to God's smile upon us?"

It has been said that the greatest joy of life is in living so that there will be no regrets, or as nearly that as possible.

Can it be said of us that we speak so tenderly, smile so radiantly, pray so fervently, serve so loyally, and live so humbly that those who know us are glad and will be glad to remember us when we are gone?

Prayer—O Lord, bless us with those benedictions which make us radiant with goodness and love. *Amen.*

TUESDAY.

"TOGETHER."

"I beseech you brethren that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind . . . that there should be no schism in the body; but that members should have the same care one for another."—I Cor. 1:10; 12:25.

I have just listened to the South-ernaires over the radio. One of the songs they sang was, "Let Us All Pray Together On Our Knees, Let Us All Sing Together On Our Knees." This song was a special blessing to my own soul. But beyond that it seemed to be fitting for the world of sin and confusion today. Oh, that we would think, pray, work and sing together. To do this truly in Jesus' name, we believe, would settle the world's problems and bring heaven a little closer to us.

Prayer—Our Father, we bow together as a family in our home and pray and sing together. We pray for our community, that all may pray and sing together. *Amen.*

WEDNESDAY.

NEW YEAR FOLLOW-UP THOUGHT.

"Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons."—Deut. 4:9.

Goodspeed's interpretation enjoins that you must profit by your past experiences, that they do not slip from your minds, that you impart them to your children and to your children's children. Paul enjoins us to test ourselves for this continually, or else we will be failures. Paul knew that there can be no failure when Christ lives in us. Mahatma Gandhi is quoted as saying recently, "My aim is not to be consistent with any previous statements I have made . . . but to be consistent with truth as it may present itself to me at a given moment."

Gandhi is right, for it is thus that one grows from truth to truth. It is thus that one grows in life and in God. To do this is the greatest consistency; for them there will be no inconsistencies or lapses.

Prayer—Our Father in heaven, as we go forward into the New Year, grant unto us a double portion of Thy Spirit to live the truth as it is in our Lord Jesus Christ. *Amen.*

THURSDAY.

"WE NEVER KNOW."

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Eph. 6:9.

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we,
Sowers of seed unconsciously,
Our hearers are beyond our ken;
Yet all we give may come again
With usury of joy or pain,

We never know
To what one little word may grow.
See to it, then, that all your seeds,
Be such as bring forth noble deeds

Prayer—Our Heavenly Father, in thought, word and deed we aspire unto Christ each day. May we never forget. *Amen.*

FRIDAY.

THE CHALLENGE OF THE PAST.

"Lest we forget."—Deut. 4:1-10.

There is a theology of Paul's which enjoins forgetting the things that are behind. New Year rings with the Gospel of forgetting the past, and the writing of the future spotlessly.

Indeed there are many things we need to forget. But there are many things we cannot forget, for the fountains of life are in the past. We dare not forget those holy hours when the Lord blessed us and we know that none less than He did it. We dare not forget when and where our hearts were revived and made new. Life's past is our challenge now.

Prayer—Our Father, we thank Thee for yesterday with its family prayers, its triumphant songs, its holy worship. Make them our stay of faith in this our New Year. *Amen.*

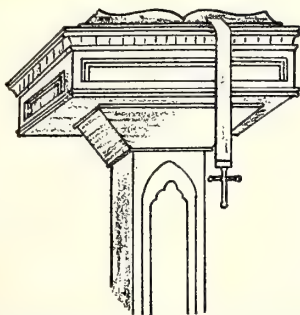
SATURDAY.

"DAILY BREAD."

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

The Gospel of our Lord Jesus Christ deals with all of life. Unfortunately the most of us grasp only some phases of it and ignore others. Nevertheless it remains true that the abundant life cannot be realized without taking this Gospel into every phase of our lives. For instance, it gives comfort to the sorrowing. It gives strength to the weak. It gives calm in crises. It gives patience in suffering. It gives all this in all ex-

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. F. C. LESTER, EDITOR,
ELON COLLEGE, N. C.

SHOW THYSELF APPROVED.

"Study to show thyself approved unto God.—II Tim. 2:15.

The advice of the prisoner Paul to his beloved son Timothy is greatly needed counsel for us who live today. When winds of many strange doctrines all but shatter the faith of people everywhere, and war destroys that which God hath made, it is time for us to re-think the faith that is ours and to seek a sure foundation on which to build our lives.

There seem to be a few among us still who are afraid of study, but they are not many. Ignorance had its day in the Dark Ages, and we owe it nothing now. In its blindness people have blundered much too long. There is nothing in the teachings of Jesus or St. Paul that puts a premium on ignorance. On the contrary Jesus sought knowledge and St. Paul urged his young minister friend to study. Church people belong in line with those who seek to know truth, for truth brings freedom from superstition, fear, and littleness of personality. The way to greatness is the path of study.

In home Sunday school, church, forum, and college the people of our churches should study. Books, magazines, newspapers, church literature, and the radio may grace the home and make it a place of culture and refinement. The Sunday school is the handmaiden of the church that does much of the teaching concerning the facts of the Christian religion. The regular services of the church have in them such good information, or they become poor feeders of the souls of sons and daughters of God. Forums of various kinds turn light on the path to successful living. And the college of the church gives itself entirely to making it easy for youth to learn. Thus the church plans to fulfill the desire of Jesus and the instruction of St. Paul for study that leads one to God.

In this special College Number of our church paper it may well be said that the churches have not yet de-

manded enough of their college in the field of study. Some of our young people attend our college, but most of them never enter its portals. The Summer Training School is only one of many short courses that might be given. Ministers might well spend some time each year in study at Elon even though they have graduated from university. Books for research are available, and the college environment inspires one to study.

The objects for study are as numerous as the things in the universe. All truth is of God, and leads to God. We have not yet explored the truth in our Bible, in literature, in history, or in any of the sciences. It is obvious that we have not yet learned how to live with the other peoples of the world happily. How rewarding it would be if we could understand something of the beauty of the path that leads to the three gates on the opposite side of the City Celestial about which we read in Revelation! We become so absorb in our own little trail that sometimes it seems that there can be no other way than the one we travel. But the City has four sides, and on each side there are three gates through which people pass to the presence of the King of Kings. Our fellowship would be larger if we understood better the people about us and all the paths that lead to God. Study, directed study, consistent study, careful study will aid us greatly.

The purpose of study as given in the text is that one may be approved in the presence of God. The same writer tells us that the Spirit of God dwells in the human body of those who love him. Hence it is safe to say that Paul was not thinking of Timothy waiting for approval until some far away judgment day. He was to find the approval of God daily just like the disciples of Jesus are to take up a cross and follow him daily.

The will of God for daily living is the only will we can afford to follow. The prayer Jesus taught us to say asks that the will of God shall be done here on earth just as it is done in heaven. This is the prayer of Christians. If we fail to study to find that will, we become hypocrites.

So far as we can discover from the reading of Scripture, Jesus daily did the things that would relieve suffering, take away sorrows, make people friendly, and undergird all of life with an assurance of the vital, living presence of God. His message was positive. His faith was firm. His life was spotless. His service was sacrificial. A re-study of the Gospels with a desire to follow Jesus would

mean a re-birth for the church of our day, a re-birth that is long overdue.

There is little comfort for those who think that the approval of God awaits the judgment day. When they read the description of that day as given by Matthew in his closing account of the teachings of Jesus, there is

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

periences, and gives self-respect because we know we are the children of God.

Said Christ: "I came that they might have life."

Prayer—Our Father, we love Thee. We love Thee for what Thou art to us in our play and in our work. Do Thou guide us into use of every word and into the spirit of every deed. *Amen.*

SUNDAY.

MONUMENTS OF FAITH.

"He builded an altar there."—Gen. 26:25.

In the December number of the *Geographic* magazine an article is devoted to "Cathedrals of England." It is a story of those cathedrals as monuments to the glowing history of that country. It is a picture of color and romance, sacrifice and suffering, triumphs and glory. These cathedrals of England represent all that England has been and they inspire all that it may be in the future. The author closes with these words: "Whatever may happen to posterity in its unceasing struggle, I believe that these monuments of man's faith will still stand, and the people of the dim future will look at these masterpieces in stone and marvel at the hands that fashioned them.

Moved with rapture, we ask what monuments have we erected to our faith? Monuments of our faith may not only be embraced in temples, churches and chapels, nor in the Holy Sabbath turning up every seven days, but monuments of our faith are erected in hearts by good deeds for others and Christlikeness in everyday life.

From the time of the patriarchs till now God's people have erected altars, and sanctified them as the rallying point of worship and consecration—Christ is our only altar to whom we bring our sacrifices of love and service.

Prayer—Our Father, we look unto Thee not only to remember good need to worship Thee, but to build altars along our way redounding to Thy glory in good deeds and Christlikeness. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Quite a number of our children have had "flu," but so far none has had pneumonia. For the past ten days the weather has been cold and at this writing (Saturday monring, the 20th) the thermometer is standing at 15 above. That is pretty cold weather for this section, but it is clear and there is no wind to make it disagreeable.

The children have enjoyed fresh meat this season. We had thirty-two hogs to kill and we began killing the last of November and killed five or six at a time so the children will have fresh sausage and backbones and ribs all through the winter.

With fresh meat, sweet and Irish potatoes, and plenty of sweet milk they fare very well.

Our children are generally in good health. If they are in bed one day we count it on our sick list. It may be a slight cold with a degree of temperature. Out of our group we had one hundred and eleven days in bed. We are grateful we had only one child we considered real sick during the entire year. Of course, we have some accidents. Children will climb and sometimes fall, maybe breaking an arm or a shoulder, but we expect that with a group of children. They just don't think of danger, suffering, or cost of hospital bills and medicine. They will take risks that grown people would not think of taking. Especially little boys. But in all my dealings with boys I find most of them will climb trees and throw rocks. But after all we have few accidents to have as large a family as we have.

We have a number of urgent calls from members of the Congregational-Christian Church to take fatherless children whose mothers are not able to support them. If we had funds to support them we could give them a place. The Sunday schools and churches were loyal during the year 1939, and we are grateful. We trust they will be equally as loyal during the year of 1940. There is no finer investment than investing in children. To invest in a fatherless and dependent child is an investment that touches the tender spots in one's heart that no other investment does.

C. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 25, 1940.	
Amount brought forward	\$ 711.63
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Mt. Auburn	\$ 1.85
Christian Light:	
Church	2.28
Sunday School	.98
Plymouth	9.65
	\$ 14.76
N. C. & Va. Conference:	
Shallow Ford	\$ 7.75
Burlington	26.22
	33.97
Western N. C. Conference:	
Smithwood	\$ 1.19
Pleasant Ridge	2.35
	3.54
Eastern Va. Conference:	
Ivor	\$ 2.00
Bethlehem	5.71
Old Zion	9.00
	16.71
Valley Va. Central Conference:	
New Hope	\$.89
Mayland	1.49
	2.38
Special Offerings.	
A Friend	\$ 10.00
Mr. May	3.00
Mrs. J. M. Darden	250.00
Mr. J. M. Darden, Jr. ...	100.00
Vida McDowell, Farmer,	
N. C., for Sunday School	.75
Mrs. L. D. Dicks, Norfolk,	
Va., for Sunday School	4.25
Southern Convention of	
Congregational-Christian	
Church, L. L. Vaughan,	
Treasurer	404.00
	772.00
Endowments.	
L. S. Holt	150.00
Thanksgiving Offerings.	
Eastern Va. Conference:	
Ivor	\$ 5.00
New Lebanon	10.00
	15.00
Total for week	\$ 1,008.36
Grand total	\$ 1,719.99

MISSIONARY OFFERINGS.	
(Continued from page 6.)	
Individuals and Churches.	
Thank Offering by men of Ether	
Church, Ether, N. C. (For	
Asheboro Church)	\$ 15.00
Mt. Auburn, Manson, N. C.	1.85
Mt. Carmel, Walters, Va.	2.30
Mrs. Ben T. Holden, Louisburg,	
N. C.	15.00
Mt. Olivet (G), Dyke, Va.	2.14
Total	\$ 36.29
Woman's Board, S. C. C.	
Mrs. H. S. Hardeastle, Treas.:	
General Work	\$ 1,496.00
Asheboro, N. C., Church	302.58
Carroll County Churches	27.50
Total	\$ 1,826.08
Conference Collections.	
Mr. L. L. Vaughan, Treasurer,	
Raleigh, N. C.	\$ 1,818.09
Total for the week	\$ 3,723.47
Previously acknowledged ...	4,911.87
Total since Sept. 1, 1939 ...	\$ 8,635.34
I wish to express my deep gratitude	
to all who had a part in the above	

contributions. They were very much needed to carry on the work committed to our care and it is a privilege as well as a pleasure indeed to apply the funds to the wholly unselfish task of missions, a task commended to us and committed to us by our Lord and Savior. It is in His name and for His sake that we give to missions.

Gratefully and sincerely,
J. O. ATKINSON,
Mission Secretary.

REUBEN BAR-BARUCH.
(Continued from page 7.)

Reuben's father spoke. "I should like for you to go there. But, you must study hard and make good grades in school. Perhaps you can go to the big school in Alexandria when you get big."

"Is that the same Egypt that Rabbi Joseph told us about?" asked Samuel.

"Sure," answered Reuben, "and the men who are going there shall see the very place where our people were slaves to the great Pharaoh."

As Samuel slept that night he dreamed about the gifts which the men would bring to him and Reuben. They had promised to bring the boys gifts from Egypt for showing the way to the home of Dan.

Reuben dreamed of big buildings, all made of stone, and people from other lands.

CONFERENCE APPORTIONMENTS.		
The church would perhaps be interested to know how the contributions for the support of the college in 1938-1939 compared with contributions for the same purpose in 1937-1938.		
Up to 1938-1939 there has been a gradual increase in the support of the college through conference apportionments throughout the church. Each conference has been contributing slightly more than in preceding years. The receipts for 1938-1939 were different. Below is a tabulation of receipts by conferences for the years 1937-1938 and 1938-1939. These figures include all money received from churches, Sunday schools, and other sources allowed on conference apportionments. In raising your conference apportionments this year, I assume that the amounts will be practically the same as last year.		
Conference	1937-38	1938-39
Va. Valley Central	\$ 274.29	\$ 222.76
N. C. & Va. Conference	2,784.82	2,814.57
Eastern Va.	2,939.95	2,594.60
Eastern N. C.	466.00	586.74
Western N. C.	179.21	264.34
Total	\$ 6,644.27	\$ 6,483.01

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

SUN'S PULPIT.

(Continued from page 13.)

nothing there to make them feel at ease in Zion. The starving multitudes of our present world will stand there to condemn those who ate too much and did not share. The cries of the pitiful sick to whom no ministry was given will be torture to those who enjoyed good health and thought nothing of the less fortunate. The piercing eyes of prisoners who were left to suffer without any visitation by those who claimed to know the way of the Lord will burn holes in the conscience of those who left prisoners alone while they lived in this prison-infested world. If St. Matthew reported correctly, the voice of Jesus is crying out to the church in our time through the multitude of needs that crush the major portion of the world's population, and if church statistics tell the truth, most of the people who are members of the church do not heed that cry.

It is time for us to study to show ourselves approved unto God, and not merely to seek the comfort and consolation of what we blandly call salvation.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

"Our Responsibility to the Negro in American Life." This will be followed by group discussions led by Mrs. A. C. Todd and Dr. Bowden; Mr. Geo. T. Gunter and Rev. A. L. Granger; and Rev. W. J. Andes and Rev. A. C. Todd.

Following the singing of Negro spirituals by the whole group, Rev. W. J. Andes of Hank's Chapel will give an address on the subject: "We

Choose Christ." The closing service will be a Communion Service conducted by Rev. A. C. Todd, pastor of Shallow Well and Sanford Churches in the Eastern North Carolina Conference.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of January 28, 1940.

Short Readings in Timothy.

Sun.—Greetings and Gratitude—II Tim. 1: 1-5.

Mon.—Courageous Faith—II Tim. 1: 6-12.

Tues.—Paul's Example—II Tim. 1: 13-18.

Wed.—Obeying the Rules—II Tim. 2: 1-10.

Thurs.—Cross and Crown—II Tim. 2: 11-13.

Fri.—Rightly Dividing the Word—II Tim. 2: 14-19.

Sat.—Equipped for Good Work—II Tim. 2: 20, 21.

JOIN WITH US IN READING THE BIBLE

Young people from each of our churches in the Western Conference are urged to attend this meeting, which is the first of four Institutes on various subjects planned for their group.

HOW THE PASTOR MAY HELP IN LOCATING AND SECURING STUDENTS FOR THE COLLEGE.

There should be no difficulty for the pastor to locate students who are eligible for college. He should be so well acquainted with the young people of his church that he will know each one who is finishing high school each year. The students of our own church are the primary concern of

our college; however, it is not the whole concern. The pastor can aid the college by sending the names of those students who are to graduate from high school to the President of Elon. That is the first step in aiding the college in locating prospective students.

The job of securing students is a little more difficult. Yet it is a simple matter if gone about in the right way. That way is old yet the most convincing this writer knows. Just invite the prospective students to come and see. This was the argument Jesus used in getting disciples enrolled in the first Christian College. When they asked Him where He dwelt, He replied, "Come and see." When Phillip had seen His master and went in search for Nathaniel, the only argument he used was, "Come and see." When the woman met Christ at the well, she went forth and said to the villagers, "Come and see." If we can get the young people of our church to come and see our college plant, and see the striking personality of our President, come and see our college faculty, come and see the place it takes among other colleges, come and see the type of preparation it gives her sons and daughters, come and see how much the college gives for so little cost to you, compared with other institutions, come and see how her alumni take their place of importance along with the rest of the institutions, come and see the Christian training it gives; that will be sufficient to convince a large per cent of our young people of the importance of our school. They may also come to the games, young people's classes in the summer, some special occasion or just a motor trip.

JOSEPH E. McCAULEY.

ELON COLLEGE MINISTERIAL ASSOCIATION.

There are twenty-four young men and women in Elon College preparing for active full-time Christian work who share in the Ministerial Association of the college. Among them are members of the Methodist, Friends, and Baptist Churches, as well as our own. The following are members of the Congregational and Christian Churches: Ellis Clarke of Virginia; Anna Marie Eshelman of Pennsylvania; J. L. Griffin of Virginia; Weldon Madry of North Carolina; Elizabeth Newton of Florida; A. M. Phillips of Virginia; Kenneth Register of North Carolina; Holt Ross of North Carolina; Joel Scott of Michigan; C. C. Thomas of North Carolina; Duane Vore of Ohio; and Henry Wise of Virginia.

Fifty Years

OF SERVICE.

For a period of fifty years, through adversity and prosperity, despair and hope, Elon College has served the young people, the homes, and the church of this period unselfishly. The fruits of her labors have been trained minds, strong bodies, consecrated lives, Christian characters, a prepared and enthusiastic ministry, a stronger and more influential church at home and abroad.

OF STRUGGLE.

The way has not been easy. Problems have multiplied and obstacles have mounted high. Always inspired by opportunities, hopes and dreams, but too often hindered in the realization of such possibilities by the scarcity of funds necessary for achievements, the college has pushed on to greater undertakings. Visions have been bright but too frequently blurred by the shadows of want. Out of her poverty she has given what she had that others might be advanced and enriched. Her struggles have been trying, but her rewards have been satisfying.

OF HOPES.

In faith the college has sown its seeds. In trust it has rendered its service. In confidence it has waited for harvest. With lavished hand it has cast its bread upon the water, hoping for the golden day when the same would come back to her campus fourfold. It has given, hoping for the fulfillment of a promise that it should be given back good measure, pressed down, heaping up, and running over. Today in the twilight of her fiftieth year of service, her hopes burn brightly as she looks wistfully out across the campus beyond the walls to the hearts, homes, and purses of the church and the people to which she has given herself through the years.

OF WAITING.

Elon College has endeavored to fulfill the purposes and hopes of the consecrated hands that founded her. Day in and day out she has been diligent in service and faithful to the trust committed to her a half-century ago. Many things would turn her aside from her original purpose, but with a determined spirit and a consecrated heart she has remained true to this day, touching the minds and hearts of youth and quickening their spirits to the demands of their day and age. Evidences of her faithfulness and efficiency are to be found in pulpit and pew throughout the church of our hearts and homes. Yet she waits for the liberality that will set her free, widen her vision, and make possible the multiplication of her service to the church and to the world. She waits as a traveler, overtaken by darkness, for the break of day. She waits as an innocent prisoner held in chains for the liberator who knows of his innocence and virtue. She waits as a child in need whose parents have been blessed with plenty. She waits as one emaciated in body for a blood transfusion that would restore health and vitality.

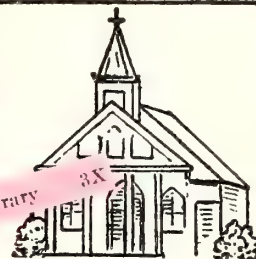
For fifty long years she has been serving, struggling, hoping, waiting. This year, the year of her golden anniversary, she makes anew her plea. May God help the alumni, friends and church to heed her plea, meet her need, and set her free to serve as she was meant to serve and as she hopes to serve.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only
Head of the Church."

VOL. XCII. RICHMOND, VA., THURSDAY, FEBRUARY 1, 1940. No. 5.

Now in the Days of Youth

By WALTER J. MATHAMS.

Now in the days of youth,
When life flows fresh and free,
Thou Lord of all our hearts and lives,
We give ourselves to Thee;
Our fervent gift receive,
And fit us to fulfill,
Through all our days, in all our ways,
Our Heavenly Father's will.

Teach us where'er we live,
To act as in Thy sight,
And do what Thou wouldst have us do
With radiant delight;
Not choosing what is great,
Nor spurning what is small,
But taking from Thy hands our tasks
To glorify them all.

Teach us to love the true,
The beautiful and pure,
And let us not for one short hour
An evil thought endure.
But give us grace to stand
Decided, brave, and strong,
The lovers of all holy things,
The foes of all things wrong.

Spirit of Christ, do Thou
Our first bright days inspire,
That we may live the life of love
And loftiest desire;
And be by Thee prepared
For larger years to come;
And for the life ineffable,
Within the Father's home.

In "The Pilgrim Hymnal."
Copyright, The Pilgrim Press. Used by permission.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Credit for this young people's issue goes to the editor of the Pilgrim Fellowship page.

The American Board of Commissioners for Foreign Missions, our mission board, is looking for about fifty young people to do missionary work around the world. If you are interested, the Promotional Secretary will gladly talk with you, or correspond with you about it.

Just three months hence the Southern Convention will be over. What do you want accomplished at that meeting? We need discussion in these pages concerning our work. Careful plans should be made before the Convention convenes so wise action can be taken while in session.

Young people can serve our college, Elon, by attending it, by putting on programs in the local church about Elon, and by giving and getting others to give to the college. Every young person in the Southern Convention is need to boost our college, the best college for us in all the world. It is ours.

THE CHRISTIAN SUN joins with her many friends around the world in offering sympathy to Miss Ruth Isabel Seabury because of the death of her mother last week. Miss Seabury had arrived in Chicago from a tour of the West for the Mid-Winter Meetings when news reached her that her mother had died. Anyone wishing to send a personal greeting should address it to her at 14 Beacon Street, Boston, Mass.

PRACTICAL SUGGESTIONS FOR YOUNG PEOPLE.

This Young People's Week is a very fine idea, I believe, and I hope our young people throughout the South will make it an opportunity to express their interest in the work of the church and their loyalty to Christ. There are so many openings for service through the young people's organizations, the Sunday school and the church that this special period should be a challenge to the young people. The following suggestions are made in the hope that every group of young people in all our churches may find some practical project which will employ their fine

talents. If there are questions about the suggestions, you may ask your pastor, or write to the Board of Christian Education, Elon College, N. C.

1. Prepare a list of people who have not been to church recently and divide the name among the young people, who in turn will visit the people and invite them to your church services.

2. Ask the president of the Missionary Society what your group can do toward making your church an honor church in missionary work.

3. Prepare now to present a beautiful and worshipful service on or near Easter Sunday.

4. Work out a plan with your Sunday school superintendent by which your Sunday school can secure \$50.00

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of February 4, 1940.

Short Readings in Timothy.

Sun.—Scrupulous Conduct—I Tim. 2: 22-26.

Mon.—Grievous Times to Come—II Tim. 3: 1-5.

Tues.—Paul's Sufferings for Christ—II Tim. 3: 6-14.

Wed.—Faithfulness to Early Ideals—II Tim. 3: 14-17.

Thurs.—Duties of Ministers—II Tim. 4: 1-5.

Fri.—Paul's Work at an End—II Tim. 4: 6-8.

Sat.—Insights—II Tim. 4: 9-22.

JOIN WITH US IN READING THE BIBLE

for the Golden Anniversary of Elon College.

5. Ask your pastor to provide a discussion group on facts about, and teachings of, the Bible.

6. Prepare an Easter Sunrise or Vesper Service.

7. Help your pastor and Sunday school superintendent arrange for a Leadership Training School in your church or in cooperation with a group of churches.

8. Cooperate with your church in the special Lenten and Holy Week services.

9. Ask your pastor if there are errands or work which the young people can do for him or the church.

10. Order from Commission on Evangelism, 287 Fourth Avenue, New York City, or have your pastor order with his Lenten material, a copy of

"Lenten Devotions for Young People" for each person, 5c each.

11. Observe the birthday of Christian Endeavor, February 2. (State Christian Endeavor banquet for North Carolina to be held February 4, 6:30 P. M., Masonic Temple, Greensboro, at 50c a plate.—Editor).

12. February 13 is World Day of Prayer for Students. Cooperate with your pastor in the preparation of an appropriate service.

The special Sundays in February and March may be used to good advantage in youth organizations, the Sunday school, and the church. Your pastor and superintendent will be glad to have your help in observing these special days:

February 4—Give out devotional guides for use during Lent, which begins on February 7.

February 11—Race Relations Sunday.

February 18—World Day of Prayer for Students.

February 25—Brotherhood Day.

March 3—Stewardship Day.

March 10—Passion Sunday.

March 17—Palm Sunday.

March 24—Easter Sunday.

REV. JOE A. FRENCH, *Ex. Sec'y*,
E. Va. Sunday School Convention.

MISSIONARY STUDY.

An important part of the work of any Christian young people's group should be that of learning about the work being done for others in our own land and abroad. This may be done in various ways—by studying the individual countries in which our mission stations are located, by having reviews given of the study books, by placing mission books in a circulating library so that individual members may read them, by having "news from the mission fields" once a month at the beginning of your meetings.

The following will be helpful in your missionary study:

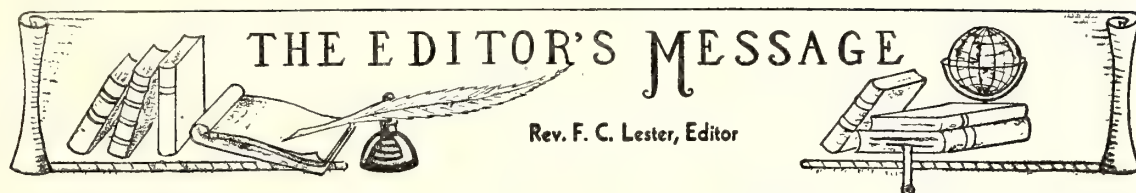
The Missionary Herald—Our denominational monthly missionary magazine. Only 25c per year.

Work of the American Board—Six booklets containing accounts and pictures of our mission work in six foreign countries. 25c for the set of six.

Right Here at Home—Home mission study book for this year in which various forms of home missionary service are pictured. 60c.

Comrades Round the World—Foreign mission study book which introduces Christian youth of many countries to young people of America. 60c.

These materials may be ordered direct from Pilgrim Press, 14 Beacon Street, Boston, Mass., or through the Missions Office or Board of Christian Education, Elon College, N. C.



YOUNG PEOPLE'S WEEK.

This is the week designated by the churches of America for the emphasis of work with and for young people. At Christmas the mind of the world is turned towards a Child. At other seasons thoughts and efforts go to other groups. Now is the time for the church to consider its young people.

Yesterday I heard of a church that applied for aid to build but did not secure it because there were no young people in the membership. There seemed to be no future for that church, and the Board did not think it necessary to invest in a building for just one generation. Unless the young people take their place in the church, the buildings will soon not be needed. Then whose will these beautiful buildings be?

Because young people believe in themselves and older people believe in them, and because youth must learn to take over the responsibilities of the older generation, the church sets aside a time for special emphasis on the work of young people.

GOOD OR BAD.

Since the dawn of history there seems to have been an argument about the goodness of young people. Are they better or worse than the older generation? On the train with me coming from Carolina to Chicago (where this is being written) was a young fellow on his way back to the state of Washington where he had escaped from prison. He did not look like a bad boy, but he talked about escaping from prison with the same ease that the young people who read this talk of going to church. The long, relentless hand of the law reached across many states to take this boy back to prison.

Another boy in North Carolina that is well known will not be bothered by the law. He has cast his lot with the church and is helping the church to develop the kind of boys that will never need to be cast into prison. If these better boys succeed, the time will come when prisons will not be needed. Life, then, will have meaning, beauty, and attraction for all.

Yes, there are many young people who are good and many who are bad, as good and as bad as those who have given them life and training. The church needs to develop skill in training the younger generation to be better than the one that goes before. This will mean that the redemptive force of the church must operate in homes, schools, on the playgrounds, in business places, in the picture shows, in pleasure resorts, and in the church circles. Wherever people live, there is the place for magnetic influence of the church. This applies particularly to young people. If the church waits for them to come to it, the wait will be too long. It must bring them into the fellowship of the children of God.

Good or bad, the young people round about us are what we who are older have made them. It is our business to help to make them as good as we think that they ought to be.

SOME THINGS TO BE DONE.

Friendships are to be cultivated. Antagonisms between age groups is both silly and sinful. Older people need the brilliance, joy, and enthusiasm of youth. Young people need the serenity, stability, and wisdom of age. More rapidly than we like, we pass from one group to the other.

Houses are to be made into homes. Without preparation of any kind, many couples undertake to make a home. Business and pleasure keep parents so occupied that they sometimes forget to make the house into a home. Edgar Guest has well said that it takes a "heap o' living" to make a house into a home. But the making of the home is much more important than the making of money, or the enjoyment of pleasure. The houses in which church people live should become homes to which both young and old will delight to come.

Churches are to be made attractive. Women that keep their houses spotless sometimes seek to worship in church buildings that are dirty. Public schools and colleges expect students to study, but it often happens that the church school leaves study out of its ideas. Theatres spend millions of dollars for attractive surroundings and dramatically beautiful programs while churches sometimes go undecorated, uncomfortable, and without any program worthy of the name. A very ancient writer in a very good book said that "cleanliness is next to godliness," and the writer of most of the New Testament made much of the idea of rejoicing. The church needs to maintain these two fine virtues.

Work is to be expected. Most churches try to enlist the boys and girls as members, but when the name is on the roll not much more is done about it. Every person who joins the church should be expected to take some part in the work to be done. Very young people can still serve in the house of the Lord, just as young Samuel did. Jesus still needs rich young people to share with him the world's work, and he still calls from fishing and farming those who will really work with him as the world is fed and healed and helped. The Christian Church is a working organization, and every member should be expected to do his part. Young people should do their share, including the giving of money.

Only one thing more can be mentioned now. A vital Christian experience is to be cultivated. The Moderator of the General Council of our church says that we need self-disciplined people in the world today. It is the love of Christ that constrains one to live a life of unselfish service. It is the grace of Christ that makes one gracious. It is not enough to simply say familiar phrases. Life needs to conform to the teachings of Jesus. He both taught and practiced happy living. He was a young man, and young people who know Him love Him.

When friendships are cultivated, homes are happy, churches attractive, service is expected, and religion is a living experience, when all this becomes real, young people will love the church and will be the church.

CONTRIBUTIONS

SUFFOLK LETTER.

Professor Benjamin Kidd in his book *The Science of Power* said: "Give us the young and we will create a new mind and a new earth in a single generation." Hitler's phenomenal rise to power was made possible by his emotional appeal to masses of young people to accept his social ideal for Germany. Communism is systematically making its appeal to young people by many methods of insidious propaganda. All political, economic and social revolutions are more likely to succeed if the support of the young is assured.

Jesus revealed a new and powerful discovery when he laid His hands upon the heads of children and said: "Of such is the kingdom of heaven." The church has been slow to understand the significance of His attitude towards youth, but a new day is dawning for every denomination which makes definite and adequate provision for the training of young people in the faith and service of the kingdom of God.

For the last thirty years many attempts have been made to organize the young people in the churches of the Southern Convention. The first attempts were made in the Sunday School Conventions. Later the Woman's Board of the Convention undertook to organize a Young People's Department of Missions. This effort met with success where it was definitely planned and carefully promoted. Hundreds of young people were enrolled and a goodly sum of money has been raised for missionary work. This work is being continued with success.

The latest young people's movement is now called "Pilgrim Fellowship." The announced purpose of this Fellowship is to enlist the young people in all the activities of the church and train them for more efficient service. It has been difficult to integrate the program of the Fellowship with the regular program of the Sunday schools and the young people's missionary societies. This difficulty has not been due to any lack of cooperation on the part of the young people. Leaders of young people are usually older people who have had experience and who have ideas and plans of their own. When the leaders are not fully agreed, confusion will always follow. The present situation in the Southern Convention needs to be clarified. This calls for careful consideration of all the facts and

problems involved in the promotion of work among the young people

Since 1867 the Southern Convention has been the law-making body for Christian Churches in Virginia and North Carolina. It is, at the present time, the law-abiding body for the Congregational and Christian Churches in these two states in the work of the Sunday schools, missionary societies, and churches in this area. Pilgrim Fellowship is not an organic part of the Southern Convention, as stated in this column some months ago. At the forth-coming session of the Convention some definite steps should be taken to correlate the work of Pilgrim Fellowship, Young People's Missionary Societies and Christian Endeavor. This can be approached by a joint meeting of the leaders in these groups for consultation and study of the whole situation. If the leaders can reach some definite agreement, as to the future objectives, in plans and methods of organization, the outlook will be more harmonious and encouraging. The survival of any one of the present organizations is not the first consideration. The enlistment of the young people in the fellowship, the religious education and the missionary work of the church, is the primary task of the leaders who are to determine the future of the work in our beloved church. Give us the young people.

I. W. JOHNSON.

YOUTH.

Science tells us that the span of human life has been advanced in these recent years. As life is lengthened, youth is shortened. At the age of sixteen young people are more advanced in mind and living than they were at twenty two decades ago. This is due largely to advanced curriculums of studies in public and private schools. Also the recognition of youth's importance and ability by church and state has contributed to this development. Education and responsibility are contributing factors in human advancement. The tendency today is to give a young person mental equipment, the opportunity, and expect him to use that equipment. Creative efforts in the field of training have become one requisite for success.

The church has been tardy in proper recognition of the ability and usefulness of her young people. The

church needs the saneness, the dependability, and the stability of maturity. It also needs the daring faith, aggressive energy, and arresting activity of youth if its program is to be such as to capture the imagination of man and put to rout the forces of evil, negative and positive, that will eventually retard its service if not destroy its usefulness. The programs of the local church and the church universal should be made sufficiently extensive and comprehensive to invite the constant participation of all ages. Christ put His approval upon little children and His benediction upon the aged.

We should consider carefully and prayerfully our denominational programs. Should our youth be expected to have their future national and international gatherings separate and apart from the programs of the denominations that have to do with the ongoing of the Kingdom through our church. I raise the question if it should not be more beneficial for all to have all such gatherings at the same time and place, that as youth and maturity consider their opportunities and difficulties separately, that together they may also have the opportunity of formulating their plans for advance. There is a distinct advantage in pooling our findings that we may successfully determine a program for the whole church for the capture of the world for Christ. Our young people are definitely a part of the church. The church cannot be without them, but we do not need two churches, one for youth and one for maturity. There must be a solidarity in fact and in purpose if we are to achieve as God intends. We are one in Christ. Our task is one. Together we shall win!

L. E. SMITH.

YOUNG PEOPLE'S ISSUE.

Since this week is designated as "Youth Week" by many denominations, including our own, it is appropriate that this issue of THE CHRISTIAN SUN should be mainly devoted to our young people and their work. It is hoped that the older readers of this church paper will be interested in learning about the things our young people are doing and are planning to do. February 2 is the anniversary of the date on which Christian Endeavor was organized and this is one reason for emphasizing young people's work in our churches during this week. Give the young people in your church an opportunity to serve, and to lead. You will not be disappointed in the results.

Pilgrim Fellowship Activities

NATIONAL PILGRIM FELLOWSHIP MEETING.

The National Council of the Pilgrim Fellowship will hold its biennial meeting at Mills College, Oakland, Calif., August 15-22, 1940, the period when the General Council of Congregational and Christian Churches is to be in session at Berkley.

The constitution provides that "Each state or district conference of Congregational-Christian Churches shall be entitled to five members on the National Council of the Pilgrim Fellowship with voting privilege, four of whom shall be young people. Non-voting delegates will be allowed to participate in the work of the Council. These members shall be chosen by each state or district conference of Congregational-Christian Churches in a manner approved by the state or district conference."

The Executive Secretaries will send soon to each state information regarding plans, cost, registration, and program, and suggestions regarding selection and preparation of delegates.

We hope state and district Pilgrim Fellowships will begin at once to make plans to be represented at Mills.

WALTER H. STAVES, Pres.,
Nat'l Council Pilgrim Fellowship.

SOUTHEAST PUBLICATIONS.

During the past five months three issues of the *Southeast Pilgrim Voice* have gone to Conference officers, key workers in local societies, and ministers throughout our area. These have been financed by the different Conferences, without any cost to those individuals receiving them.

The September issue gave a general picture of the plans of the Southeast Pilgrim Fellowship, but emphasized the China Friendship Project. Editorial credit for this issue goes to Frances Foster, president of the Southeast, and financial backing was furnished by North Carolina and Virginia, Valley, and Eastern North Carolina Pilgrim Fellowships.

In December Eastern Virginia, under the leadership of Charles Heath, Jr., gave us a Christmas issue, with an appropriate drawing on the front.

The latest issue is just "off the mimeograph" and was edited by Charles Drake, Jr., president of the Georgia Pilgrim Fellowship. Georgia paid for the cost of this third *Voice*. It emphasizes devotional life and brings the use of "Lenten Devotions for Young People" forcefully to one's

attention by a drawing of the cover of that pamphlet on the front page.

Besides these three issues of the *Voice*, program material for use in connection with the "China Friendship Project" has been sent to the key worker in each local society in all the states of the Southeast.

IMPORTANT VISITORS.

The young people's department of the General Council of Congregational and Christian Churches—which is called the Pilgrim Fellowship—has two capable executive secretaries. One is a woman, the other a man; one has visited the Southeast in this official capacity several times, the other has not. One has been working with this

NATIONAL PILGRIM FELLOWSHIP.

STATEMENT OF PURPOSE.

The Pilgrim Fellowship unites the young people of the Congregational and Christian Churches in the purpose:

1. To achieve Christian personality after the pattern of Jesus.
2. To seek a fuller understanding one of another in the interest of happy relations in home and community.
3. To work for a united church, practicing Christian freedom and definitely promoting the program of Jesus.
4. To secure equal rights and opportunities for all classes and races as equally the children of God.
5. To practice a Christian patriotism which recognizes the authority of God in conscience as supreme.
6. To strive for justice in the social order which will afford an abundant life for all.
7. To work for such international organization of the nations as will preserve peace and security.

department for quite a few years, the other is a comparative newcomer to the work. One has an office in Ohio, the other in Massachusetts. But they both have one thing in common—they are to visit our area this spring! Miss Lucy Eldredge of Dayton, Ohio, whom many of us know, is to be the guest speaker at the spring rallies of the North Carolina Woman's Conference in April and at the North Carolina and Virginia Pilgrim Fellowship Rally. Rev. Henry David Gray of Boston, Mass., will make his first trip to the Southeast the last part of February, visiting our colleges and getting acquainted with as much of our young people's work possible. We are indeed fortunate to have the opportunity of meeting and talking with our national leaders, and we shall be very happy to welcome them to the Southeast.

OPPORTUNITIES IN THE SOUTH-EAST.

Surely nothing could more keenly delight the imagination than to visualize thousands of young people scattered over eight states—each making an enthusiastic contribution to a common task, and each knowing that he shares with members of Pilgrim Fellowship throughout the United States the conviction that our world will be better as we are able to make Christianity real in everyday life! The challenge of that dream is yours and mine individually, and it is ours as the Southeast Pilgrim Fellowship. Let's make it a reality!

During this first quarter of the year, Personal Religious Living is the special emphasis stressed by the Southeast. Grace Long, Piedmont College, Demorest, Ga., is Superintendent of this department, and will be glad to help you in any way possible. You will find her suggestions for work in your church in the January issue of *The Southeast Pilgrim Voice*. The keyworker in each church listed in our Southeast set-up receives this paper. If for any reason you did not get one, please write to Charles Drake, Jr., Piedmont College, Demorest, Ga.

Be sure to remember Young People's Week. And do all you can to make the Lenten Season one that will be long remembered in your church.

This fall we have perhaps broadened our vision somewhat as we set our minds on China, and worked together that Christianity might be more widespread and effective, and indeed, might be safeguarded, in a country where injustice and the uncertainty of life itself seem to defy the teachings of Jesus. Some of us have made our gifts—freely and willingly. But, as you know, we have by no means completed our job. Can it be said that the young people in the Southeast have not learned to share? Or to work together? Surely it is more reasonable to believe that every one has not had a convenient opportunity, and has simply failed to *make* that opportunity. Won't you see that the young people in your church have a part in the China Friendship Project?

As we renew our personal devotion during these days before Easter, and as that devotion expresses itself in gifts for a Laymen's Training Center in Tientsin, China, may we also be looking ahead to other jobs that we can do which will make our world better. Your suggestions, and your

(Continued on page 15.)

Elon College Golden Anniversary

ELON COLLEGE GOLDEN ANNIVERSARY CLUB.

There are only four months before we hold the final celebration of Elon College's Golden Anniversary. The church, the Board of Trustees, and the alumni more than a year ago through committees set certain goals to be reached on or before commencement 1940. One of these goals was to secure three thousand members for our Golden Anniversary Club with membership dues at \$50.00, making a total of \$150,000, a sufficient amount with which to pay the entire indebtedness of Elon College. Because of the service that the college has rendered, the gratitude of the church and alumni, it was felt that there would be at least three thousand different individuals who would volunteer to become members of the club, that it would not be necessary to go to the expense of conducting a universal campaign for these memberships in the club, but that by invitation through the mails, those whom the college has served in years past would gladly cooperate in this fine undertaking. A sufficient amount has been raised in cash and subscriptions amounting a little more than eight hundred members. We need about twenty-two hundred more. Won't you come to our assistance.

The following have been received since our last report:

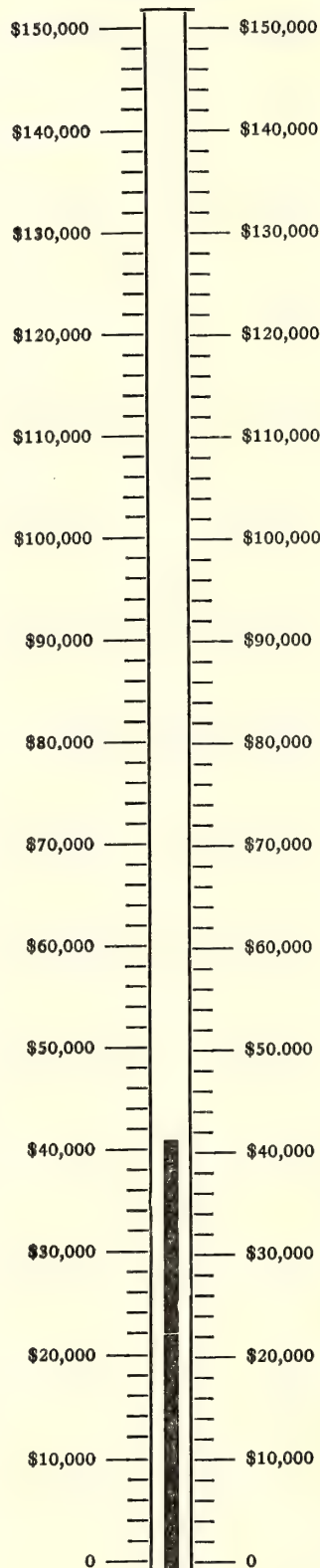
J. T. Weldon,		
R. 3, Louisburg, N. C.	\$ 125.00	\$ 60.00
L. R. Jones,		
Franklin, Va.	50.00	50.00
Mrs. W. L. Flenniken,		
Seagrove, N. C.	50.00	50.00
J. R. McCauley,		
Medical College of Va.,		
Richmond, Va.	50.00	
W. W. Tuck,		
Virgilina, Va.	50.00	
Lucy Mae Wright,		
Roxboro, N. C.	50.00	
J. C. Brooks,		
Roxboro, N. C.	50.00	10.00
	\$ 425.00	\$ 170.00
Totaled pledged	\$ 425.00	
Previously reported	40,737.50	
Grand total	\$41,162.50	

ELON ALUMNI TO MEET.

The annual banquet of the Elon College Alumni Club of Eastern Virginia will be held in the Fellowship Hall of the Suffolk Christian Church on Friday night, February 16, 1940, at 7 o'clock. Rev. Jesse H. Dollar of Newport News is president and will preside. Please keep the date open and plan to be present.

MRS. ANNIE STALEY CALHOUN.

ELON'S GOLDEN ANNIVERSARY CAMPAIGN



MID-YEAR CELEBRATION.

The committee in planning for the proper observance of the fiftieth anniversary of Elon College arranged for three programs, one to be held September 14, 1939, and to be known as Founders Day. This was duly observed with the Honorable Clyde R. Hoey of North Carolina, as the principal speaker and a program in honor of the original faculty.

The second period of celebration was planned for February 11 through 13. The theme for this period of celebration is to be "The Contribution of the Church-Related College to the Cause of Higher Education." It is hoped sincerely that many of our church people, alumni, and friends will avail themselves of the opportunity arranged. Much effort has been put into the preparation of the program, and the readers of THE CHRISTIAN SUN I am sure will agree that it is a very fine program. It is as follows:

SUNDAY, FEBRUARY 11, 1940.

11:00 A. M.

"The Church and Education"—President William Preston Few, Duke University, Durham, N. C.

7:30 P. M.

"The State School as Related to the Independent or Church-Related School"—President Shelton Phelps, Winthrop College, Rock Hill, S. C.

MONDAY, FEBRUARY 12, 1940.

10:30 to 11:30.

Forum Discussion.

Forum Committees—

Seniors: Prof. Fletcher Collins, Forum Leader; Charles Rawls, Frances Bean, Curtis Jones.

Juniors: Prof. Stuart Pratt, Forum Leader; Mary Claytor, Sam Rankin, Edward Potter.

Sophomores: Prof. George Beecher and Miss Lida Muse, Forum Leaders; Donald Schlitter, Charles Donato, Boyd Clapp.

Freshmen, Section 2: Prof. James Stewart, Forum Leader; Walter Mallard, Helen Schwob, Emory Sellars.

Freshmen, Section 1: Prof. Thomas Edwards and Prof. Fletcher Moore, Forum Leaders; George Bullard, Steven Castura, Ernestine Johnson.

7:30 P. M.

"The Independent Endowed College"—Chancellor Oliver Cromwell Carmichael, Vanderbilt University, Nashville, Tenn.

TUESDAY, FEBRUARY 13, 1940.

10:30 to 11:30 A. M.

Forum Discussion.

Forum Committees—

Seniors: Dean John D. Messick, Forum Leader; Wesley Holland, Violet Hoffman, Mary Lou Hayes.

Juniors: Prof. Lester C. Dickinson, Forum Leader; Moses Crutchfield, Howard Brown, Silvio Caruso.

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

Some of you have said that you did not know how to work crossword puzzles. I hope you will learn how, so that you might work the ones that are printed on this page for you. There are many words in the puzzles that are taken from the Bible, so this is a good way for you to learn more about the Bible. Would you like for me to help you learn how to work these puzzles? All right, run and get your pencil.

First of all you should know why these puzzles are called crossword puzzles. This is because the words cross each other. The letters in one word are used to make other words. Let me show you what I mean. See, in the puzzle for this week the first word is the Hebrew name for Matthew. Did you know that Matthew had another name? Now, if you know what this name is you may write it in the puzzle. It must be only four letters to fit in the blanks. If you do not know the name, look it up in the Bible. The puzzle tells you where to look. Now, if you have looked for this name in the Bible, you have found that it is Levi. Write these four letters in the first four blanks. You see now that the first word coming down must begin with the letter "L" because this is the first letter of the word across. What does the puzzle say is the first word down? Oh, yes, it is the name of Timothy's grandmother. Some of you will know this. It begins with an "L" and has four letters in it. If you do not know the name, look in the Bible again. When you have put this word in the puzzle, try the second word down. The puzzle says that this word means a god of wood or stone. This word must begin with the letter "I" because this is the last letter of the word Levi. See how easy it is?

I hope many of you will try to work the puzzle this week. If it is too hard for you, perhaps you can get your mother or father to help you get started. If you enjoy these puzzles and would like to have more of them, I should like to hear from you to let me know. And if you don't like them and think they are too hard, I should like to know that, too. Please write and tell me what you think about the page for children and if you like the cross-word puzzles!

Sincerely yours,
DOROTHY TODD.
Sanford, N. C.

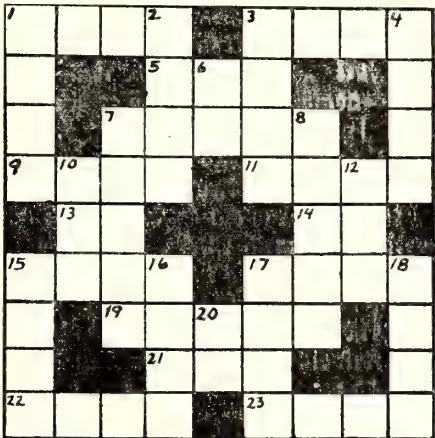
SOMETHING TO DO.

Did your mother read to you the newspaper story about how the starving wild swans were fed? Two thousand wild swans on the Island of Salthom, near Copenhagen, were reported in danger of starvation because of the severe winter weather. Two military planes were sent to "bomb" the Island, as gently as possible, with wheat and corn for the hungry birds.

Are there any hungry birds near your home? I have found that there are some here in Sanford. Not so long ago a young couple came to be married in the parsonage. As the "newly-weds" left the house they were showered with rice by their friends. The next morning I discovered a flock of feathered friends on the front lawn having rice for breakfast! I saw three red birds, two blue jays and some others in darker dress. Since then I have been saving my scraps from the kitchen for the birds. If you want to make some new friends in a hurry, just put some bread-crumbs where the birds can find them and the cat can't. Or tie a piece of suet to the limb of a tree.

REUBEN BAR-BARUCH.

A new boy entered the synagogue with Reuben and Samuel. He smiled at them but neither of them spoke. None of the boys in the class knew him and no one talked with him. He sat cross-legged on the floor with the other boys and waited for Rabbi Joseph to come in.



Across.

- 1. Hebrew name for Matthew (Mk. 2: 14)..
- 3. The son of Ruth and Boaz.
- 5. One of the Twelve Tribes of Israel.
- 7. He led the Israelites out of Egypt.
- 9. Part of a ship (Acts 27: 17).
- 11. To hit a fly,

Rabbi Joseph noticed the new boy as soon as he entered. He smiled at him, and said to the other boys, "I want you to meet Zenas. He has just moved into our community, and will be your classmate. He has come all the way from Alexandria."

Rabbi Joseph was saying more but Reuben did not hear him. The lesson for the day was about Moses and when the Rabbi asked Reuben a question there was no answer. Then Reuben's face turned red and he was ashamed because he had not been listening.

Reuben wanted to talk with the new boy after school. But when the others were leaving, he heard the Rabbi say, "Reuben, I should like to talk with you for a few minutes."

All the others had left when Reuben and Rabbi Joseph sat down together. Reuben had to explain why he had not been paying attention and could not answer his question.

"I was thinking of Zenas' home. I was hoping that I might see the big buildings there some day."

"How do you know there are big buildings in Alexandria? To whom have you been talking about this?"

Then Reuben told Rabbi Joseph about the men he had met. The Rabbi listened to every word. Then he told Reuben that he had studied there once.

(Continued on page 15.)

Answer to last week's puzzle:

- ACROSS — 1. Arab. 3. Elon. 5. Add. 7. Jacob. 9. Abel. 11. Mite. 13. As. 14. Re. 15. Paul. 17. Star. 19. Sarah. 21. Sin. 22. Lent. 23. Each.
- DOWN — 1. Abba. 2. Baal. 3. Edom. 4. Nile. 6. D. C. 7. Jesus. 8. Birth. 10. Baa. 12. Tea. 15. Pull. 16. Last. 17. Sane. 18. Ruth. 20. R. I.

- 13. Elon College is in this state.
- 14. A conjunction.
- 15. The first man.
- 17. What the good man is like (Ps. 1: 3).
- 19. The king who tried to kill the baby Jesus.
- 21. What the disciples used to fish with.
- 22. Not any.
- 23. Third son of Adam (Genesis 5: 3).

Down.

- 1. Timothy's grandmother (II Tim. 1:5).
- 2. A god of wood or stone.
- 3. Plural of one.
- 4. That which is due one (Matt. 18: 27).
- 6. Like.
- 7. A book of the Old Testament.
- 8. Saul fell upon one and killed himself (I Sam. 31: 4).
- 10. Used to join words.
- 12. Part of verb to be.
- 15. The last word of a prayer.
- 16. First word of Belshazzar's warning (Dan. 5: 25).
- 17. Small children.
- 18. The valley in which David slew Goliath (I Sam. 17: 2).
- 20. Used before words to mean again,



OUR YOUNG PEOPLE AND MISSIONS.

It is well and timely indeed that the churches of our own and also of other fellowships are this week emphasizing "Youth Week." The church has a task as well as a duty and a privilege to perform in behalf of the youth within its reach and range. Young people are ready and willing to act if and when properly directed, and certainly their activities for and in behalf of the church should be carefully and prayerfully directed.

Dr. John G. Truitt, pastor of our Suffolk Church, has set an example that other churches may follow with profit and benefit, both to the adults and to the youth of the congregation. Not long since, as was noted at the time in this column, Dr. Truitt assigned to the youth of his congregation certain areas for each to canvass in person those adults and youths in their district, or areas, not attending church and who in reason should do so. This gave the youth something practical to do in the name of the church and for the sake of the church, and resulted in activity on the part of the youth and a larger attendance at the church services.

The good women in many of our Women's Missionary Societies sponsor a Young People's Society in their church and seek to increase interest in missions and in the work of the church by looking after the Young People's Societies through the year. Every Woman's Society in a church will find it profitable to its own membership to sponsor such a society of youth in the church, and they will find that the youth will respond, usually with pleasure, vigor and gratitude.

Some of the wide awake pastors, realizing the need of enlisting our youth in behalf of the church and also the possibilities of the same, are awake to this opportunity and are themselves sponsoring and doing all they can to encourage Young People's Societies and activities in behalf of the church.

It is indeed regrettable that some pastors feel that they have done their duty if they preach at the church to

the whole congregation without taking any special cognizance of the needs of the young people and the opportunity that these young people afford for real constructive work for the church and for all that the church stands for. The youth as well as the adults of the congregation need to get a vision of world needs and of the opportunity they have of making a contribution in the name and for the sake of Him, who said, "Suffer the little children to come unto me, and forbid them not for such is the kingdom of heaven." It is in His name and for His sake that we should enlist the youth in missions and in helping to carry out the great commission, which He has entrusted to all who would follow Him and do His will. Here is hoping that Youth Week in the churches will mean much, not only for the present, but for the future as well.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 27, 1940.

Sunday Schools.	
Belew Creek, N. C.	\$ 1.35
Monticello, Brown Summit, N. C.	5.57
Union (Southampton), Franklin, Va.	4.25
Durham, N. C.	7.36
Wake Chapel, Fuquay Springs, N. C.	2.91
Suffolk, Va.	25.00
South Norfolk, Va.	5.00
Rosemont, Norfolk, Va.	13.18
Waverly, Va.	4.00
Antioch, Windsor, Va.	1.15
Liberty (Vance), Henderson, N. C.	3.78
Total	\$ 73.55
Individuals and Churches.	
Flint Hill (M), Biscoe, N. C. ...	\$.45
A Friend	27.00
Total	\$ 27.45
Specials.	
Class No. 3, Rosemont S. S., Norfolk, Va. (Puerto Rico)	\$ 3.00
Burlington S. S., Burlington, N. C.	19.58
Total	\$ 22.58
Cent-A-Meal Boxes.	
Old Zion, Norfolk, Va.	\$ 6.78
Total for the week	\$ 130.36
Previously acknowledged ...	8,635.34
Total since Sept. 1, 1939 ...	\$8,765.70

Again our gratitude is expressed to all who had a part in the above offering. It will be noted that "A Friend" sends a check of \$27.00 for Missions. This Friend has a job on a salary, but has been unable to work for many weeks. This Friend tithes whatever income she has and divides her tithe between the needs and calls of her local church and individual gifts to Missions. If all church members would tithe, as is the command of our Lord, the church would have an abundance of funds to carry forward its supreme task of making our Lord Christ known to a warring and sinning world.

Our gratitude is expressed for every dime sent in for missions, realizing as we do that it goes for the wholly divine and unselfish task, not merely for the sake of humanity, but for the sake of our Lord and our Redeemer.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

WORLD DAY OF PRAYER.

The World Day of Prayer for 1940 is February 9, the first Friday in Lent. The theme this year is "In quietness and confidence shall be your strength." A Call to Prayer, which announces the date, place and hour of the meeting, is free upon request. A booklet entitled "Worship Program for Adults and Young People," contains six beautiful worship services prepared by Muriel Lester and her sister, Doris Lester, world-famous Christians of England. The booklet is pleasing in appearance, made of lavender paper and printed in black ink. Price, two cents. The handbook which offer suggestions for the planning and observance of the Day of Prayer is ten cents. The poster for announcing the meeting, 17 x 22 inches, is five cents. These may be ordered direct from Missions Council, 287 Fourth Avenue, New York City or through the Missions Office, Elon College, N. C.

Observance of the World Day of Prayer for Missions is one of the points on the Standard of Excellence for our missionary societies. There is still time to secure materials for a special meeting on this day.

"Before the end of time prophecy says wars shall cease, swords shall be beaten into ploughshares and spears into pruning hooks. The lion and lamb shall lie down together. From present indications the end is nowhere in sight!"

Young People's Missionary Work

SUPERINTENDENT'S MESSAGE.

(FROM SOUTHERN CONVENTION
YEAR BOOK.)

The first aim for our young people is that they grow in "wisdom and in stature, and in favor with God and man." May they become consecrated Christians with a story to tell to the world—beginning in their own homes and spreading to the ends of the earth—of Christ's redeeming love. May every young person in this our Southern Convention be so filled with the love of Christ that they will be constrained to work for Him and for His Kingdom on earth.

The two books that have been selected for this year are: *Right Here At Home and Comrades Around the World*. We should study and learn all that we can about our mission work and then support it in every way possible in our missionary societies.

The American Board has voted to send forty-three young people as missionaries as soon as the funds can be secured. There is an urgent need for physicians, nurses, evangelistic workers, teachers and social workers on our mission fields. May the young people of our Convention help to make it possible for these young people of our church to be sent. Then may we support them with our money and our prayers.

TORA RUDD, *Young People's Superintendent, Southern Convention Woman's Mission Board.*

YOUNG PEOPLE'S MISSIONARY SOCIETIES.

The Southern Convention Woman's Mission Board sponsors the organization of young people's missionary societies in the local churches, and sets up goals and apportionments for them. If a group of young people in a local church desire to form such an organization they may secure information and help by writing to any of the following: Southern Convention Superintendent, Miss Tora Rudd, 403 Church Street, Burlington, N. C.; Eastern Virginia Superintendent, Miss Caroline Gort, 1622 McDaniel Street, Portsmouth, Va.; North Carolina Superintendent, Mrs. J. H. Lightbourne, 401 Church Street, Burlington, N. C.; Valley Virginia Superintendent, Mrs. R. A. Whitten, 12 W. Clifford Street, Winchester, Va.

STANDARD OF EXCELLENCE.

1. That each society study the book of St. John.

- 2. Eleven monthly meetings held during the year.
- 3. Representatives to District and Conference Meetings.
- 4. One public service held during the year.
- 5. A Membership Campaign held during the year.
- 6. At least one Home and one Foreign Mission study book used during the year.
- 7. Each society sending a quarterly report to Conference Treasurer and to District Superintendent.
- 8. An increase in gifts over apportionments.

APPORTIONMENTS.

(From Year Book 1939-40.)

Eastern Virginia:	
Berea, Nansemond	\$ 35.00
Berea, Norfolk	10.00
Bethlehem	95.00
Burton's Grove	30.00
Christian Temple	50.00
Cypress Chapel	50.00
Dendron	15.00
Eure	15.00
First, Norfolk	30.00
First, Portsmouth	25.00
Franklin	75.00
Holland	25.00
Holy Neck	40.00
Liberty Spring	60.00
Mt. Carmel	30.00
New Lebanon	20.00
Newport News	20.00
Oakland	35.00
Ocean View	10.00
Rosemont	25.00
Shelton, Portsmouth	8.00
South Norfolk	45.00
Spring Hill	20.00
Suffolk	50.00
Wakefield	20.00
Waverly	10.00
Windsor	35.00

Total \$ 883.00

Valley of Virginia:

Antioch	\$ 65.00
Linville	5.00
Mt. Olivet (R)	5.00
New Hope	5.00
Timber Ridge	25.00
Winchester	5.00

Total \$ 110.00

North Carolina:

Bethlehem	\$ 15.00
Burlington	50.00
Durham	60.00
Elon College	25.00
Greensboro	50.00
Hebron	10.00
Henderson	10.00
Hine's Chapel	10.00
Ingram	5.00
Liberty (Vance)	10.00
Lynchburg	10.00
Park's Cross Roads	10.00
Ramseur	10.00
Reidsville	15.00
Reidsville, Jr. Y. P.	10.00
Sophia	5.00
Turner's Chapel	5.00
Wake Chapel	10.00

Total \$ 320.00

BETHEL YOUTH FELLOWSHIP
REORGANIZES.

The Youth Fellowship of the Bethel Christian Church, near Elkton, Va., held its annual business meeting on Sunday night, December 31. The following officers were elected: President, Walstein Snyder; Vice-President, Ellen Monger; Secretary-Treasurer, Margie Alger. The newly elected president conducted a fine service on the following Sunday evening, with a fine group of young people present. He appointed a program committee consisting of Hazel Davis, Helen Monger, and Goldie Dofflemeyer. This committee met with the president for the purpose of discussing and selecting topics and planning programs most appropriate for the society. They plan to meet once a month and plan the programs a month in advance. Walstein is a promising young man and is deeply concerned in benefiting his church and society as well as himself. We pray that he will be successful in the new work he has undertaken. He plans to study to become a minister following his graduation from high school. May his high ideals be attained and may he be a blessing for the church and community.

GOLDIE DOFFLEMYER.

LIBERTY SPRING.

The young people's missionary society of the Liberty Spring Christian Church held a lovely meeting in the church on the third Sunday night in December with a fine attendance. The business session was presided over by the president, Edward Tarkington, after which a most interesting and inspiring program was presented. Miss Polly Thompson, chairman of the program committee for the month, had charge and gave the call to worship. The program was as follows: Piano Prelude by Sue Turner; The Annunciation Story, Luke 1:26-33 by Claire Bradshaw; "It Came Upon the Midnight Clear" by Lettie Tarkington; "Adeste Fidelis" by Claire Bradshaw; The Story of the Shepherds, Luke 2:8-14 by Gladys Taylor; "The First Noel" by Edward Tarkington; "Hark! the Herald Angels Sing" by Harrel Byrd; Address: "Love" by I. W. Johnson; "Away in a Manger" by Martha Ann Massey; "Silent Night" by Frank Tarkington; The Story of the Wise Men, Matthew 2:1-13 by Sue Turner; "O Little Town of Bethlehem" by Edward Tarkington.

The history of each of the Christmas carols was read by a young person.
(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

The Spring Conference of the Eastern Virginia Pilgrim Fellowship will be held on Saturday afternoon and evening, March 30. Place of meeting will be announced later. The theme is to be "Echoes of Amsterdam" and is based on the World Conference of Christian Youth held in Amsterdam, Holland, last summer.

Our Pilgrim Fellowship has raised about one hundred dollars for the China Friendship Project of the Southeast.

CHAS. E. HEATH, JR.,
President.

EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

We have a new society organized in our Conference at Turner's Chapel. This is a very fine group of young people and we expect to hear more about them later. By the time of our annual conference, we hope to have reached our goal of five new societies organized.

Since the Rally we had in Raleigh in September, we have been working on the China Friendship Project. Some of the local groups had special Christmas programs. Also, the young people made donations to the aged ministers' superannuation fund.

One of the goals set up at the last Pilgrim Fellowship Conference was for the young people to help improve the appearance of their local church. This has been done in one of the churches. Reports about this have not been sent in from all the churches.

The officers of our group are: President, Mrs. Brookston Eaves, Route 1, Henderson; Vice-President, Josephine Evans, Franklinton; Secretary, Josephine Langston, 414 Rowland Street, Henderson; Assistant Secretary, Luvene Holmes, Elon College; Treasurer, Odell Arnold, Route 3, Louisville.

SUE DUNN EAVES, President.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

Last summer at our Western North Carolina Sunday School and Christian Endeavor Convention, which met to unorganized groups and try to get

at Randleman Christian Church on July 27, the need of an organized young people's group was discussed. The young people present expressed their desire to organize a Pilgrim Fellowship in this Conference, and set a date for the meeting at Pleasant Ridge Christian Church near Ramseur.

Although September 10 was one of the most sultry days of the year, there were 140 young people present, representing sixteen churches in the Conference. The program for this meeting was planned by Rev. A. Lanson Granger and Mr. and Mrs. Sybrant Pell and consisted chiefly of an explanation of "Pilgrim Fellowship." The young people unanimously agreed to organize, and to join the Southeast Pilgrim Fellowship in the China Friendship Project.

The following officers were elected: President, Sybrant Pell, Asheboro; Vice-President, Juanita Owens, Snow Camp; Secretary, Thelma Thomas, Biscoe; Treasurer, William Dan White, Pittsboro. Since that first meeting there have been two officers' retreats held in which the work for the ensuing year was planned. Also at Conference, which was held at Brown's Chapel, the night session was devoted to the young people and the Pleasant Hill Christian Endeavor Society gave a very interesting play which gave further insight on our friends in China. Our Superintendent of Missions, Howard G. Cox, did a splendid job on the China project and received a very good response from the churches, considering that fact that our organization is so young.

Some of our plans are as follows: To hold four institutes during the year. At the first, which was to have been held January 28 at Ramseur Christian Church, but which was postponed due to weather conditions until February 11, race relations and Lenten devotions are to be stressed. A map is to be drawn by our vice-president, on which the church are to be located and information about young people is to be compiled. With the aid of this map, we plan to start a "Caravan" in the spring, when organized groups will present programs new societies started. We also wish to

(Continued on page 15.)

"LIBERTY AND JUSTICE FOR ALL." (RACE RELATIONS SUNDAY.)

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 11, 1940.

SCRIPTURE: Matt. 7: 12; 25: 34-36.

Daily Readings—

Monday—Liberty for an Ethiopian—Acts 8: 35-39.

Tuesday—Christ's Great Mission—Isaiah 61: 1-3.

Wednesday—Proper Use of Liberty—Gal. 5: 1, 6, 13, 14.

Thursday—Justice Promised—Jer. 23: 5, 6.

Friday—Kindness to Enemies—II Kings 6: 18-23.

Saturday—A Foreigner Healed—Mark 7: 24-30.

The phrase, "Liberty and justice for all" is a part of the pledge to the flag of the United States, which is used in many of our schools. This Sunday, in honor of Lincoln's birthday, is commonly observed as Brotherhood Sunday. It would be well to observe the meaning of this phrase with reference to racial intolerance. There will be two topics on this theme.

Suggested as part of the Devotional Service:

Hymn: "In Christ There Is No East or West."

Scripture.

Leader's Comments: On basic principles of Constitution and Bill of Rights; then compare the Christian ideal of brotherhood.

Salute to the American Flag: "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands: one nation, indivisible, with liberty and justice for all."

Hymn: "My Country, 'Tis of Thee."

Salute to Christian Flag: "I pledge allegiance to the Christian flag, and to the Savior for whose Kingdom it stands: one brotherhood uniting all mankind in service and in love."

Hymn: "Fling Out the Banner."

Sentence Prayer.

Hymn: "Where Cross the Crowded Ways of Life."

For Discussion—

1. Why do people think that white Americans are so much better than Negroes or Jews or foreigners.

2. Why do people so often think that most of the crime is committed by "foreigners?"

3. What is the attitude of Christ toward people of other races? Refer to Luke 10: 33; John 4: 6-10.

4. Study Paul's statement, Acts 17: 24-26.

5. Study what our denomination says about inter-racial justice and brotherhood.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

HOLDING LIFE SACRED.

(A PRINCIPLE OF TEMPERATE LIVING.)

LESSON V—FEBRUARY 4, 1940.

LESSON: Genesis 1:27-31; I Cor. 6:19-20; II Cor. 6:16-7:1.

DEVOTIONAL READING: Matt. 9:35-38.

In God's Image.

"And God created man in his own image, in the image of God created he him; male and female created he them." Man belongs to the animal kingdom, but he is more than an animal. Man has been created in the likeness of God. This does not mean, of course, that God has a physical form like a man, but it does mean that man is like God in his intellectual, moral, and religious capacities and powers, in his ability to think, to feel, and to will. Man has God's divine nature stamped upon him. This glorious fact has two implications: it makes it possible for God to reveal himself to man; it makes it possible for man to have communion with God. Needless to say, this applies both to men and to women. Woman is not an inferior being; she, too, has been made in the image of God, with all the divine capacities and possibilities as are to be found in man.

Be Fruitful and Multiply.

From the beginning God ordained that men and women should mate, that they should establish their homes, that they should reproduce their kind, that they should be fruitful and multiply. Family life has a biological function as well as a social one. Family life does not fulfill its highest function unless there are children in the home. There are, of course, exceptions to this rule, but much of the avoidance of bearing children is an opposition to God's plan and purpose.

Replenishing and Subduing the Earth.

Man was giving work to do. Indeed, he achieves character only by dint of hard work. The earth is a constant challenge to him. He is to subdue it, and he is to replenish it. History is an eloquent witness to the way in which man more or less successfully has carried out the divine decree.

Have Dominion.

"And God said, 'Have dominion.' " Man is to be master. He is to learn to control the forces of nature and to harness them to do his tasks. He is to subdue the animal kingdom and

make them minister to his highest well being. He is above all else to master himself. Here is perhaps man's most fatal weakness. He has exerted his mastery on the sea, on the earth, in the sky, but alas, he has all too often failed to be master of himself. And much of the world's woe is to be traced to this failure. Man has been all too eager to exert his mastery over others, but unwilling to master himself.

Very Good—But It May Be Better.

"And God saw everything that he had made, and behold, it was very good." Things were very good when they came from the hand of God, but in many areas as man has worked with God they have become better. An outstanding example of this is the work of Luther Burbank. We are workers together with God. Not only in the realm of plants and animals, but in human life and in human relationships we are constantly to be working together with God to make the things which are very good, better, and best.

The Temple of God.

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" Primitive people thought that God lived in stones, in trees, in rivers, and in mountains. Later they believed that he lived in temples. Paul announced the revolutionary truth that God also lives in people. Our bodies, as a matter of fact, are the temples of the living God. God dwells elsewhere, of course, but there is nowhere that he would rather dwell than in the hearts of his children. Furthermore, the body is the instrument of the Spirit of God. Through its mind and through its members, God makes his truth and his love known in practical action. The body is sacred. No man has a right to defile it. It should be kept clean; it should be developed; it should not be abused. It should be an instrument which God can use. It is more than a rack on which to hang clothes. It certainly is not simply something to be fed. It is the temple of God, and therefore through it and in it we are to glorify God. God himself says, "I will dwell in them, and walk in them. . . . Wherefore come ye out from among them, and be ye separate, saith the Lord."

Sons and Daughters of God.

We have not only been made in the image of God, we are sons and daugh-

ters of a loving heavenly Father. Through faith in Jesus Christ we enter into this relationship. Religion is not primarily a matter of creeds or ceremonies; at the heart it is an intimate, personal relationship between God, a loving heavenly Father, and men and women as his children.

Sins of the Flesh—Sins of the Spirit.

"Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit. . . ." There are, of course, sins of the flesh, the coarser sins, the sins which are often so repulsive, lust, drunkenness, etc. There are also sins of the spirit—pride, jealousy, bigotry, and the like. And in the sight of God the last group is as repulsive as is the first. In our modern world sin often takes on polished forms, but it is just as deadly.

Positive Goodness.

"Perfecting holiness in the fear of God." Men can hardly be good simply by refraining from doing wrong, at least in the sense in which Jesus used the word goodness. For on the lips and in the life of Jesus goodness means positive, outgoing, constructive love. Paul says we are to perfect holiness in the fear of God. No man is perfect—Paul himself said that he had not yet attained—but perfection must be our goal. And in season, and out of season, with patience and pursuit, we must keep our faces to the light, and we must "press toward the marks of the high calling of God in Christ Jesus."

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

6. Study and discuss racial conditions in your community. What attitudes exist? How are they treated?

7. Delegates to the first World Christian Youth Conference in Amsterdam, Holland, were disturbed when a South African said, "In this discussion group I have found that there is a black man's God and a white man's God." What did he mean by that statement?

8. Booker T. Washington said, "We are fast learning that one man cannot hold another man down in the ditch without remaining there with him." If we deny health, education, and decent standards of living to Negroes or other under-privileged groups, do we not suffer in the end with them?

Have an outstanding speaker present to the society a message on racial relations and methods to improve them.

S. E. M.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

"COWARDICE."

"And cast him out of the city, and stoned him."—Acts 7:58.

Cowardice is of little use at any time, least of all in the field of religion. Yet, it is suspected that cowardice in standing for what we believe is the downfall of many a soul.

Many a believing, consecrated, well-intending person, under the appeal of temptation, yields and falls. He yields because he does not have the courage to say no to his companions, or to deny himself momentary gain or pleasure.

On the other hand, the devotion of martyrs has added mightily to the vitality of us all. Could we draw inspiration from them, we might have a little more of their spirit in our day when the same sort of courage is needed.

Prayer—O Lord, our Father. We thank Thee for this day, and for our day, and for our lives. Endow us with the courage of Jesus and that of our forefathers, upon whose courage the church stands a mighty fortress. *Amen.*

TUESDAY.

"CAN THE MAJORITY BE WRONG?"

"Let us go up at once."—Numbers 13:30.

The vote stood ten to two! Ten for fear—two for courage. Could the ten be wrong? Let's see.

As soon as they voted for fear, the whole "caboodle" started back. No success there. Success means going forward.

In the motion picture, "Mr. Smith Goes to Washington," for his stand is right. The Senate voted Senator Smith out. He started home. The thought what a failure he was stopped him. He returned to the Senate, secured the floor and held the house at bay till he collapsed. He fearlessly declared their wrong doing and he maintained his idea of right. He

won. The Senate confessed their wrong and vindicated him.

Who is the successful Christian today? The "courage-ers" or the "fear-ers"? How is it with the church? How is it with you?

Prayer—O God, forgive us our spiritlessness. Tune our souls to Thy Spirit and set our feet in obedience to Thy voice of hope, courage and faith. *Amen.*

WEDNESDAY.

THE BRIGHT LIGHT.

"Quicken thou me in Thy way."—

Psalm 119:37.

Thine is "the way, the truth, the life."—John 4:6.

The masses seem to have no abiding consciousness of our indwelling God. They run after vanities and struggle to see which can get there first. The urge of the flesh for pleasure and comfort and the appeal of the age to the imagination is photostatic and irresistible and folks lose their sense of true values. The flare of a candle light robs them of the glories of sunrise and the blessings of the day.

Prayer—O Lord, our God, guide our erring feet in Thy way that we may come to know Thy peace, Thy joy, and Thy abiding truth forever. *Amen.*

THURSDAY.

HOW SHALL I?

"Walk in the Spirit."—Gal. 5:16.

"Walk in the Spirit and ye shall fulfill the lust of thy flesh." It sounds simple enough, doesn't it?

Eating and drinking, looking and listening, talking and doing, are normal instincts. All of it is simple enough, yet any of these may run wild and cause a tragic downfall. They must be controlled by reason, by conscience and with a clear sense of value for ultimate good.

Love is God. Love was the mission of Christ and it is the crowning experience of human life. But it is

easily wrecked. If the rules of love are broken, woe to the breaker. "If any man destroy the temple of God, him will God destroy." Yes, defilement carries with it its own destruction.

Prayer—Our Father, we plead our weakness, and we lay them at Thy feet. Forgive us, endow us, and help us to walk in Thy Spirit and heed Thy word always. *Amen.*

FRIDAY.

FAILURE? WHY?

"My people have . . . forsaken me . . . and hewed them out cisterns, broken cisterns that can hold no water."—Jer. 2:13.

Self-control, self-reliance, and personal initiative must not be discredited. They are essential to temporal success and also to Christian culture. But the person who forgets God, gets the idea that he is self-sufficient and abandons "the formation of life" is doomed to failure. To the God-given attributes of life add inspiration, consecration, worship, and cheerful service, and one has the greatest driving power of life's glories.

Prayer—Our Father, reveal to us each day Thy will; and move our spirits to dutiful service in obedience to it. For Jesus' sake. *Amen.*

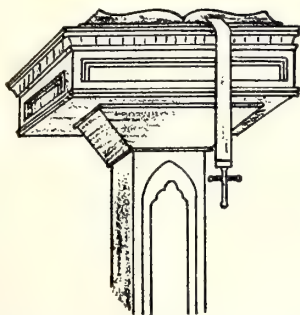
SATURDAY.

"TOO MUCH BAGGAGE."

"Our wants are few."—Lk. 10:42.

We are told that occasionally a tourist has been known to miss the Alps while fretting over his baggage.

If we would get the most out of life we must not spend our time with minor things. Attention must be centered on essentials. Jesus told Martha that there were things more important than a good dinner. In the parable of the rich man He taught that there are better possessions than a full barn. The things that really
(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. W. J. (BILLY) ANDES,
DURHAM, N. C.

A VITAL RELIGION FOR THE YOUTH OF TODAY.

*"Be still and know that I am
God."*—Psalm 46: 10.

A religion that will meet the needs of the youth of today must be a vital one. It should even express a hope for the tomorrow. It must heighten their joys and alleviate their distresses and sorrows. It must satisfy. And if it fails to satisfy, then youth declares his atheism and becomes wild and reckless—so they say.

Yet youth has something of a religion as all of us have one. It may not be a vital one that will bring them newness of life, but it is a religion, whatever it may be. Can youth have a vital religion—and not only youth but adults—that shall make them new creatures and build a new world? It goes without saying that many of them declare our modern type of Christianity as out of date and of no practical use for them. Not knowing many other religions, such as Buddhism and Mohammedanism, he still clings to the remnants of Christianity. What could be done to make Christianity a vital and a life-giving religion for all of us?

Christianity must have at its center a personality. This is true of any religion that will be vital for youth. The world follows a personality today. Books and machines have their place. But watch the Italian youth follow Mussolini and the German youth follow Hitler. They have created a culture around them and they have become the centers around which everything else revolves. In our own land we have outstanding political leaders and the youth respond to their calls. What is wrong with Christianity? Is it not supposed to have a personality at the center?

Yes, it is supposed to have a personality. But through the ages the Christian religion has crystallized into an organization, known as the church, which is all well and good. But we have built and attached organizations, ceremonies, and customs.

Church buildings with all of their equipment, have been emphasized. One Methodist minister seems to have gone some farther than the rest of us when, in his annual report, he said that he had four churches, two missionary societies, one youth society, and seventeen saloons. His conclusion was "As long as the church has the power to run the country and leaves the saloons there, they are a part of the church." Thus the church has taken in much under its wings. Can we find the center of it all?

We look at man. If he is the center then our religion becomes weak and is mere humanitarianism. Soon things will crumble. But we look again and see that there was a man, named Jesus Christ, who was not only human but also divine. We see God in human flesh. If we put Christ at the center of this religion, then it becomes Christianity. He had a few uneducated followers and He, Himself, was just a carpenter, or a man that was a "jack of all trades." But from Him those early disciples received such a peculiar power and such a dynamic that their witnessing is still heard. They had Christ at the center of their religion and they were able "to turn the world upside down." Rather a vital religion, don't you think?

There is another characteristic that must be had if youth's religion is to be vital. Youth's religion must be his own religion. Most of our religion is second-handed. It has been passed on to us from our parents. Nothing wrong with it. It just isn't our own. Dr. Smart of Emory University tells the story that he liked cucumbers because his mother did. Suddenly he discovered that he didn't like cucumbers, but had always eaten them because his mother had urged him to do this and had done so herself. We have our beliefs, ideas and church membership as most of our parents had the same. We really don't know what we believe. A young man went to college and returned home for his vacation. He approached his minister and told him that he didn't believe in anything, in moral purpose, in difference between right and wrong. The minister replied: "Go home and kill your mother." The boy refused. The young man began to discover what he did believe and his religion became vital to him. Youth, if you want a vital religion, begin to discover and emphasize your beliefs. You do believe in courage over cowardice, truthfulness over lying, honesty over dishonesty. Look at the Universe and you will discover something of a law and order prevail-

ing. There is a purpose back of it all. We call that purpose God. Youth's religion will become vital when he thinks through these things for himself and it becomes his own.

When the individual youth contacts and feels the impulse of the Eternal God, his religion will become vital. Not only through his charity, such as helping colleges, orphanages, hospitals, etc., will he do this. This is good as far as it goes. He can contact God through prayer, but generally he does the talking and God does all the listening. This is fine, but we must needs go further. Let us talk with God and let him talk with us. Go off into a quiet room where it is dark, rest yourself, and let that inner spirit express to God and receive a message from God. Discover God, for He, too, is a Spirit and can com-

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

count in life are very few, but we cannot afford to miss any of them.

Prayer—Our Father, help us to live in a way that can stand the scrutiny of God and man. *Amen.*

SUNDAY.

BALANCE.

(Read Matthew 6: 25-34.)

They lost their balance. They were a simple folk with meagre means. Good fortune gave them a trip to China. Their passage furnished them with service comparable to the best. They were waited on and served. They had to turn their hands to nothing.

These people lost their sense of balance and proportions. Upon arrival at their destination they put up at a hotel at a rate comparable with their monthly income, where they could have done well at one-third of that. They rode taxis when they might have taken jinrikishas. Result: broke, debt, and enslavement to that debt for years.

Every one like "to keep up with the Joneses," but after all keeping up with the Joneses is not life's main business. Let us repeat, "The things that really count in life are but few." We cannot afford to let life's thrills cause us to lose our heads. If we do, we lose our hearts.

Prayer—O Lord, the Giver of all power, we would like to make a wonderful pilgrimage of life. Enable us to see clearly the things that are vital and grant us wisdom. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

It would be useless to tell you that the Christian Orphanage was snow-bound on January 25. The snow is practically two feet deep. It is the heaviest snow we have had in a long time. It is the first time we were not able to deliver milk. We tried going on a tractor, but it would not work. We tried mules and wagon. The snow clogged on the wheels so much the mules could not pull it. We then tried carrying it on a snow plow and finally got some over to the college.

The boys had a day of digging out. Shoveling snow is hard work. We have so many paths to shovel out it took time and lots of work.

We always feel for the dumb animals and birds during a deep snow. The little birds suffer for lack of food when the snow is deep, and many of them perish. We have the children put crumbs on the window sills so they can come and feed. In front of my office window there is some thick shrubbery and it is interesting to see the large number of little birds that gather in the shrubbery and feed from the window sills.

In time of deep snows it is kind of anyone who will take the time and trouble to shovel the snow off the ground and make a clean place and cover it with feed for the birds. Don't think they won't find it. They will. If you will put yourself to a little trouble and feed the little helpless birds when the ground is covered with snow and they are hungry, you will not only get a joy out of it, but in the spring when the sun shines warm and everything is taking on new life perhaps these same little birds will come back to see you and show their appreciation by singing their songs for you.

The children like to see it snow. They like to play in it. They enjoy getting out in it. If they fall down and get covered up, they take it for their part and get up with a smile. The part we dread about a snow is when it begins to melt and the sidewalks and the paths from building to building get in a slush. That is the time we try to keep the children in the house. It is a great time for them all to take cold from wet feet.

Children, dumb animals, and birds should have our care during the snow season.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 1, 1940.

Amount brought forward \$1,719.99

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Wentworth \$ 4.49
Wake Chapel 7.24
Hayes Chapel 1.00
\$ 12.73

N. C. & Va. Conference:
Mt. Zion \$ 1.45
Monticello 3.55
Belew Creek69
Union Ridge 5.00
10.69

Western N. C. Conference:
High Point \$ 1.22
Park's Cross Roads:
Church 8.63
Sunday School 11.74
21.59

Eastern Va. Conference:
Waverly \$ 4.50
South Norfolk 5.00
Cypress Chapel 5.00
Union, Southampton 4.25
Suffolk 25.00
43.75

Valley Va. Central Conference:
Winchester \$ 4.31
Wood's Chapel 1.66
Newport 2.78
8.75

Special Offerings.

Mrs. & Mrs. Harold Barney 5.00
Mrs. Dalton \$12.50
Mr. May 3.00
Mr. Godwin 12.50
33.00

Total for week \$ 130.51

Grand total \$1,850.50

SUPERANNUATION OFFERINGS.

Sanford, N. C. \$ 10.00
Shallow Well, Sanford, N. C. ... 3.00
Liberty Spring, Harrellsville, N. C. 30.00
Winston-Salem, N. C. 4.80
Holland, Va. 35.00
Barrett's, Sedley, Va. 2.00
Mt. Olivet (G), Dyke, Va. 12.00
Bethel, Elkton, Va. 7.00
Union (Va.), Virgilina, Va. 3.40
New Hope, Harrisonburg, Va. ... 6.00
Damascus, Sunbury, N. C. 4.00
Conference Collections (Valley of Virginia) 26.50
Salem Chapel, Walnut Cove, N. C. 6.00
Park's Cross Roads, Ramseur, N. C. 5.50

Total for week of Jan. 20 .. \$ 107.40

Union (Southampton), Franklin, Va. \$ 3.75
Lebanon, Semora, N. C. 2.11
Wake Chapel, Fuquay Springs, N. C. 5.06
Carolina, Burlington, N. C. 2.66
Mt. Zion, Mebane, N. C. 3.58
Coveord, Burlington, N. C. 5.08
Palmyra, Edinburg, Va. 3.00
Suffolk, Va. 90.30

Total for week of Jan. 27 .. \$ 115.54
Previously acknowledged ... 398.86

Total to Jan. 27, 1940 \$ 621.80

The above offerings were made by individuals and churches to assist in the support of our ministers who are

incapacitated now by ill health to earn a living for themselves and for the widows of deceased ministers who shared through self-denial the small salaries that their husbands received in their days of service for the church.

It was good of the churches to take the Christmas offering for our Superannuation Fund, an offering that is made for a most noble and worthy purpose, and for one so much needed.

Gratefully,
J. O. ATKINSON, *Chairman*,
Board of Superannuation.

MID-YEAR CELEBRATION.

(Continued from page 6.)

Sophomores: Prof. Austin D. Sprague, Forum Leader; Fred Gilliam, Edward Shaw, June Murphey.

Freshmen, Section 2: Prof. Waitus W. Howell, Forum Leader; Charles Taylor, Mildred Shook, Irvin Troxler.

Freshmen, Section 1: Prof. Howard Gravett and Mrs. Oma U. Johnson, Forum Leaders; James W. Holton, Jane Byrd, James Elder.

7:30 P. M.

"The Contribution of the Church-Related College to the Cause of Higher Education"—Rev. Gould Wickey, D. D., General Secretary of the National Council of Church-Related Colleges, Washington, D. C.

WEDNESDAY, FEBRUARY 14, 1940.

11:30 to 12:30 A. M.

Forum Discussion.

Forum Committees—

Seniors: Prof. Douglas J. Bowden, Forum Leader; Duane Vore, Florine Ray, James Rogers.

Juniors: Prof. Merton French, Forum Leader; James McDade, Wallace Kennodle, Mary Walker.

Sophomores: Prof. Alonzo Hook, Forum Leader; Kenneth Utt, Henry Wise, Ruth Martin.

Freshmen, Section 2: Dean Julia Mae Oxford, Forum Leader; Amos Phillips, Bryant Tripp, Lillian White.

Freshmen, Section 1: Prof. John W. Barney, Forum Leader; James Darden, Rena Black, Nancy Daughtry, Marjorie Copeland.

Special music for all programs will be provided by the Music Department of the college.

In connection with and as a part of the celebration, the mid-year meeting of the Alumni Association will be held at the college Saturday, February 10, at 2:30 P. M. Elon and Catawba College basketball teams will play in the Elon College College gymnasium Saturday at 8:00 P. M.

On Wednesday evening, February 14, at 8:30, the Alamance County Concert Series presents Nino Martini, Metropolitan Opera tenor. A cordial invitation is extended to the public to attend all the exercises other than the concert. Admission to the concert will be by ticket sold in advance.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

LENTEN DEVOTIONS FOR YOUNG PEOPLE.

The young people in our churches have a fine opportunity to develop their personal religious life each day during Lent (February 7-March 24) by the use of "Lenten Devotions for Young People," which contains material to help you in your personal meditations during each day of that period. The price is 5c a copy. They may be ordered from Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, and will reach you in time for the beginning of Lent if you order them right away. Why not decide to order enough for every member of your society?

Miss Lucy Eldredge Says—

"Dr. Frank J. Scribner has written these meditations for the Pilgrim Fellowship. Dr. Scribner is a friend of youth and knows youth's needs well. These Bible verses, meditations and prayers purpose to help you 'to cultivate the sort of life that cannot be lived without His help.' They will help to 'achieve Christian personality after the pattern of Jesus.'"

"Will you be one to use this booklet daily? Will you also tell other young people about it?"

"So may the Pilgrim Fellowship grow as individual young people unite in the prayerful achievement of Christian virtues!"

Grace Long Says—

"As Superintendent of Personal Religious Living of the Southeast, I am delighted to recommend this booklet. We can never learn enough about courtesy, cheerfulness, love, sportsmanship, and many other important things. Let us study, learn, and put

them into practice in our lives. We will learn real living, and others will be happy with us.

"And let God help us, for without His guidance, we can never fully enjoy or appreciate life. Talk to him each day and know the joy of true friendship."

CHINA FRIENDSHIP PROJECT.

No detailed report has come to THE CHRISTIAN SUN concerning the exact amount sent in by young people's groups for the China Friendship Project of the Southeast Pilgrim Fellowship. As many of you know, the young people throughout the Southeast are attempting to raise \$1,200 with which to purchase land and buildings for a "Layman's Training Center" adjacent to our mission in Tientsin, China. This was to be raised by means of sacrificial giving, and to be over and above the regular apportionments of the missionary societies.

At last report the treasurer had on hand about \$375.00. Many of the groups have not sent in the money they have raised. The Florida young people are just beginning to get their money together for this. If any of you have money for this project, please send it immediately to Roland Allgood, 1414 West 27th Street, Norfolk, Va.

REUBEN BAR-BARUCH.

(Continued from page 7.)

"Could you stay a little while longer?" asked the teacher.

"Of course. I should like to hear more about Alexandria!"

Together they walked into the main church. The light was burning be-

fore the altar. And here Rabbi Joseph told Reuben of Alexandria and how he had gone there to study. He finished by saying, "The wish to know the truth is like a light burning inside of one."

After that, whenever Reuben thought of Alexandria he also thought of the light burning in the church.

PILGRIM FELLOWSHIP ACTIVITIES.

(Continued from page 5.)

criticisms, will be greatly appreciated at all times.

The Southeast officers appreciate the cooperation you have given, and wish you great success this year.

FRANCES FOSTER, *President*,
Southeast Pilgrim Fellowship.

LIBERTY SPRING.

(Continued from page 9.)

son, as indicated above, and sung by a choir of sixteen young people. "Away in a Manger" was sung as a duet by Edward Tarkington and Elizabeth Eason, and the closing carol was sung by the choir and congregation. The offering for the evening amounted to \$30.29. Miss Sue Turner is the reporter for this splendid society and sends us the above information. The program was prepared by Miss Dorothy Williams of Franklin, Va., and given to these young people for execution.

Mrs. W. M. JAY, *Editor*,
So. Conv. Woman's Bd.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

stress leadership training and help the local societies to secure the proper literature for their groups.

As president of our Pilgrim Fellowship, I would like to commend the young people for their fine spirit of cooperation. I feel sure that your officers are striving to make this a living organization. It is a great and interesting work and I should like to make this appeal—Let us join hands together in "Fellowship" and make this year a great one.

SYBRANT PELL, *President*.

SUN'S PULPIT.

(Continued from page 13.)

mune with your spirit. "Be still and know that I am God." Listen to the voice of God, make your religion your own, and put Christ at the center of it all. Your religion will become vital and you shall be able to build a new world. There is no power quite so great as God working through man, yea, through youth, to bring the Kingdom of God to pass on earth.

Elon College and Youth

The founders of Elon College loved the church. They believed in the church not only for their day but for all days to come. It was their hope that the church would become stronger and a more powerful force for righteousness with every passing year. They were grateful for the founders of their church, but these great souls had come and gone. They fully appreciated the fact that the church of their day, its program and conduct, was largely to their liking. The responsibility was theirs. As the founders of the church had passed, so would they pass in due time. The efficiency and power of the church in the coming days would rest upon the youth of their day—their sons and daughters and the sons and daughters of their contemporaries in the church. How could they, the youth of their day, serve unless they had been prepared to serve? How could they teach unless they had been taught to teach? How could they be taught without a place dedicated to the cause of reaching? With these facts and responsibilities staring them in the face, fifty years ago they arose and laid the foundation for our college.

Elon College was founded for youth—for the youth of our church and our day that there might be a campus of higher education where the church would be free to formulate and prosecute courses of instruction in the field of higher learning without the restraining hands of any, a campus from which evils in living and teaching might be eliminated without encroaching upon the authority of any.

Elon College was dedicated to youth.—The youth of today stand bewildered in the midst of this present world. The lines of safety and the lanes of progress so evident in the past are obscured if not forever gone. They stand at the dividing line between childhood and maturity, not knowing which way to go or what to undertake. Some have tried, others are still searching, and still more wander aimlessly over the land adding daily to the unemployed. They need instruction; they do not know. They need inspiration; they are discouraged. They need guidance; they are lost in a world of fading ideas and of vanishing opportunities. But unaware, they stand on the threshold of a new world at the beginning of a new day—a world unlimited in possibilities and a day whose opportunities wait for keen minds and daring spirits. Elon College has dedicated itself to the task of bringing the youthful minds of today intelligently in touch with this new world that lies plastic on the table of research and adventure.

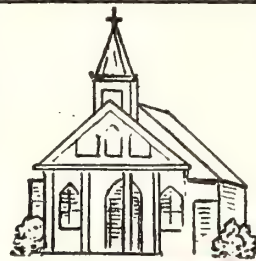
Elon College offers opportunity to youth.—With its equipment, its faculty, its scholastic atmosphere, its moral standards, and its Christian emphasis, it affords opportunity for the youth of today to prepare themselves that they may be able to discover the subtle challenge of a complex society in a rapidly changing world. The curriculum designed for the needed equipment of present-day youth must be inclusive and adaptable. Education that educates reveals the course that civilization has traversed in the past and multiplies the efficiency and widens the vision of the objectives of its instruction so that they march with certainty in their endeavor to capture the resources of the world for progress and human betterment. There are in our church and in our country young men and young women meant to be leaders in society and masters in government and religion. When these young men and young women meet on the Elon College campus and put themselves under the spell of its spirit, progress for the right is assured and destiny is determined.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ
12-1-40 ly
Mrs B F Frank Church."

VOL. XCII. RICHMOND, VA., THURSDAY, FEBRUARY 8, 1940. No. 6.

The Human Outlook

By JOHN A. SYMONDS.

These things shall be! A loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

These things—they are no dreams—shall be
For happier men when we are gone;
Those golden days for them shall dawn,
Transcending aught we gaze upon.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

NEWS AND VIEWS

Snow may interfere with our plans but it does not relieve our obligations.

The ministers of North Carolina will discuss at their meeting at Elon next Monday morning the problems of the Southern Convention. This should be a very profitable meeting, and one that all the ministers should share in.

Western North Carolina churches will please note the meeting of young people at Ramseur Christian Church on Sunday afternoon, and try to get as many as possible there for the opening of the meeting at 1:45 o'clock.

At its meeting in Evanston the American Board commissioned another fine young couple as missionaries to China. The board is looking for fifty more young people to fill gaps around the world. The Promotional Secretary will be glad to give information to any young person desiring to know about the openings.

VISITING FLORIDA.

A nice coat of tan and renewed enthusiasm for my task were among the things I brought back from Florida. A new car, too, somebody says. Yes, so it was. The best driver in our family hit a cow in the middle of her southernmost side, and fortunately our car did not swerve either to the right or left—just took it right on the nose, and plenty! After being towed some forty miles back into Jacksonville, we traded cars and came safely on our way.

Two weeks of vacation is good for anybody who works steadily on the job, and especially a job that has as many ends and angles to it as that of being pastor of a goodly sized church. I found the rest and the change great! But how about those flowers, and that fruit, and the sunshine that Dr. Atkinson has been telling us about? *It was all there just like he said.* And it was indeed a delight and a blessing. The only thing, I could not bring the sunshine back with me, but under the circumstances I am thankful that I was able to bring the driver, her mother, and her sister safely home again.

We, Mrs. B. D. Jones, Selma Jones, and Mrs. Truitt and I, really had a fine trip. Mrs. Truitt and I are grateful to our church for the privilege of going.

JOHN G. TRUITT.

VIRGILINA LETTER.

Two very interesting entertainments have been given at Union Christian Church during the present Conference year.

On the fourth Sunday evening in November the ladies of the Woman's Missionary Society gave the Candle-Lighting Service. The program was well rendered and was very instructive and interesting.

On the evening of December 24 a beautiful program was presented by the young people of our Sunday school under the leadership of Mrs. Pattie Murrow, Mrs. Otis Jones and Miss Marguerite Daniel. There was also a Christmas play by the primary

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of February 11, 1940.

Sun.—Let Us Cherish Democracy—I Sam. 8: 10-18.

Mon.—And So—I Kings 21: 1-14.

Tues.—But So—I Kings 21: 15-23.

Wed.—But Even So—Isaiah 1: 1-9.

Thurs.—Saith the Lord, Obey My Voice—Jer. 7: 21-28.

Fri.—Saith the Lord, Learn to Do Well—Isaiah 1: 10-17.

Sat.—The Mouth of the Lord Hath Spoken It—Isaiah 1: 18-20.

JOIN WITH US IN READING THE BIBLE

pupils. Mrs. Arthur Tuck and Mrs. Emran King had charge of the music, which consisted of many beautiful Christmas songs. Notwithstanding the unfavorable weather a large and appreciative audience was present.

On Saturday evening before Christmas the Sunday school of Hebron Church gave their Christmas entertainment, which consisted of songs, recitations and a pageant. This entertainment was directed by Mrs. Wesley Williamson, Miss Emma Gray Hayes and others. The audience was delighted. While these entertainments mean time, labor and sacrifice, the spiritual value of Christmas is greatly enhanced by them.

C. E. NEWMAN.

NEWS FROM LYNCHBURG.

A Panel Discussion was held Sunday evening, January 28, at the First Congregational-Christian Church, Lynchburg, Va., on the subject: "Will the Appointment of a Personal Representative to the Vatican by the

President Accomplish Definite Gains for Peace?" Participating in the discussion were Rabbi Isadore Franzblau of Agudath Sholom Synagogue; Rev. E. J. Hopkins, a retired Lutheran minister; and M. MacGregor Smith, a layman. It proved to be a very interesting meeting. At the conclusion of the discussion the congregation was given an opportunity to question statements made by the speakers. The pastor of the church, Rev. J. Howard Smith, presided.

Fifteen from our church enrolled in the Lynchburg Standard Training School held at the Memorial Methodist Church from January 28 to February 2. On Wednesday evening Rev. J. Howard Smith conducted the devotional service. Dr. John D. Lee, Jr., an alumnus of Elon College, was a member of the faculty.

MRS. TRUITT HOSTESS TO SUNDAY SCHOOL TEACHERS.

Mrs. John G. Truitt, superintendent of the Young People's Department of the Suffolk Christian Church, entertained at a dinner meeting at the parsonage recently in honor of the teachers in her department. Guests were: Mrs. Henry Crocker, Sr., Mr. and Mrs. George Koenig, Miss Susie Holland, Miss Virginia Brinkley, Robert Speight and Dr. J. G. Truitt. Following the dinner there was a discussion of ways of increasing attendance in the department, and planning for the department's share in raising funds for the building indebtedness. This department operates not only as a department of the Sunday school, but also as the young people's missionary organization of the church.

PORTSMOUTH CHURCH RESOLUTION.

At a special meeting of the First Christian Church of Portsmouth, Va., some time ago the following resolution was passed:

"This church goes on record as expressing its sincere appreciation of the Rev. Robert Lee House's untiring efforts and splendid accomplishments as our pastor during the past three years, and that we urge him to remain as our pastor indefinitely."

NOTICE!!!

The Western North Carolina Pilgrim Fellowship Institute, which was postponed on account of inclement weather (snow to you!), is to be held in the Ramseur Christian Church, on next Sunday, February 11, beginning at 1:45 in the afternoon. All young people in that Conference, and from nearby groups, are urged to attend.



MEETING OF DENOMINATIONAL BOARDS.

Members of all our denominational boards meet annually at Chicago and Evanston, Illinois, about the last of January. This year the boards met in succession so that all members of the other boards could listen in and discuss the work that is being done by our church.

It was your editor's good fortune to be among those present for a meeting of Home Missionary superintendents and officers of the Home Boards in Chicago for two days, for the three-day session of State Superintendents, and for all the meetings of the Home Boards, the Council for Social Action, the Prudential Committee of the Foreign Mission Board, and for the Missions Council, which is the combination of all of the boards.

For nine days we went to school to each other and tried to discover what needs to be done in this world of ours, and how the Church can best do its work. From early morning until late at night, we sought to find the way of successful service. This page will likely record ideas for months to come that were suggested in those meetings. At present there is room for only a few impressions.

Perhaps the first impression was that our leaders are very fine human beings. They seem to feel that there were giants in the era that is just closing, and that greater wisdom and skill are needed for today than we have. A Southerner who is new to the work is inclined to believe that there are intellectual and spiritual giants now leading our churches. Always they are courteous, sympathetic, anxious to find the right way, and deeply devotional. Sometimes they do not agree in their thinking, and say so frankly, but when the time for prayer arrives, differences disappear and the group becomes in a very real sense "the body of Christ."

A second impression is that our Church is grappling with the problems of the world in which we live. Our leaders begin with the Gospel of Jesus, with its transformation of personality, but they go on to the transformation of all people and of all those things that affect persons. Because people need health, they talk of doctors, nurses, clinics and hospitals. Because people need education, the leaders consider schools, colleges, universities, summer conferences, vacation Bible schools, aids for ministers and Sunday school teachers, and literature for all ages of people. Because people need clothes, homes, culture, health, and all the things that make personal development possible, our leaders consider the economic relations of the world that prevent some from having these needed blessings. Because liberty and life are God's best gifts, our leaders pray and plan for a world society that will guarantee freedom to all people and will make war impossible. While every man does his own job to the best of his ability, our leaders are trying to direct the united force so that the whole world will be made a good place in which to live like a son of God.

A third impression is that our church people are not feeling the thrill of new life that is in the world today. Some ministers and some churches are being electrified by the power of God, and are moving forward in a fine way. They are accepting the challenge of war, economic difficulties and personal sins, and are replacing hate with love, war with co-operation, economic selfishness with economic justice, and are driving personal sins out by the free grace that comes from God through Jesus. But many ministers and churches are not yet awake to what is happening about them. They are content to continue in the same way that grandpa did, and expect to receive the same kind of religious experience that came to the forefathers who were blazing new trails. But they are disappointed. God does not waste his power or grace on those who are doing nothing to need it. Gradually our people are beginning to realize that something is stirring, that new life is breaking forth in the church, like the buds on the trees. The army of God moves forward. Those who stand still get left, and lost.

The impression concerning us in the Southern Convention is that we have not yet struck our stride in church work. Never once did anyone in the meetings say an unkind thing about us in the South, and some were very complimentary. But the fact that in the great Home Missionary enterprise of our denomination members of the Southern Convention do nothing outside of the Convention made this writer very unhappy many times as that work was presented. As yet we have not been able, we think, to give more than it takes to run our own business. In the foreign mission field we do cooperate, but with only a very small amount compared to what we really could do. If you doubt this statement, then just try saying to your church: "In 1940 we will pay our own church bills and will give five cents per member per week for the church outside of our own local group." Seventh Day Adventists set for themselves the giving of a tithe and then forty cents per member per week. If we were to give five cents to missions and benevolences, that would almost double our income for these purposes. Try it in your church. Five cents per week for Missions seems to be very little, but it will move us forward. Up and at it! Five cents per week from each member of the church to support our church enterprises! Then we can share in all the work of the denomination. Then we will in reality be a part of our denomination and its program at home and abroad.

WE MUST NOT FAIL.

Yes, the weather was bad, income may have decreased, nobody knows about the future, and college work may be out of your line, but the fact still remains that every church should reach its apportionment for Elon College.

Why? Because it is our college. Because we need it to train our ministers, and (Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention will meet April 30-May 3, 1940. The place of the next session has not been announced, but the date is a little more than three months hence. This session will be important and delegates should have some advance notice of plans to be considered. Officials of the Convention will probably call attention to these matters in due time. On page forty of the last edition of the "Principles and Government of the Christian Church" the following appears: "All amendments or changes in the Principles, Government, or Official Forms and Ceremonies, shall be authorized by the Convention; and all motions and resolutions for this purpose shall be published in the church paper three months before the session at which the subject is to be considered, and all changes may be determined by a two-thirds' vote of the Convention."

The writer is not an official of the Convention, but as one of the least among the ministers, he ventures to say that this fundamental law of the Convention should be respected and observed by those who desire to propose amendments for consideration. The matter of revising and issuing a new edition of this book has been under consideration for six years. If the committee proposes to submit changes for consideration by the Convention, the method of making such changes is indicated in the above quotation. A new edition of this book is badly needed, and there are many changes which should have the careful consideration of the Convention.

From time to time the Convention has set up departments and elected officers not provided for in the last edition of the book. It has made a number of amendments which should be incorporated in the book, if they are to be continued in the future. At the last session of the Convention a plan of promotion was adopted which made a number of changes in the organic set-up of the various departments. The records will show that these changes were not published in the church paper according to the requirements of the Government of the Convention. If the Convention is to become a mass meeting, free from the restraint of precedents and its own law of procedure, the section on page forty, quoted above, should be amended in conformity with that plan of organization. If the Convention is to

continue as the law-making body for the Conferences, churches, and other organizations and institutions under its control, its government, official forms and ceremonies should be clarified and brought up to date.

The names of boards and committees of the Convention and the Conference should be carefully studied and the duties of each should be clearly outlined. The forms for licensure and ordination of ministers receiving members into the church, ordination of deacons, ceremonies for marriages, baptism, burial of the dead, certificates of licensure and ordination should be considered for revision.

So many ministers have expressed the opinion that the book, and the basic elements of the government it represents should be discarded, it is possible that the question of continuing the work of the Southern Convention will be raised. The writer believes that the Convention has a definite place to fill, and its general plan of council is needed, and should be provided for, as soon as possible. It will be a tragic day for the local churches of the Convention if any step is taken to break the close bond of fellowship which has been such an important factor in the strength and unity of our denominational interests in Virginia and North Carolina.

I. W. JOHNSON.

THE ELON COLLEGE PROGRAM.

A most interesting program is planned for the mid-year celebration of our Golden Anniversary—one that will be of interest not only to the immediate college family but to the community, the church, and the public at large. This program of celebration proposes to call attention to the part that the church has played in the field of higher education, private and public. The church was the first to recognize the need of advanced training for professional services. To meet this need colleges were founded and faculties were employed.

Today we have a very fine system of state schools supported in part by the state, privately endowed colleges supported in part by individual contributions and income from invested funds, and church schools owned and operated by the church through directors or boards of trustees and supported in part by the church and income from invested funds. The church school is perhaps more largely

dependent upon tuition and fees than are other colleges.

These different types of institutions will be presented at Elon College in a very comprehensive program beginning Sunday, February 11, and extending through Tuesday, February 13. Speakers of wide reputation in the church and the field of higher education will present the contrasting approaches to the problem of higher education and call attention to the fact that while the problem of education in the higher brackets is approached differently and from different angles, that still the ultimate purpose is to take the individual student, inform him, guide him, inspire him, and see that he is fitted for the highest possible service in keeping with his natural abilities. This program is not meant to set the church college on a pinnacle of importance or give it undue credit for the part it has played in the field of higher education, but to accentuate if possible the necessity of training not only leaders but the masses that society may meet successfully the vital issues ultimately to be encountered in its program of advance in a disturbed world, and also to make clear the part that all forces operating in the field of higher education have played in past and present achievements. On our program we have representatives from state, independent, and church-related colleges.

The faculty and student body will assemble in groups each day following the night address to discuss in detail the facts presented in the address in relation to the church college. Music for all sessions on the program will be provided by the Music Department of the college.

Saturday, February 10, preceding the formal opening of the program of celebration, the mid-year meeting of the Alumni Association will be held at the college, 2:30 P. M. Elon alumni engaged in teaching are invited to the college at 10:00 Saturday morning for a conference on the improvement of teaching. Dean J. D. Messick of the college will be in charge of this program. That evening at 8:00 Elon College basketball team will engage the basketball team of Catawba College in an important conference game.

Tuesday, February 13, at 10:00 A. M., the Board of Trustees will meet in mid-year session at the college. Wednesday evening at 8:30 the Alamance County Series presents Nino Martini, Metropolitan Opera Tenor, in the college auditorium in an evening's program.

L. E. SMITH.

THE CHURCH YEAR

Ten Points of Emphasis for February

By REV. AUBREY C. TODD

February is known as the month of holidays. Almost every day of the month has some event of importance attached to it, beginning with Christian Endeavor Day on the second and ending with Leap Year Day on the twenty-ninth. While the churches will want to observe many of these days, rather than try to do too much it will be better if the attention is concentrated on one or two main interests. The two most important events of this month are the beginning of the Lenten Season on the seventh and the observance of the month as Race Relations Month.

The importance of Lent is recognized to a greater extent today than ever before by non-liturgical churches. We are living in a day when the church has lost its sense of direction and the fervor which once characterized it. Therefore, if ever a season of penitence and prayer were needed, this is surely such a time. Definite plans for the observance of this season should be presented to the churches. Recent issues of THE CHRISTIAN SUN have had excellent suggestions in them, including suitable literature and devotional guides.

The ancient ceremony of Ash Wednesday is a solemn and meaningful way to usher in the Lenten Season. It is tragic that so many of our churches have been denied the rich contribution of symbolism to our faith, which fact renders such a ceremony impractical in the majority of our churches. Even if the burning and scattering of ashes, which is the Biblical symbol of penitence, does not seem feasible, the significance of the occasion may be emphasized in other ways. The subject for a talk or sermon might be centered about the words used by the clergy as the ashes are placed on the heads of the penitents: "Remember, man, that thou art dust, and that unto dust thou shalt return."

In addition to preparing the people for a worthy participation in the Easter services, Lent has also been used as a period in which candidates for membership into the church were trained. The Pastor's Class, for this purpose, has grown rapidly in our own denomination. In this particular section of the country there are some ministers who have more than one church, and for this reason find it difficult to conduct such a class. In a case of this kind it would be well if

some competent member of the church would assist the pastor in getting such a class organized. Two approved texts that may be ordered from The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, are "The Manual for Church Members" and "The Christian Way." A handbook that will help in setting up the class is "The Pastor's Class," which may also be secured from the same place.

In regard to the emphasis on race relations, most of the women's missionary groups have planned to observe the World Day of Prayer on the ninth of this month, and most ministers will preach suitable sermons on Race Relations Sunday, which is the eleventh. Splendid progress in white-black relations has been made in the past year throughout the entire Southeast. This should give us courage and new determination in facing the future.

TO OUR FRIENDS.

When God our lovely world had made,
And settled it in peace,
He must have wondered with what else
Its beauty He could grace.
And knowing how we'd need His power
In earth to the very end,
To show what He himself was like,
He gave to us our friends.

—Grace Marie Prince.

FEDERAL COUNCIL ISSUES STATEMENTS.

The Roosevelt Peace Move and the Vatican.

The Executive Committee of the Federal Council of the Churches of Christ in America, at its first meeting since President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, "with the rank of ambassador," issues the following declaration of attitude and policy:

If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel obliged in good conscience to oppose it, as a violation of the principle of separation of governmental function and religious function, which is a basic American policy and which both history and conscience approve, and as an ultimate injury to all faiths.

We assume, however, unless events

disprove us, that the appointment is strictly temporary, unofficial, and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization.

We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace.

"Christian Front" Censured.

We note with satisfaction the recent issue of the Federal Council's *Information Service* presenting a declaration of the Brooklyn (N. Y.) Church and Mission Federation concerning that affront to all true American Christians which calls itself "The Christian Front." The statement, which applies equally to all organizations misusing the term "Christian" in furthering racial and religious intolerance, says in part:

We declare with utmost emphasis that any acts or utterances which tend to prejudice class against class or race against race or to advocate the infringement of our right to pursue religious freedom without let or hindrance are irreligious and un-Christian. No organization or group of individuals fostering such evil propaganda has the moral right to call itself Christian.

Since the view of the Brooklyn Church and Mission Federation is in line with the policy of the Federal Council of the Churches of Christ in America as expressed in past utterances and in public statements of its officers, we record our official endorsement of it.

Jewish Help to Christian Refugees.

Dr. George Buttrick, president, reported the receipt of a check for \$125,000 contributed by the United Jewish Appeal for Refugees and Overseas Needs for the Relief of Christian Refugees.

The Executive Committee took unanimous action expressing to the United Jewish Appeal high appreciation "for the generous and unprecedented action" and voted to distribute the fund as follows:

- \$ 5,000 To the Provisional Committee of the World Council of Churches, Geneva, Switzerland, for assistance to German Christian refugees having visas for emigration which will expire soon.
- \$ 5,000 To the Central Bureau for Relief of the Evangelical Churches of Europe, Geneva, Switzerland, for assistance to Christian refugees now in temporary camps or in transit in neutral countries of Europe.
- \$ 15,000 To the American Friends Service Committee.
- \$100,000 To the American Committee for Christian Refugees.

Elon College Golden Anniversary

CONFERENCE APPORTIONMENTS.

There are certain things in our church programs that we cannot do once and for all. They must be done every year. To get them done it is necessary that we keep them before us throughout the year. When conference apportionments are raised, as a rule the same program for the new conference year is before us. It should be this way. It would be a pity if we could do the work of the church and be through with it. We would be deprived of its joy and blessing. It would be a tragedy if we could receive the blessings of God and they come not again. Spiritual blessings come with the consciousness of duty well done.

We did not do so well with our conference apportionments for 1938-39, but we hope to do better in 1939-40. We forget the failures and short comings of yester years and look to the future with optimism and expectation.

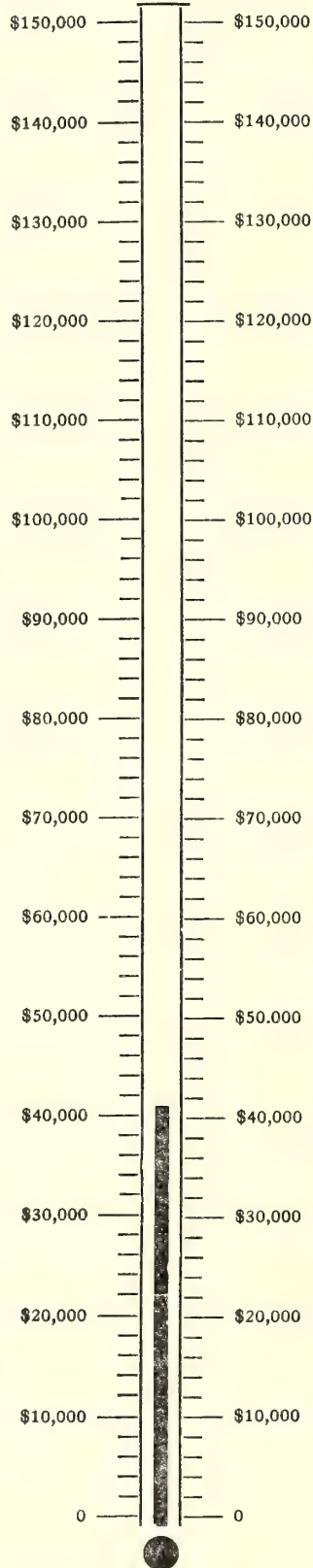
Sunday, January 28, was designated as Elon College Day. The section of country embracing the Southern Convention is blanketed in the heaviest snow and visited with the coldest weather experienced almost since the founding of Elon College. Many congregations will not be able to gather for service. Many worshippers will not have the privilege of getting to Sunday school or church. It is hoped that you have done your best on College Day and that if you did not succeed fully that you may determine another Sunday during February on which you may tell your people about the college and urge upon them their continued support.

The following contributions have been received since our last report:

Churches.	
Eastern Va. Conference:	
Franklin	\$ 150.00
Sunday Schools.	
N. C. & Va. Conference:	
Elon College Bible Class	3.42
Shallow Ford	7.70
Union Ridge	4.00
Belews Creek	1.15
Eastern Va. Conference:	
Union	2.00
Western N. C. Conference:	
Antioch (R)	.80
Total	\$ 169.07
Previously reported	172.90
Grand total	\$ 341.97

Much preaching and much teaching loses its point because it is not personal. People must be made to see their own personal responsibility and the application of the truth to their own personal lives.—*Hardcastle.*

ELON'S GOLDEN ANNIVERSARY CAMPAIGN



Fifty Dollars — Fifty Years
3,000 Volunteers

EDITORIAL.

(Continued from page 4.)

our church leaders. Because we have promised to do it. Because failure makes us feel too badly and keeps us from being our best. The college needs the help of the churches, but the churches need the college much more than it needs them. Why not make 1940 a banner year by sending Elon College the total amount of your church apportionment during the College Period, January and February? It can be done. If you doubt that, just get out and work at it until you know. It should be done for the sake of the churches and the young people. It costs too much to fail. We must not fail our church and our young people by failing our college.

DAN RIVER DISTRICT RALLY.

The sixth Sunday School Rally of the Dan River District was held at Union Church, Virgilina, Va., Sunday, December 31, 1939. The meeting was called to order by the president, Rev. B. J. Earp. Owing to the absence of the secretary, Miss Avis Dunn, Mrs. C. E. Newman acted as secretary.

A song service was led by the Union Choir. A special feature was a duet by Mrs. Emron King and Mrs. Arthur Tuck. Rev. C. E. Newman conducted the worship service.

The superintendent of the Union Sunday school, Mr. A. R. Seat, gave an address of welcome to the visiting Sunday schools. Mr. J. K. Landrum, superintendent of Ingram Sunday school, expressed appreciation of this.

The roll call revealed four Sunday schools represented, three superintendents and two pastors present. The banner for attendance was awarded to Liberty Sunday School.

The pastor of Hebron invited the rally to hold the next meeting there on March 31, 1940.

The following officers were elected for 1940: President, Rev. B. J. Earp; Vice-President, Mr. J. K. Landrum; Secretary-Treasurer, Mrs. George W. Pollard; Assistant Secretary-Treasurer, Miss Margaret Tuck.

Representatives of the Ingram Sunday school presented in a very beautiful way the candle-lighting service. The place on the program assigned to Rev. J. E. McCauley, who could not be present, was filled by Rev. B. J. Earp. He held before us the standards he would like to see reached during the year 1940.

MRS. G. W. POLLARD,
Secretary.

FOR THE CHILDREN

Dear Friends:

Your first crossword puzzle had the word Lent in it. You were asked to write a four letter word, meaning the season before Easter. Yes, the forty days before Easter, we call Lent. This year Easter comes on the last Sunday in March; so Lent begins on February 7, Ash Wednesday. We keep this forty days period because of the forty days which Jesus spent fasting in the wilderness. We keep it before Easter so that we may prepare our lives for a deeper and greater appreciation of Easter. Long ago Jesus gave his life in order that we might know how to live as children of our Father in heaven should live. During Lent we think of how we have been living. If we have been doing things which are wrong, we try to stop doing them. If we have been doing things which make people unhappy, we try to think of things we can do to make them happy. If we have been selfish and have wanted too much candy, ice cream or spending money to go to the show with, we try to think of how we can help others with our spare money during Lent.

How many of you boys and girls who read this page have been keeping Lent? Would you like to observe Lent this year? I would like very much for you to try it. I am looking forward to keeping Lent.

It was the Sunday before Lent began in 1938 that I was teaching my Junior Sunday school class in South Church in Chicago. I was using the last part of the session to talk with them about Lent, just as I have been talking with you in this letter. I asked how many of them kept Lent. Josephine raised her hand.

"Mrs. Todd, I did not know that this church observed Lent. I have not heard it mentioned in this Sunday school, but the church I used to attend keeps Lent. I like this church very much but I have missed 'Lent-ing.'"

"How have you kept Lent, Josephine?" I asked.

"One year I saved all of the money that mother and dady gave me to buy candy with and put it in the offering for the orphan boys and girls. Another year I took care of our neighbor's baby while she went to her church to sew for boys and girls whose mothers had to work all day and could not sew for them. Then I saved the money which Daddy gave me to go to the show with and put it

in the offering for boys and girls in China. I always give up something to make others happy. I try to be kind even when I feel ugly and I try to forget about those things which others have done which hurt me. It is such fun to keep Lent!"

My other pupils decided that if "Jo" had found it such fun to keep Lent that they would try it, too. They did keep Lent. They decided that one good thing to do was to study their Sunday school lessons just as hard as they did their day school lessons. They were the best boys and girls you could imagine. They let the old bad habits go and gave up something in order to help others. When Easter Sunday came and my boys and girls answered my greeting of "Christ Is Risen," with a glad "He Is Risen Indeed!" I felt that we, too, had risen from the old life of selfishness to a new life of love and usefulness.

I am sure that you will find it a joy to keep Lent and I would like for you to write to me about some of the ways in which you are keeping Lent.

Sincerely,

DOROTHY TODD.

6 So. Third St.,
Sanford, N. C.

REUBEN BAR-BARUCH.

Not many of the boys spoke to Zenas when he came to class with them. Even Reuben did not talk with him. But he knew he should,

for Mother had told him to always be good to strangers. She told him his people had a rule to always be kind to strangers because they had once been strangers in a far land. Reuben knew that she meant the time when his people had been slaves in Egypt.

He thought about these things as he sat in class and looked at Zenas. He saw that some of the other boys did not like it because Zenas knew more than they. Every question that Rabbi Joseph asked him was answered correctly.

When classes were out, Reuben and Samuel hurried to walk with Zenas. Reuben wondered what he should say first.

"I am Reuben, the son of Baruch, and this is my brother, Smauel. We do not live very far from you, and we should like to play with you sometime."

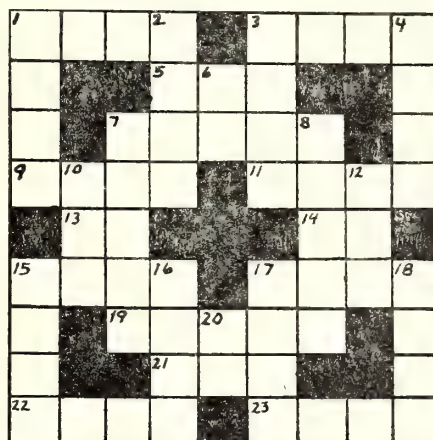
"I am very glad you said that," replied Zenas. "I was wondering if the boys around here would like me."

"I'm sure they will all like you," said Reuben. "We do not have many strange people to move into our neighborhood, so the boys don't know how to act toward them. But I'm sure that after you've been here awhile things will be different."

By the time Reuben and Samuel had to turn off the road to their home, they had become very fond of Zenas, and hated to leave him.

"We must leave you here," said Reuben. "I hope you will come to see us, so that we might know you better."

"I shall," replied Zenas. "Thank you for walking with me."



Across.

- Each of the ten virgins had one (Matt. 25: 1).
- What every man shall do with his burden (Gal. 6: 5).
- A period of time.
- Mixed with water it flowed from Jesus' side (John 19: 34).
- What Jesus did with our sins (Isa. 53: 12).
- To go upward.
- To exist.
- A state in the Southern Convention.

- What Paul said he was to sin (Rom. 6: 11).
- Hebrews, or the people of Judah.
- A friend of Paul (Col. 4: 14).
- Yes.
- Do not follow it (III John 11).
- He wrote the book of Acts.

Down.

- Shall lie down with the wolf (Isa. 11:6).
- Wanting in color.
- Father of Balaam (Micah 6: 5).
- Flower of Sharon (S. Song 2: 1).
- First word of the great commission (Mark 16: 15).
- We pray for it in the Lord's Prayer.
- A rich man who would not feed Lazarus.
- Lincoln's nickname.
- Used for sawing wood.
- Symbol of the Holy Spirit (Mark 1:10).
- A measure of flour (Ex. 29: 40).
- Wife of Heber (Judges 5: 24).
- What Jesus came to do to the world (John 12: 47).

Answer to last week's puzzle:

- ACROSS: 1. Levi. 3. Obed. 5. Dan. 7. Moses. 9. Sail. 11. Swat. 13. N. C. 14. Or. 15. Adam. 17. Tree. 19. Herod. 21. Net. 22. None. 23. Seth.
- DOWN: 1. Lois. 2. Idol. 3. Ones. 4. Debt. 6. As. 7. Micah. 8. Sword. 10. And. 12. Are. 15. Amen. 16. Mene. 17. Tots. 18. Elah. 20. Re.



BANISHING THE BIBLE.

It was noted in the daily papers that Adolf Hitler, Dictator of Germany, in a recent address pointed with scorn and levity to Premier Chamberlain of Great Britain, calling him "Old man Chamberlain with his Bible." It is dangerous, not to say pitiable, when a nation, a people, or an individual banishes the Bible and its teachings from their thinking and their conduct. It is, of course, well known that Soviet Russia long since banished the Bible and its teachings, as well as the God and His Son Jesus Christ, insofar as they could do so, from their national and individual lives. One is constrained to believe that Dictator Hitler will ultimately find it his undoing and that of his people to banish the Bible and its teachings from their way of life and conduct. Our Lord Christ emphasized the worth and the life of the individual, making the State and every other organization, subordinate to the worth and the life of the individual. The totalitarian State of which Germany is an example makes the individual subordinate to the State and the nation it represents of supreme and superlative power and consideration. Jesus Himself said, "Render unto God the things that are God's, and unto Caesar (the state) the things that are Caesar's." This, Jesus did in commenting upon the authority of the state as represented by its money. "Whose image and superscription does it bear?" queried the Christ and when told that it bore the superscription of Caesar his reply was as given above. By implication, of course, the teaching is very plain that man being made in the image of God must give first consideration to the service of his God and that man serves his God and his country, too, who puts God first in his esteem and consideration and makes the state a means to this good end. The reason, as has been so often pointed out, that the Bible is the greatest and most useful book ever written is that it puts God first and keeps consideration for Him in the foreground of our thinking and of our activity if we read that Book and seek to follow its instruction. And Paul in his second letter to his beloved

Timothy very truly says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17). This has ever been true and any nation, or people, will always find it true. The reason why the world is torn with war and strife today is because the nations have ignored this teaching, and we shall have peace only when the teachings of the Bible given by inspiration and for instruction and righteousness shall be followed. All of us as individuals need to bear in mind these words and to practice the daily reading of a portion of Scripture. It will indeed be helpful since no book is comparable to the Book in the beauty of its diction, in the simplicity of its teaching, and the worth and merit of its instruction. One of the miracles of the ages is the Bible itself. It contains sixty-six books written by forty-four different writers, covering a period of not less than fifteen hundred years, and yet it is nowhere contradictory, but inevitably leads to the same conclusion, namely, that here indeed is the Word and the revealed will of God. Let none of us of THE CHRISTIAN SUN family banish from his life, or his daily reading, as well as his, or her, practice, the plain teachings of the Word of God. Let not another do all your reading for you, but read the Book yourself, since it has a message direct to and for you as an individual.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 3, 1940.

Sunday Schools.	
Happy Home, Ruffin, N. C.	\$ 4.35
Bethlehem, Timberville, Va.	.97
Bethlehem, Suffolk, Va.	1.68
Smithwood, Liberty, N. C.	2.22
Bertie Johnson Class, Liberty	
Spring S. S., Norfolk, Va. .	3.00
Total for week	\$ 12.22
Previously acknowledged ...	8,765.70
Total since Sept. 1, 1939 ...	\$8,777.92

It is to be presumed that the very severe weather conditions through which we have been passing for several days now prevented the Sunday

schools from meeting in many instances and from taking the offering for missions. The above we believe is the smallest offering we have received in any week for years and we trust that as the weather improves and Sunday school and church attendance is better, the offerings likewise will improve. We acknowledge, however, with gratitude the amounts above received and appreciate with all our hearts the donations made for this unselfish and divine task of sharing the love and the life of our Lord with others.

J. O. ATKINSON,
Mission Secretary.

"UPROOTED AMERICANS."

Drought and dust storms in the West, the tottering of King Cotton from his throne in the South, the mechanization of agriculture in all parts of the country have divorced thousands of rural people from their usual means of livelihood. Many have become migrant workers flitting from crop to crop with their families in aged jalopies.

You have read about these people in "Grapes of Wrath" and "Fables in the Field." They are the home mission study topic for 1940-41. They constitute one of the most perplexing problems confronting both the church and the nation.

"Uprooted Americans" is a new stereopticon lecture prepared by the Board of Home Missions which both reveals the problem and shows some of the ways in which it is being met. After February 1 this lecture can be borrowed from the Missions Council at 14 Beacon Street, Boston; 287 Fourth Avenue, New York City; or 19 So. LaSalle Street, Chicago, by paying the transportation charges.—*Missionary Herald.*

SUPERANNUATION OFFERINGS.

Bethlehem, Altamahaw, N. C. ...	\$ 9.10
Burton's Grove, Wakefield, Va. .	2.00
Ivor, Va.	2.00
Wakefield, Va.	5.00

Total for week	\$ 18.10
Total to Feb. 3, 1940	\$ 639.90

The Christmas offering for Superannuation shows up very well and bespeaks an interest in the welfare of our disabled ministers and the widows of ministers, who shared with their husbands the self-denial entailed by small salaries. We are thankful that so many pastors and churches took the Christmas offering as voted by our Convention for this good and worthy cause.

J. O. ATKINSON, *Chairman,*
Board of Superannuation.

INTRODUCING OUR MISSIONARIES.**MISS E. MARIE CROSBY.**

After eleven years among the Ovimbundu of West Africa, Miss E. Marie Crosby brought back a fascinating story of the life, customs and aspirations of this virile people as she spoke to our churches during the past year. Miss Crosby sailed on December 22 from New York for West Africa to resume her work with the American Board there.

Miss Crosby first went to Africa in 1927 she did a great deal of visiting among the kraals riding in a bush car or a tepoia (a hammock swung on poles carried by men). Her headquarters were at Dondi and she came to know village life from A to Z. More recently Miss Crosby has been stationed at Sachikela where she has been experimenting with a school for Ovimbundu girls and women which trains them as home-makers.

These girls are carefully selected by the elders of the Christian Churches and learn gardening, cooking, hygiene and baby care. Everything is based on the materials and foods which they can secure and raise in their own villages. Along this same line Miss Crosby has been singularly successful in summer camps conducted on the general principles of summer camps in America but with crude equipment. There these girls learn to play, sing, work and study together with every program adapted to the Ovimbundu village life. To the average Ovimbundu girl, marriage is the only career she has except for some teaching or nursing, professions which are slowly developing. Therefore, Miss Crosby's plan of training these girls to found intelligent, efficient Christian homes is a timely one.

On shipboard returning to America Miss Crosby was asked many questions by curious travelers, particularly about the morals of the Ovimbundu. "After reading some of the best sellers appearing in America I feel that our people out there are a mighty moral crowd and rank very high in that line!" she told them frankly.

Miss Crosby finds the Ovimbundu woman still doing the hardest part of the work as she is responsible for raising the food that feeds the family. With a high diet of starchy things, like sweet potatoes, meal, beans and peanuts, still you never see a fat Ovimbundu, Miss Crosby surprisingly states.

Miss Crosby was born in Hebron, Nova Scot.a. She was engaged in business and served in the Missionary Education Department of the Methodist Church (now part of the United

Church of Canada) before going to Africa for our Board. With her attractive smile, her friendly and cheery personality, Miss Crosby made many friends for Africa wherever she spoke.

Remember her in your prayers as she goes back to Africa to carry on missionary work in the name of your Church.

**MRS. WISSEMAN IS SPEAKER
AT DURHAM MEETING.**

The Durham Ladies Aid and Missionary Society met in joint session on Tuesday, January 23, to study, "Through Tragedy to Triumph," by Basil Matthews. Mrs. W. E. Wisseman from the First Church at Greensboro was the visiting speaker and she brought a most challenging message.

The Madras Conference, where 118 countries were represented, was the theme of the message. We were reminded that war is not the worst tragedy, as horrible as it is, but that the opium of China, the racial discrimination of Africa, the sin of the United States, are just as detrimental.

"There are ways and ways of meeting tragedy. The Mohammedans submit to it, many moderns try to escape it, but Christians face it. God can take that which is evil and make good out of it. Jesus could have used force or power but he did not, neither did he submit, he did not try to evade it, but faced it and made his choice.

"There is something for each of us to do in this world today. We can't all sing, we can't all make vestments for the choir, we can't all make speeches; but we can use the talents we have.

"The purpose of the church, it was decided at the Conference, is to transform personalities. The most important thing that Jesus did was not the miracles he performed, but the changing of men into beautiful characters, and the most wonderful part is that he can and will still do so.

"We would win the world for Christ. There are large areas that have not been touched; one-third of the people in the world today still have not heard the message of the Christ. It is the task of the *whole church*, not just the women, not just the young people, but all of us must work together if God's plan is to become a reality. 'Thy Kingdom come, thy will be done.' World peace can never be brought about until the world is brought to Jesus.

"Many countries are again closing their doors to the gospel; a few of them have reopened them. But a startling fact is that there are more people living now who know not Christ than there were in the begin-

ning of Christianity 1900 years ago. 'To him that has been given much, much is required.' We have something to give them and they have something to give in return."

Assisting Mrs. Wisseman were four past presidents of the Greensboro Missionary Society: Mrs. M. F. Loudermilk, Mrs. O. H. Paris, Mrs. J. R. Foster, and Mrs. V. S. Donkin. Visiting the Durham society were twenty-one out-of-town guests—fifteen from Henderson and six from Greensboro. Due to the snowstorm that began shortly after the meeting opened, we were forced to adjourn sooner than we had anticipated, but all who attended were greatly benefitted.

After the book review by Mrs. Wisseman and the inspiring devotionals by the other ladies, the Durham society served lunch and an hour of fellowship was enjoyed.

KATHLEEN GLENN,
Secretary.

**EASTERN VIRGINIA CHRISTIAN
MISSIONARY ASSOCIATION.**

At the next annual meeting of the Association a vote will be taken on the motion to change the date of the annual meeting from December to around the fourth Tuesday in September.

While there is merit in the opposition to the change for fear that the September meeting might hinder the raising of Conference Assessments in some churches, I shall vote for the change for several reasons:

1. Meeting before annual Conference will prevent pastors having to begin the new Conference year with a financial drive.

2. December is a bad financial month on account of Red Cross and anti-Tuberculosis drives, state and city taxes, and Christmas, and is a poor month for a good attendance.

3. September days will make for larger attendance, stronger programs, more general interest, and probably an increase in memberships.

J. E. WEST.

**MATERIALS FOR USE DURING
LENT.**

Daily devotional guides:

For Adults: "The Fellowship of Prayer." 2c.
For Young People: "Lenten Devotions." 5c.
For Children: "Devotional Guide." 10c.

Other helpful materials:

"The Gospel Story." 5c.
"The Story of Holy Week." 5c.
"A Service for Thursday of Holy Week." 1c.
"Service for Good Friday." 1c.
"A Book of Prayers." 5c.
"What It Means to be a Church Member." 1c.

Order from Commission on Evangelism,
287 Fourth Avenue, New York City.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

NEWS OF "TEMPLE FELLOWSHIP."

The young people of the Christian Temple, Norfolk, Va., have been doing a number of interesting things recently. On January 21 they heard about China "first-hand" from Mr. and Mrs. Homer Eng of the Chinese Baptist Church in Norfolk. This young Chinese couple expect to return to China for work with their own people, after completing their education in this country.

On January 28 the Temple Fellowship led the church vesper service, with the theme "We Would Be Building." The music for this service was furnished by the junior choir. Talks were made by Mary E. Vaughan on "The Pilgrim Fellowship," by Sammy Dudley, Jr., on "A Fuller Understanding," by Mildred Brushwood on "International Organization," and by the pastor, Dr. Hardeastle. The service closed with a Candle-Light Consecration Service conducted by L. W. Vaughan III, who was assisted by Jane Warriner and Ethelyn Godfrey.

On Thursday night of Pilgrim Fellowship Week this group had a supper at the church, after which plans were discussed for their work from now until Easter. Because of weather conditions, the classes on Worship which they were to have had the same week had to be postponed.

The Temple Fellowship is fortunate in having Miss Edna Fulcher to help them in their plans and programs. We are expecting to hear great things from this group.

VALLEY VIRGINIA PILGRIM FELLOWSHIP.

[This article was intended for the young people's issue last week. However, weather conditions delayed mails and it came in too late.—Editor.]

Our Pilgrim Fellowship met last year with the annual meeting of the Valley Conference. The Executive Committee was kind enough to let the young people have charge of the evening session. We had a nice service, and a large crowd of young people, as well as adults, attended. During our short business session in the afternoon officers were elected for the ensuing year, and at the evening service they were installed. I am going to

give you a list of them so that any workers in the Southeast who have any valuable ideas or materials may pass them on to us. The officers and their addresses are as follows:

President—Eugenia Snow, Dyke, Va.

Vice-President—Mrs. Lloyd Monger, Elkton, Va.

Secretary - Treasurer — Raymond Andes, R. 4, Harrisonburg, Va.

Ass't Secretary-Treasurer—Rhoda Driver, R. 4, Harrisonburg, Va.

Superintendents — Missions, Anna Lou Showalter, R. 4, Harrisonburg, Va.; Social Action, Hazel Davis, Elkton, Va.; Devotional Life, Thelma Morris, Dyke, Va.; Leadership Training, Gwendolyn Smith, R. 2, Harrisonburg, Va.; Publications, Mabel Higgs, Shenandoah, Va.

Pastor Counselors—Rev. Roy D. Coulter, New Market, Va.; Rev. Robert Whitten, Winchester, Va.

Lay Counselors—Roy Hosaflook, Linville, Va.; R. O. Rothgeb, Luray, Va.

At our Conference meeting we planned a little "get-together" for the following month. Our churches are scattered, so we have difficulty in meeting, but we selected a central place, and about six o'clock, or just as the sun was sinking behind these beautiful mountains, a number of young people met. We first played games. Then we had supper and closed with a short program. We had planned a longer worship service, but we had to cut it short because of a storm. However, we did discuss the Southeast Missionary Project, and we felt benefitted by just being together.

Since this "get-together" our main work has been the "China Project." Our committee chairman, Raymond Andes, really worked hard trying to get each group to contribute. He reports that \$81.00 was sent in by the Valley churches. This is not nearly as much as we had hoped would be contributed, but at least we feel that our efforts were not entirely in vain.

A few days ago I had a letter from Miss Lucy Eldredge, urging me to impress upon the young people the im-

(Continued on page 14.)

"NEITHER JEW NOR GREEK."

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 18, 1940.

SCRIPTURE: Col. 3: 9-17.

Daily Readings—

Monday—Service, A Criterion of Brotherhood—Matt. 23: 8-11.

Tuesday—Having All Things in Common—Acts 4: 32-35.

Wednesday—"No Respecter of Persons"—Acts 10: 34-38.

Thursday—Jesus and the Samaritans—John 4: 39-42.

Friday—All Things to All Men—I Cor. 9: 19-22.

Saturday—Jesus' Intercession for All—John 17: 20-23.

In this topic we continue the discussion of our need for racial tolerance and friendship. The heart of Christianity emphasizes the Fatherhood of God and the brotherhood of man. Because of the intolerance toward racial minorities the world today falls short of this teaching. It is very important that Christians exercise tolerance and that they strive for fair play for all groups.

Arrange in your society for an International Night. Have a dinner of all races, or a party with games from all around the world, or a forum on interracial problems. Invite groups from other races if possible.

For Open Discussion—

1. Misunderstandings due to differences of language and custom lead to prejudices between people of different races and nations.

2. Economic competition is a leading cause of racial and national prejudice.

3. A feeling of cultural superiority causes one race to look down on another race.

4. Fear of political power becomes a cause of racial prejudice when one race feels it must keep another in subjugation in order to maintain the governmental control.

5. Study I John 4: 20, 21.

6. Can we love a person and do things which harm him?

7. Would the God whom Jesus revealed ever exercise race prejudice?

Where error smites with blindness
Enslaves and leads astray,
Do thou in loving kindness
Proclaim thy gospel day;
Till all the tribes and races
That dwell in this fair land,
Adorned with Christian graces,
Within thy courts shall stand.

—Robert Murray.

Suggested Hymns—

"The Whole Wide World for Jesus."

"God of Our Fathers, Whose Almighty Hand."

"Dear Lord and Father of Mankind."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE PERILS OF REJECTING CHRIST.

LESSON VI—FEBRUARY 11, 1940.
LESSONS Matt. 21:17-22:14.

DEVOTIONAL READING: Matt. 22:1-14.

GOLDEN TEXT: *I am the way, and the truth, and the life; no one cometh unto the Father, but by me.*—John 1:4-6.

It was not always a pleasant experience to be around Jesus. To be sure, he was a friendly fellow, and he had indissoluble good will toward all men. But he had a disturbing way of getting down to brass tacks, of dealing with a man's inner life, of showing the relationship between profession and practice. One may feel quite complacent and rather self-satisfied as long as he deals in generalities of religion, as long as he compares himself with his fellowmen, as long as he thinks of religion in terms of rites and ceremonies and creeds—the external things of religion—but it is quite another thing when one stands face to face with Christ with his keen, spiritual insight and with his uncanny way of going to the very heart of our personal lives. This phase of Jesus' ministry finds striking illustration in two stories which he told and which are included in today's lesson.

Profession and Practice.

In the first story which Jesus told he was illustrating the intimate relationship between profession and practice in his religion. It was a simple story about two boys who were commanded by their father to go to work in his vineyard. The first one said that he would not go. He had other things to do, he did not like to work in the vineyard; he was a son not a servant, none of that stuff for him. But after he got to thinking about things he changed his mind and went. When the father told the other boy to go to work in the vineyard, he quite promptly said that he would go. But, alas, he went not. Jesus was here throwing into sharp contrast two types of people. There are those who often reluctantly face their religious duties, evade them, and sometimes refuse to do them. But later these people see their errors and do carry out the divine commands. On the other hand, there are those who are always so quick to make promises and so slow to perform them. This is true, of course, not only in

religion, but in other walks of life. Jesus is suggesting that one should practice as well as profess, that those who call him Lord, Lord, should obey him as well as adore him, that obedience is better than sacrifice.

Good Teaching.

"Which of the two did the will of his father?"—thus did Jesus complete this simple story. And thus does he show one reason why we call him the master teacher. This question made the Scribes and Pharisees think, it stimulated them to draw their own conclusions, it helped them to discover the truth for themselves. Some of the most effective teaching is done by questions and by discussion. That is the advantage of a smaller class. Every Sunday school teacher may well study the methods of Jesus to discover the most efficient methods of teaching. Jesus knew nothing about what we call modern pedagogy or modern psychology by those names, but every sound principle of both of these sciences is founded upon, and finds illustration, in the principles which Jesus used.

"Thou Art the Man."

When these people to whom Jesus had been speaking answered his question they condemned themselves. And Jesus very frankly calls their attention to that fact. They had heard the preaching of John the Baptist but had remained unmoved and impenitent. On the other hand, publicans and harlots under the power of John's preaching had repented of their sins and had entered into the kingdom. Thus it is today: unless men respond in obedience to the divine commands others, in many cases the despised and outcast, will go into the kingdom before them.

The Peril of Rejecting Christ.

Jesus told the Scribes and Pharisees another story which had a very personal point. According to the story, a man prepared a plot of ground, planted a vineyard, set a hedge around it, digged his wine press, built a tower, and then leased it to husbandmen. In due time he sent his representative for his share of the profits. But the men who were in charge of the vineyard, taking advantage of their secure position, refused to pay tribute. They beat one servant, stoned another, killed another, and so on. Finally in desperation the man sent his own son, thinking that if

they would not respect the servants they would at least pay tribute to the son. But the husbandmen killed the son also.

Here again is the story not only of the Scribes and Pharisees but of the Jewish nation itself. In a figurative way they were the planted of God, his possession. He had a right to expect fruit from them. Through the centuries he had sent his prophets, who would represent the servants in the story. But the Jewish nation had treated them shamefully, and in some instances had actually killed them. Last of all God sent his own Son; the man talking to them was God's last and greatest overture. Even then they were plotting to kill him, as Jesus himself well knew. It was all a graphic picture of the drama which had taken place and which was to find its culmination in his own crucifixion.

Here again Jesus resorts to a question, "When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?" Their answer was the divine sentence upon themselves. Just as these men had brought upon themselves the judgment of their lord, just so was the Jewish nation, and the individuals in it who had rejected Christ, bringing divine condemnation and judgment upon themselves.

Using Cast-Offs.

"The stone which the builders rejected, the same was made the head of the corner." Just as a mason, culling over a pile of stones, finds one which has been cast away, but which exactly fits his needs for a corner stone or a head stone, just so is God always finding among the outcasts and the underprivileged, and sometimes even among the dregs of humanity, choice spirits which become faithful and fruitful servants in the work of the church and in the Kingdom of God.

The Price of Forfeited Privilege.

"The Kingdom of God shall be taken away from you, and given to a nation bringing forth fruits thereof," solemnly proclaimed Jesus. This statement, of course, was literally fulfilled in the history of the Jewish people. Christianity turned to the Gentiles. And the Jews have paid a high price for their forfeited privilege. This is also true in our own individual lives. "To whomsoever much is given, of him much will be required." He who rejects Christ pays a terrible price for his rejection. He who does not use what he has will lose what he has. Fruitage is the ultimate test of life. Mere profession is not enough. We must bring forth fruits.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

"LET US KEEP LENT."

"Create within me a clean heart, O God; and renew a right spirit within me."—Ps. 51:10.

Lent began February 7th.

Let us keep it.

Lent is meaningless to a great many less credal churches, and it is meaningless to a great many of God's children. But as a part of the creed of the Roman Catholic, the Episcopal and the Lutheran Churches, the significance and the spiritual value is spreading more and more into the less formal churches, till the most of them recognize it in some form as spiritually beneficial.

Stated briefly, our text expresses well the spirit of Lent. Observers of Lent are called upon to do something by way of self-sacrifice, to give themselves to a season of special study of the Bible and spiritual things, to spend more time than usual in the worship of God, looking to a mighty resurrection within, at Easter time, that will be fitting to the glory of that season.

Therefore, it is a cessation of festal nature and the giving over of one's self to religious rites. It is the entering into the closet of prayer and of closeness with God. It is temple-cleaning by getting rid of sin, curbing rebellious passions, stopping excesses, and conquering self. It is a special preparation for letting God in to replenish the soul.

So it is good, and let us keep it in our hearts. As we do, let us remember that God is not to be thought of as imposing miseries upon us. Jesus did not come to restrict our living, but He came to give life and beauty in abundance. And we may learn that way and know that abundance by honestly spending forty days now in spiritual thought and prayer.

O, Lord, hear our prayer. Amen.

TUESDAY.

"THE APPROACH TO THE CROSS."

"Not by might, nor by power, but by my spirit, saith the Lord."—Zech. 4:6.

The forty days ahead form a road-way straight from where we are to the brow of Golgotha. This is a way we are to go to find Christ. He travelled this way two thousand years ago, and on the cross paid our debt to God and set us free. If we travel this way devoutly, we shall see the light at that Cross and the burdens of our hearts will roll away. Amen.

Prayer—O Lord, Jesus, we lay ourselves upon the altar, (O Thou God of love, help us) that we may travel that road of Thine and sacrifice something of ourselves for Thee, that we may share a little with Thee in Thy way of suffering and agony. In Thy name we ask it. Amen.

WEDNESDAY.

"THE AMAZING CROSS."

"Wherefore let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12.

Is it not amazing that the uplifted cross yonder on Golgotha should still loom so large? The years are many and long since Calvary's red sun went down in dreadful night. The shadows of time have gathered thick and heavy about that scene. This is not the same world that it was then. It is not the same it was twenty years ago. Multitudes of interests close in our minds. The present world situation and the apparent impotence of the church is confusion beyond our understanding. Prayer does not seem to avail any more. Man's self-sufficiency has cast God out as unnecessary.

Yet, despite it all, the cross of our Lord is still there, luminous and large, pitied and adored. At Lenten-tide we strike the trail to gaze upon it that we may be energized to carry on life's burdens and struggle.

O Great God of all, the most unscientific, the most unreasonable, the most irreligious of all are they who dare to treat this experience as unreal, or who suggest that there is nothing here of which modern man still stands in need. Amen.

THURSDAY.

"LET JESUS COME INTO YOUR HEART."

"Let us search and try our ways and turn again to God."—Zech 4:6.

Freely it is admitted that we are not able to give a scientific explanation of how God comes into the human heart. Jesus told Nicodemus that. Still the fact of His redemption stands as one of the most certain facts of the ages. Christ is still mighty to save. With that fact to lead us on, let us open the door of our hearts to Lent and let us keep it in some acceptable way that will do us good.

Prayer—Our Father, in Thee we live and move and have our being. We acknowledge Thee as our God and Jesus as our Saviour. Bless us with open and consecrated hearts. Amen.

FRIDAY.

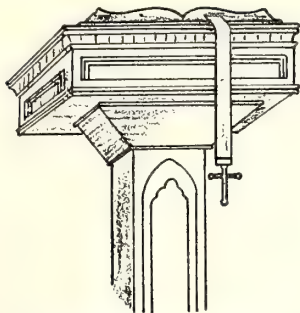
"WITH SPIRIT OF PENITENCE."

"Rend your hearts and not your garments."—Joel 11:13.

In the observance of the rites of Lent, in which one is called upon to make material sacrifices, there is danger in ascribing merit to ceremony itself and neglecting the spiritual cleansing of the heart. It is the heart life that is most important. It is inner knowledge of God and spiritual enrichment that must obtain.

Prayer—Our Father, we are poor indeed without Thee. Forbid that our egotism, self-will, pride and sins, should hinder us. But for Jesus' and righteousness sake, may we hate ourselves. As we open our hearts to Thee, fill us with Thy life. Amen.

(Continued on next page.)



PERNICIOUS ANAEMIA.

[Editorial-Sermon in "Greensboro Daily News" for Sunday, December 10, 1939. Mr. W. T. Dunn of Lynchburg, Va., suggested that it be reprinted in "The Christian Sun." —Editor.]

"And to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20: 28.

All church people, particularly those denominationalists who run on budgets and must make systematic canvasses each year's end to carry the gospel into the new year, are familiar with the ailments of the church.

They may not know exactly what the disease is, but they do know that most of the time the churches are ill, undernourished, often ill-clothed, ill-housed, even as the population about them. These symptoms are observed in these campaigns and to them are added the reproaches of achieving little for world peace or domestic goodwill. There are wars of peoples and industrial clashes among ourselves. The church is falling down on the job. So the formula goes.

And then when one surveys the parish or the congregation and finds how pitifully small is the pastor's compensation, how ridiculously little some of the best of men contribute to the cause of religion; how devious devices are employed to get the necessary money for operation; how indirectly we go about the business of the gospel, one stands appalled at how much the church can do with so little. The eternal life of this religion of ours is proved by its ability to endure the most scientific and the most protracted starvation.

Somewhere in the desultory reading within the pastor's study, there has been a communication on this subject. The contribution may have been in the *American Mercury*, in its ribald columns; it may have been in the *Southern Churchman*, the *Biblical Recorder*, or the *Christian Century*. The pilfering of ideas, whole sentences, may be imputed to the pastor of this *Daily News* congregation; if so, very well. But somebody took the trouble to find out what ails this ail-

ing religion of ours. One saintly soul repressed his indignation, prayed for patience, begged God for goodness, then failed to recognize the answer to that prayer when the petitioner's eye fell upon a rummage sale being conducted in the interest of a church. The saint broke loose. He stormed, he raged, he roared, and probably swore. To employ the sale of old clothes for the financing of an institution, "the church of God, which he hath purchased with his own blood," was such a profanation, such base infidelity, that the saint could not contain himself. There was this church of God, bought with His own blood, and it was dying of pernicious anaemia.

Whoever this Christian explorer, she must have been a woman, there was an exploration. She had gone to Plymouth, or some such environs. There was a church on the rugged coast of that New England state. Centuries before, men and women had landed there to keep their faith secure.

And now they were having a church fair, slightly more tony than a rummage sale, but worth much more. The celestialists were holding their show on the outside, both in the hope of saving the straggling sinners, and catching the tourist trade. There had been an immense amount of work done by the women who still were being silent in the churches. It was a gorgeous spectacle, booths swathed in crepe paper, and attractive women swinging baskets of merchandise on their arms. There were home-made vegetables, pickles, preserves, all sorts of articles sold in competition with the regular markets and below them. There were games of chance, "grabs" they called them; there were turtle races, eating places, fortune tellers, guesses at the weight of the cakes on display, all the prizes of the best guessers who paid their 10c a throw. There were all sorts of glassware, electrical gadgets, cheap Christmas presents, cookie jars, cartons of cigarettes, and quilts. The church fair was a great show.

Of course it picked up some money. Trust a good woman to cajole a man into spending a few dimes on his immortal soul. The churches were in destitute circumstances. The parish was behind with the pastor's salary. The increase in congregational expense had been larger than had been expected. The pastor, who had taken a stiff cut in the worst of the depression, had not recovered his pre-depression salary. There was hope that from this activity a small amount

(Continued on page 14.)

FAMILY ALTAR.

(Continued from preceding page.)

SATURDAY.

TRUE LENT.

Is this a fast to keep
The larder lean
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look, and sour?

No: 'tis a fast, to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate,
And hate;
To circumscribe thy life.

To show a heart grief—rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

—Robert Herrick, 1591-1671.

SUNDAY.

REJOICE IN LENT.

"Moreover when ye fast, be not as the hypocrites."—Matt. 6: 16.

In computing the forty days of Lent — days of penitence — Sundays are not included, for the reason that Sundays commemorate the resurrection and are days of rejoicing. They are days of triumph; not days so much of bowing down as days of lifting up. They are days of singing rather than sighing; days of rest and relaxation rather than days of restrictions that gail us.

Jesus did not come to restrict man's living, but to give him life of abundance and greater beauty. Wherever He does impose restriction and discipline, it is imposed that we may have beauty and happiness of life, just as we are to restrict our eating and drinking in order that we may have health. We worship and pray that we may come into this eternal well-being.

Prayer—Our Father, in spite of the sorrows of the world today, enable us to believe that the desire for happiness shall some day be fulfilled. To this belief we fully cling. Strengthen it within us and give us the joy of Jesus. In His name we ask it. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

For nearly two weeks the public school has been closed on account of the deep snow and zero weather. That means all the children had to be in the buildings all the time, except when the boys had to get out to do the feeding and milking. The girls were a little more favorably blessed, as their work was indoors. But to be in a building with thirty children for two weeks without any let-up, and all of them full of energy and restless because they could not get out is quite an experience. When they are all in school the buildings are quiet. In warm weather they are out playing and enjoying the fresh air, except those who are large enough to have some duties to do in or out of the buildings. When they can get out they amuse themselves. When they have to stay in the buildings they amuse us.

For the last two weeks we have had about as many orphaned birds as we have had children. We have been feeding them on the window sills and it has been real interesting to watch them eat. All the little birds have been very gentle and acted very humble except the blue jay. They have been hateful and acted greedy. They not only tried to run the little birds away, but did their utmost to eat most of the food. The blue jay is not loved and admired as other birds are, and is often a target for the bullets from little rifles in the hands of those who dislike them. Sometimes we find that same spirit in boys and girls, men and women. I wish no one had such a spirit. Several years ago we had a watermelon patch out in the field in front of my office window. I requested the children not to go in the patch until they were ripe and we would select a load of ripe ones and all would share alike. We had lots of them and if anyone went in the patch without permission, I never discovered it. Two or three greedy boys with the spirit of a jay bird could have robbed us of the real joy we had.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 8, 1940.

Amount brought forward \$1,850.50

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Pleasant Hill	\$ 1.85
Henderson	2.09
Niagara	1.50
Liberty Vance	5.64
	\$ 11.08

N. C. & Va. Conference:	
Bethlehem	\$ 3.66
Burlington: Mr. & Mrs.	
W. R. Sellars, pledge ..	25.00
	28.66

Western N. C. Conference:	
Big Oak	2.44
Eastern Va. Conference:	
Bethlehem	\$ 5.23
Holland	18.62
First, Norfolk	9.00
	32.85

Valley Va. Central Conference:	
Antioch	\$ 3.02
Bethlehem	.77
	3.79

Special Offerings.

Jr. Philathea Class, Suffolk, Va., on support of Martha Lee Whitten ..	\$ 2.50
Men's Bible Class, Rosemont Church, on support of Robert Currin	12.50
Mr. Godwin	12.50
Mr. Godwin	12.50
	40.00

Total for week	\$ 118.82
----------------------	-----------

Grand total	\$1,969.32
-------------------	------------

PILGRIM FELLOWSHIP.

(Continued from page 10.)

portance of purchasing "Lenten Devotions for Young People." I immediately wrote to each key-worker asking him to see that each member of his group purchased a copy. Surely, this is the time of the year when our attention should be turned to daily Bible readings and meditations.

Some of our churches have been without a pastor for several months, but in spite of this handicap the young people have been working. Most of the churches had a Christmas service. From reports, I gather that each active society is holding a meeting at least once a month and the attendance is very good.

In my local group we have been having our regular monthly meetings. Besides doing our regular work, we have bought for our church fifty "Pilgrim Hymnals." (If you are interested in knowing our plan of purchasing them, write to Miss Winona Morris, Dyke, Va.)

We, as young people of the Valley, realize that in the past we have not done all that we could have done, but we hope to accomplish more when we are better organized, and when all of the churches in the Valley are supplied with pastors.

EUGENIA SNOW,
President.

SUN'S PULPIT.

(Continued from page 13.)

might be used to increase the inadequate stipend that the minister had been receiving.

This, minus perhaps the church,

is Christianity, certainly Protestant Christianity in microcosm. Just watch out for this during the next year. Pernicious anaemia is the disease of the church. And much of the food that the neglected patient does consume is provided by these extra activities. Church suppers abound, feasts with underpriced foods. There are church fairs filled with lotteries; there are church bride parties with prizes to stimulate attendance. This is what we make our women do to support the gospel, to pay the preacher's uncertain and insufficient salary; to boost a bit the janitor's precarious pay. With this money we also pay the organist, reward the choir, and furnish literature for the teachers in the Sunday schools. With that mite of a fund we do some repairing, provide a new carpet, maybe vary the decorations a bit. And all this time we do not know whether we are aiding the church or retarding it; whether in the improvement of the visible church we are not making wreck of the invisible.

It probably is important to do all of this; it can be made important to us all. But never was it so necessary to raise the values of what the church stands for in our every day life. If there is one thing which the church of God does not need to do, gambling is that one thing. But our whole technique in modern religion is to make the church itself a gambler. Conceivably this sort of financing may get us the money that we need, but it never will get us the men and women we need. And any church that can make money and cannot make men isn't going to be protected by the promise that the gates of hell shall not prevail against it.

An interesting pledge that is, too. It can mean two things. It may be interpreted as digging in, as a sort of Siegfried or Maginot line, which not hell can crack. But it also can mean that the church is such a power in aggression as to make impossible the endurance of evil when once that power gets going. But before we give our hearts to a gospel scheme of rummage sales and church fairs, let us think again about our religion. There is nothing economically sound, ethically inviting, or spiritually fruitful in them. Any plan of indirect casuistry which leads one away from the value of direct and personal sacrifice isn't likely to profit much. And any scheme which raises dollars, but lowers or leaves at low levels, the values for which the church stands, is going to add to that pernicious anaemia with which our religion suffers throughout the world.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

OUR WORK AND WORKERS

AN UNUSUAL CHURCH CONFERENCE.

The Holland (Va.) Christian Church met for its first quarterly conference of the year on January 3, following a dinner in the Sunday school auditorium which was put on and served by the men of the church without the aid of any of the ladies. (To other churches: Why not try it? It worked wonderfully, the dinner was delicious, the decorations were lovely, and everyone had a good time.)

After dinner and a program of group singing, conference was called to order by the pastor, Dr. Will B. O'Neill. Business proceeded as is customary until new business was asked for. Then the fireworks started! Our senior deacon arose to say that since our church wasn't doing the work that it should in having only about one-third of its membership present at services, and since it was costing so much money to run the church, he would make the motion that the church be closed for six months out of the year. At this another deacon, a former public school teacher in North Carolina and Virginia, made a motion that the schools be closed also for six months if the church was to be closed.

This brought some opposition from the chairman of the school board to the effect that too many teachers would be thrown out of jobs; from a deacon who happens to have two daughters in the teaching profession came the statement that they would

be home for him to board one-half of the year. He also stated that in regard to the cost of the church, most of us usually spend a great part of what we have anyway, and no doubt we'd put it in the slot machines or throw it away in other ways if we didn't give it to the church.

Another deacon, who happens to be both chairman of the finance committee of the church and treasurer of the county, seconded both motions because he felt that he was in a position to know just exactly how much both institutions were costing. Incidentally, this deacon has a son in the ministry.

At this the superintendent of schools in our county made the statement that if the schools were closed he would be without a job. Our pastor commented that he would have to begin looking for another job. He said he didn't know where to look but that he was sure he could go back home to Ireland and get in the army.

A young ministerial student, home for the holiday's got up to say that he was astounded and shocked! He continued by saying that all the inspiration he had received for going into the ministry had come from this church and its people.

At this time Dr. O'Neill thought that everyone should know the whole discussion had been staged and rehearsed (with the exception of the student) for the benefit of all the members and, especially for those who are not doing the job that they should, attending services and giving of what they have in a material way.

LANETT CONGREGATIONAL-CHRISTIAN CHURCH.

The Lanett Congregational-Christian Church of Lanett, Ala., begins the year 1940 with a new and better opportunity for service in this industrial city of East Alabama. The church has no debts except for a small local bill. The missionary apportionment has been paid in full for 1939. For the coming year the church has accepted a slight increase in its missionary apportionment.

One of the interesting experiments of the church for the past year is a completely equipped stage with colored lights, curtains, etc. This stage will be used to present Bible dramas, pageants, plays and missionary dramatics. The stage was installed in the largest down-stair room in the church. It will not prevent the room being used for the Primary Department of our Sunday school which is the original purpose. This stage equipment is the gift of the Young People's Society. Dramatics in the opinion of the minister of this church furnishes an opportunity for the training of the young people as workers in the church and at the same time it provides the environment for wholesome playing and working together an important matter in the world today. The stage was dedicated with a Thanksgiving play by the Young People's group. This play was presented by our young people at State Line Church near West Point, Ga., on the Sunday evening after Thanksgiving.

The Christmas pageant "When the Star Shone" was presented by fifteen Juniors and a Junior Choir of twenty voices. Misses Gladys Hamilton and Stella Roquemore assisted in this performance.

For the first time in the history of Lanett Church a Christmas Cantata was presented. Mrs. Posey Sorrell, director and pianist for the church, assisted by the eighteen-voice choir, presented "The Chimes of the Holy Night" in a setting of palms, holly, tall candles, and colored lights.

The New Year's Watch Service was sponsored by the young people and was a happy occasion. This society has manifested an interest in the China Project of the Pilgrim Fellowship with a small offering.

One of our Sunday school classes took as their special project for the year our orphanage at Elon College. A small gift was sent at Thanksgiving time through the Secretary of the East Alabama Association. More will be given for this later.

ARTHUR H. DAILEY,
Reporter.

Elon College and the Future Our Church in the South

By REV. ROBERT LEE HOUSE.

Elon College is a distinctly Southern institution. This is no occasion for regret. For the South is no longer famous or infamous for its lacerations, lynchings, landlubbers and its lackadaisical lingo, but also for its luxury, live stock, laboratories, lakes, letters and libraries. The traditional south, a land of rebellion, romance and repose, now receives less ridicule and is realizing a reputation for its resources, refinement, a recrudescence and rejuvenation of real religion. Experts are saying that the natural resources of the Southland haven't even been scratched, and that it is the future El Dorado of the nation. It is recognized by northern capital as a resort for residence, a pool in which to swim, a plantation for cultivation, a plot for the pioneer. Elon College has an indigenous relationship and opportunity in this land of soldiers, lovers and statesmen which is now recognized as an area for infinite experiment, development and expansion.

The accelerated life of the future is destined to make severe demands on the Church. Our church will fail in its high and historic mission unless it has the firm and dependable leadership of a progressive institution of higher learning. The future is still God's field of action. And in these future days of grace Elon must weave into our public life the fabric of an enduring civilization. Faith is still our greatest asset. But faith expresses itself in generous giving and sacrificial service. Those who expertly avoid all the inconvenient responsibilities of life are worse than useless in the task of building a great College, a great Church, and a great Civilization. The first fifty years of Elon's history have been significant. During the next half century a chapter of epic proportions may be written, a chapter in which the Church and the College march majestically and triumphantly toward the celebration of a notable Centennial.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only
Head of the Church."

VOL. XCII. RICHMOND, VA., THURSDAY FEBRUARY 15, 1940. No. 7.

Mrs B F Frank 12-1-40

The Practical Uses of Lent

By GAIUS GLENN ATKINS.

It is a fortunate provision of the Christian year that Lent comes just when we need it most and we, whose church traditions are a bit shy of formalism may avail ourselves of it without apologizing to the Pilgrim Fathers. It has a sanction deeper than the sanction of the Church Calendar: the need of lives hard driven and much occupied with the external, to take account of the state of the soul and seek a little quietness in the hope of understanding more clearly the real meaning of our wearying business and of replenishing the wasted springs of action.

Tidal Movements of the Spirit.

For there are of necessity tidal movements of the spirit, ebbings and flowings of interest and occupation. We live between deeds and duties and pleasures and the hidden empowerment of life. A life which is all action and wholly external, wanting in secret connections with some unseen and richly sufficient source of power, becomes in the end worn and sterile. There is but one supreme correction for such a state as that: a return to God in a faith which rests in him, in prayer which communes with him, in some thinking through of the meanings of our manifold activities and in an obedient and quiet openness to every suggestion of goodness, strength, and peace.

Time to Think.

Now this is no mere formal piety; it is the secret of an effective life. We act with force only in the clear understanding of the meaning and value of what we do. A feverish age, distracted by conflicting interests and much shaken in its confidences, has special need to consider what its show of action is all about and where, in its haste, it is really going, and since this demands much testing of occupations and ambitions by the enduring values, whatever halts us a little, thereby giving us a chance to think, and turns us from self to God and, above all, corrects us by the timeless spirit and example of Jesus Christ, has a practical value of which both the church and the world may well take account: and Lent does just that.—From leaflet by this title, published by Commission on Evangelism.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

NEWS AND VIEWS

Rev. J. E. McCauley of Route 1, Henderson, N. C., reports that his work at Liberty and Pleasant Grove is starting off nicely. The Rev. Mr. McCauley is available for service on the second Sunday of each month.

Eastern Virginia Alumni of Elon College will have their annual banquet in the Suffolk Christian Church on Friday evening this week. It is always a delightful affair for those who have spent happy years at Elon College.

Problems related to the Southern Convention were discussed by the North Carolina ministers last Monday at Elon College. President S. C. Harrell led the discussion. It was agreed that some real problems confront the coming session of the Convention.

The Eastern Virginia Ministers will meet at Suffolk on Monday of next week. This group of church leaders makes much of its monthly meeting, and a very strong bond of friendship grows among them. They do some real study, and consider together their mutual problems.

Dr. L. E. Smith, president of Elon College, was the morning preacher at our church in Danville, Va., on the first Sunday of this month. Rev. M. T. Sorrell is pastor of this flourishing church which has one of the twenty-five largest Sunday schools in our American churches.

News from Alabama says that Rev. G. D. Hunt has been ill but is better. The Rev. Mr. Hunt has for many years been a leading minister of our church in Georgia and Alabama. His son, George Staley Hunt, has recently moved from Weeping Water, Neb., to a larger parish in Ohio.

Dr. John R. Scotford, associate editor of the *Missionary Herald*, preached in Portsmouth, Va. (First Church), on last Sunday. He was on his way back to New York after spending several days at Brick Rural Life Schools, Bricks, N. C. The Promotional Secretary will preach for the Portsmouth Church next Sunday.

Rev. Cecil Thomas, a member of the Shallow Well Christian Church and of the Eastern North Carolina Conference, a second year student at Elon College, and a young minister of

promise, has recently accepted a call to be the pastor of our church at Rensselaer Falls, N. Y. He is also a student in St. Lawrence University which is only eight miles from the church.

Dr. Henry Smith Leiper, a secretary of the new World Council of Churches, a former missionary to China, and a writer of many books, will be the speaker at the Institute of Religion being held by our United Church in Raleigh, N. C., on next Monday evening at eight o'clock. "The World Church in the Present Crisis" will be his subject. Dr. Leiper is a member of the Congregational Church. Readers of THE CHRISTIAN SUN are invited to hear him.

Rev. Milo J. Sweet, now of Chattanooga, Tenn., was ordained to the Gospel ministry in the beautiful Con-

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of February 18, 1940.

Sun.—Jehovah's Requirements—Micah 6: 6-8.

Mon.—Jehovah Desires Goodness—Hosea 6: 4-6.

Tues.—The Land's Sabbath—Lev. 25: 1-7.

Wed.—Honorable Charity—Deut. 24: 19-22.

Thurs.—An Early New-Deal—Lev. 25: 8-17.

Fri.—Doubtless Unpopular With Some—Lev. 25: 47-55.

Sat.—An Early Solution—Deut. 15: 1-11.

JOIN WITH US IN READING THE BIBLE

gregational Church in Almont, Mich., on February 6, 1900. His illness prevented a celebration in his church on the fortieth anniversary, but such a celebration will be held about March 10. His many friends in THE CHRISTIAN SUN family extend him best wishes for a complete recovery and much happiness as he continues to serve as a minister of the church.

NEW MEMBERS FOR EASTER.

Pastor's will please note that Easter comes early this year. That class in preparation for church membership should get under way soon, if it has not already. Materials can be secured from the Promotional Secretary, or from the Commission on Evangelism at 287 Fourth Avenue, New York City.

PASTORS' SCHOOLS.

Vanderbilt University has announced its annual Rural Church and Community Conference to be held April 1-5. Duke University will hold its Rural Church Institute and Pastors' School this year June 3-8. Ministers in the Southern Convention who may be interested in having a scholarship at either of these schools should write to the Promotional Secretary as early as possible. Through the cooperation of the Board of Home Missions of our denomination, plans are being made to assist several ministers to attend training schools, with the hope that they will not only be better ministers in their own fields but will also bring back helps for others.

AUTHOR OF THE GOSPEL OF JOHN.

The following quotation was sent in by the Rev. Mrs. F. E. Bullock, and is taken from "The Bible Comes Alive" by Sir Charles Marston, F. S. A., published in 1939 by the Religious Book Club, 111 Charing Cross Road, London, England.

"Because the archaeological evidence in this book refers to the Old Testament it should not be supposed that similar evidence is lacking for the New Testament. A recent discovery in connection with the latter deserves notice, because it illustrates the uncertainty of the textual criticism that has been applied to that Scripture.

"St. John's Gospel has been a principal target for this type of criticism. For a century and more German critics have indulged in wild speculations concerning it. No sort of agreement has been reached in regard to the conclusions of any critics. But there has developed a marked tendency to ascribe the authorship to a later date than Apostolic times. This verdict disagreed with the affirmation that St. John himself wrote it. (John 21: 24) And, having regard to the great importance of this Gospel, painful doubts and perplexities have disturbed the minds of Christian people.

"The John Rylands Library in Manchester is now in possession of a fragment of St. John's Gospel found in Egypt, which has been dated to within about a century of the crucifixion. Since this leaf only represents a copy of the Gospel circulated in a foreign land, and postulates a considerable interval of time for circulation and transmission, the original may well have been written by the Apostle himself, in accordance with the text to which reference has just been made."



SELF-DISCIPLINE.

Dr. Douglas Horton, Secretary and Minister of the General Council of Congregational and Christian Churches, says that the church needs people who discipline themselves. In many countries today dictators regulate the conduct of people. In democracies there is freedom of thought and action. If this freedom is allowed to become selfish, the result may be anarchy. If freedom is disciplined by intelligence and consideration for others, democracy has a chance at health, and the church can grow.

Lent has been used by the church throughout the centuries as a time for self-discipline. Sometimes this extra thought about conduct has run to such little and insignificant things that it has seemed silly. But the fact still remains that as we face the courageous, self-controlled Christ marching straight to the Cross, there comes to each thoughtful person a desire to stand a bit straighter, work a bit harder, live a bit nobler, sacrifice a bit more, and give more freely. Those who do not feel this desire are those who have not seen the courageous, self-disciplined Christ.

Self-discipline means that the individual will set up certain standards for himself without regard to what other people are doing. Others may find no time for meditation, Scripture reading and prayer, but this person will, if that is part of the things to be done. Others may invest in whatever may be paying the greatest interest on money even if it means the sale of narcotics, alcoholic liquors, or war materials, but he will consider well his investments as a good steward of God. Others may spend their money in "riotous living" and give little or nothing to the building of the kingdom of God on earth, but he will give a specified portion of his income to the work of the church.

Such self-discipline is certainly needed in our day. Dictatorships by church or state dwarf personality, and the reckless use of personal freedom destroys the soul of the individual and makes modern society impossible. A church composed of people who are constrained only by the love of Christ and their own good will is the kind of church that the world needs today.

OUR BROTHERS—JEWS AND GENTILES.

Those who begin their prayers with "our Father" must admit their kinship with all the people that God hath made. That is all of them.

Some say that church people are hypocritical because they say that prayer on Sunday—a prayer that asks for God's will to be done on earth—and then go out to live as if no such prayer ever existed. Dr. W. A. Smart of Emory University, speaking in our Raleigh (N. C.) Church recently, said that they are not hypocrites. They are just living in two very distinct worlds. On Sunday they worship a Jew and call all men brothers, but on Monday they live in a world that hates Jews and claims kin with only a very few blood relatives. However this may be, it must be admitted that the Lord's prayer

makes one claim kin with the world and ask not for his own will to be done but for God's will to be done on earth. The time has certainly come for all church people to make the Christian religion live in the work of the week. This will give more vitality and reality to worship on Sunday.

When this is applied to the war in China, the treatment of Jews by Germany, the slaughter of Ethiopians in their native home and their disfranchisement and economic slavery in my country, the constant bombardment of Finland, and the hungry hordes that roam the earth seeking food and shelter, one is inclined to feel too small to really change the currents that now submerge multitudes. And yet something can be done about all of it, and the church must find a way.

First we should eliminate race prejudice from our own lives. This done, we can find other things to do. There is little use for long lists till we take the first step. So long as we who say the Lord's prayer hate people because of their race—or for any other reason—there is no hope of us receiving the reward of opportunity to bring the kingdom of heaven to earth.

SOUTHERN CONVENTION PROBLEMS.

An article in last week's paper another in this raise questions concerning the work of the Southern Convention of Congregational and Christian Churches. These questions must be answered by the coming session of the Convention to be held the last of April and the first of May.

As has been suggested, there needs to be made some changes in the organic law by which the Convention works. It seems that it is now too late to give notice of constitutional changes other than the one concerning delegates that was presented at the last Convention and will come back for final consideration this year. This is quite unfortunate, but does not make changes totally impossible. It would seem that the office of Promotional Secretary might also be included as an amendment since such an officer was elected by the last Convention. It would seem also that the Convention would have the right to direct its Boards to work along certain lines and to cooperate in definite ways without any change of the Government and Principles of the church.

It seems to this writer that the time has come for our Convention to give very careful consideration to what it is doing, what it expects to do, and how it can best accomplish its work.

"The Christian Sun" will welcome constructive suggestions concerning the future of our work. It will not welcome personal criticisms. If you have an idea concerning the improvement of our work, let the church have it by sending it to this paper for publication. It might be such a radical idea that no one would agree with you now, but be so good that all would turn to it in the years to come. Write constructively and briefly, please, and in so doing get a hearing before the Convention meets.

CONTRIBUTIONS

SUFFOLK LETTER.

Through the influence of public schools, colleges, universities, and theological seminaries an old custom is being revived in many churches. Somewhere between the third and the fifth century, A. D., the wearing of robes or vestments was made mandatory for the clergy and church choirs. This custom was discontinued in the Dissenting or non-Conformist Churches after the Reformation. In recent years many of the Free Churches are turning again to this custom. When this matter is brought to the attention of churches which have been free from this type of formalism, there is usually strong opposition to its adoption. It is a matter over which much controversy has raged in the history of the church.

The following quotation from a recent statement by Dr. Raymond G. Clarke, which appeared in his comments on the Sunday school lesson for January 28, 1940, indicates the strong feeling of the editor of our *Advanced Bible Class Quarterly* towards those who oppose his views: "Wherever we find those in our churches who do not want ministers to wear robes, it is indicative of one of two things: either they are extremely ignorant as to the value and the purpose of the garb, or else they are so internally selfish that they want to make a show of themselves rather than to blend their lives into a common mass of beauty and reverence with other folk."

In this sarcastic vein Dr. Clarke apparently would seek to make the impression that knowledge and unselfishness can be found only in those who favor his position in this matter. Outside that circle ignorance and selfishness thrive and threaten. One may ask: "If robes in the pulpit and choir are conducive to respect, humility and reverence for God, why should not the entire congregation also wear the robes?" And why should not the membership of the churches wear robes seven days in the week, as a mark of respect to God?

To some people a vested choir and a minister wearing a robe suggest simplicity, humility and dignity in worship. To other people the robe is a symbol of formalism, style and display. It had its origin in caste. Jesus said: "Beware of the scribes which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at the

feasts." (Luke 20:46.) Judaism, in the time of Jesus, was renowned for its gorgeous robes and ritualistic formalism. Jesus condemned the empty sham and prevailing hypocrisy of his race.

No mention is made of the use of vestments in the writings of Paul. One cannot imagine Paul carrying his clerical vestments with him on his missionary journeys. In the modern drift back towards ritualism it is natural for vestments to find a place in the present program of worship. It is unfair to condemn people who approve the use of vestments, and it is unjust to criticize those who oppose them. The use of vestments in the church should be approached very carefully. In a Congregational and Christian Church, the minister, the choir and all members of the church have an individual, personal right to make their own choice in matters of dress in the worship service of the church. It is not the function of our church to determine the color, the material or the pattern of dress for church officials or church members. It may demand that dress shall be decent, but it cannot justly decree the type of dress that may or may not be worn.

Several years ago a young man went to church to hear a sermon by a preacher who wore a clerical suit and a silk hat. When asked how he liked the new preacher he said: "He was the finest dressed and the poorest preacher I have ever heard." The preacher is more important than his robe, and the singing is more important than the vestments worn by the choir.

I. W. JOHNSON.

FEBRUARY EIGHTEENTH AND TWENTY-FIFTH.

The South has been visited with the most severe winter in years. Sunday, January 28, was designated as Elon College day in the Sunday schools and churches throughout the Convention. On that day it was practically impossible for churches in rural sections of the Convention to have services at all. Churches in towns and cities were put at a great disadvantage on account of the severe weather. No one is to be criticized for not observing Elon College day. Reasons for such failures are perfectly obvious. The above, however, does not lessen the need of Elon College. On the other hand the

college's needs have been greatly increased on account of the effects of the severe weather. It was a most difficult task to keep the college buildings and dormitories comfortable. The heating equipment installed when West Dormitory was built in 1904 is still in use. The power plant was constructed to provide heat for four buildings only. At present it is required to heat eleven buildings. With equipment practically thirty-five years old, it is easy to see the difficulties encountered. During the month of January and the first days of February we burned two carloads of coal more than usual for this period. Other items of expense were greatly increased. Our failure to receive the usual amount from the churches has placed us at a great disadvantage.

This is to suggest that the following two Sundays, February 18 and 25, be designated as Elon College days in the churches and that the churches use the day most convenient. The burden of this plea is that the Sunday schools and churches do something for the college. We need your sympathy; we need your cooperation; and we certainly need your contributions. I hope that every church and Sunday school will find it possible to mention favorably the college, its program, and its needs, and will give those who attend an opportunity to express their interest. We have been getting along so finely for the past five years and have appreciated so greatly the church's cooperation and help, and now it is hoped that no one will fail us in our needs, particularly since we are celebrating our Golden Anniversary. For fifty years the college has served, and I know that we, that is, the church, alumni, and friends, want to start her on her second half century of service without handicap and with our blessings. You are cordially invited to visit the college when you find it convenient to do so.

L. E. SMITH.

John Bunyan wrote of Christian's death: "All the trumpets sounded for him on the other side." Paul at the end saw the crown. Bunyan heard the trumpets. The Christian has an interest in two worlds—the one that now is and the world to come. Sometimes it's the hard prison fare that comes from being persecuted for righteousness sake. But Bunyan can hear the trumpet "on the other side." Praise God for such a faith.—*Exchange*.

"Remember, when the judgment is weak the prejudice is strong."

Southern Convention Problems--What Shall We Do About Them?

By REV. A. LANSON GRANGER, JR.

In these days preceding another biennial session of the Southern Convention it may seem pertinent to be asking ourselves some questions regarding the future of our work here in the South. Such questions, it seems to me, need not only to be provoked, but to be brought into the open and candidly and freely discussed before the Convention convenes. I, myself, am under no illusions about having any mature perspective upon the problems which confront us, or any profound wisdom concerning the future program and policies of our church, but neither am I seriously impressed that the Convention has any adequate conception of its mission or destiny. The whole point of this amateur article is to raise the question: What definite plans do we have for the future of our church in the Southern Convention?

There is no mistaking the purposelessness, the lack of specific direction, the almost hopeless inefficiency which characterizes much of our work. This statement is intended to be no harsh generalization for the sake of emphasis. It is a truth, clearly recognized by some, easily evident to anyone who ponders thoughtfully and critically the function of our Conferences and Convention: one is left with querulous wonderings as to what they are all for, what we are trying to do, and how we plan to get it done.

It might be a sobering experience for us to take a frequent look at what other denominations are doing, merely by way of contrast as to what they are accomplishing and we are not. Some of them in our midst seem to have at least a sense of direction, a knowledge of what they are doing, that is often lacking with us. (Perhaps they are more aware of our accomplishments than are we.) As contrasted with them again, one may analyze our ineffectiveness all the way from weakness in church government and discipline, which have been with us throughout our history, to the lack of competent leadership. Here, however, at the present we are not concerned with analysis, but merely with setting forth some of the obvious problems which face us.

To make the matter specific, then, do we have in the Southern Convention any Program of Progress, any plan of action as to what we should be doing for the next ten years, or even for the next two? These ques-

tions relative to the future of our church are basic, and primarily they lie in the laps of the leaders of our Southern Convention. Before the next session I should like to see some comment in THE CHRISTIAN SUN upon some of the following problems of our life and work:

The Ministry.—What are we going to do about producing and securing a better educated and more effective ministry? About the inconsistency of ministerial standards which prevail among the various Conferences? About the practice of letting down the bars to admit candidates into the ministry who do not meet the qualifications already specified? About the inequality of ministers' salaries, and the poverty of some of our ministers? About the number of churches which a minister should serve? About retirement for aged ministers?

The College.—What does the Convention propose to do about the remaining indebtedness of the college? Does the college have any definite program for the future? If so, what is it?

Home Missions.—What should be done concerning the formulation of a more consistent relationship between the Board of Missions of the Southern Convention and the Board of Home Missions of the Congregational and Christian Churches? How can the Mission Board more effectively aid in the establishment of new churches, and investigate the needs and possibilities of other churches?

Young People.—What is the relationship of the young people of the various Conferences to the Southern Convention? What is the Pilgrim Fellowship, what does it purpose to do, and what is its relationship to other youth groups, such as missionary societies and Christian Endeavor? What can be done to supply professional youth leadership for the hundreds of young people in the Convention who not only want but vitally need such leadership?

"The Christian Sun."—Should THE CHRISTIAN SUN be continued? Could the Convention apportionment for it be more valuably expended somewhere else? If not, what constructive policy for its continuance can be formulated?

Promotional Secretary.—What is the function of this office? How should it be financed?

The Message of the Church.—How do we propose to make our witness vital and effective in this modern world? What specific emphasis should we declare?

These questions are at the most merely suggestive of a few of the areas in which we need to do some concerted thinking and work for some purposive action. I hope that they will be a stimulus for the consideration of other problems which we are facing, and will bring forth some suggestions as to how these may be met.

EIGHT MILLION METHODISTS ON THE MARCH.

[Statement and Appeal to the Church from the Board of Home Missions and Church Extension.]

God has brought our united Methodism to the kingdom in America for such a time as this! An unparalleled opportunity opens before our great church as we bring the rich resources we have in Christ Jesus to bear on the unmet needs of our country.

Methodism has led the Christian communions of America in successful organic union. Methodism must now go forward in a great spiritual advance and in a mighty moral crusade. Christ wills it!

Through Christ we face this semi-pagan world in confidence. Large areas of American life have grown progressively selfish, secular, and sinful. Indifference, irreligion, gambling, drunkenness, crime, and lewdness are cruelly debasing youth and undermining the American way of life.

Christ calls again to Methodism to proclaim in word and in life personal redemption, the Christianizing of the social order, and evangelism for all the world.

A new spirit of adventurous faith is stirring the soul of our united Methodism. Eight million Methodists in forty-three thousand churches will answer the challenge of our bishops to more Christ-like personal life and to more sacrificial Christian service in the Great Advance of the coming months.

Every local church must become the dynamic center of the movement to make America Christian. Every minister must aggressively lead his people in bringing Christ to his community and his community to Christ. Every Methodist worthy to be called a good soldier of Jesus Christ must enlist in this Christian Crusade.

Will this cost sacrifice? Yes! Devotion? Of course! Money? Certainly! (Continued on page 13.)

Elon College Golden Anniversary

ELON COLLEGE GOLDEN ANNIVERSARY CLUB.

The campaign continues in the face of unfavorable weather and the delay in response on the part of so many of our friends. Time is passing, commencement will be here before we realize it, and some may delay sending their contributions or pledges longer than they had expected.

A faithful alumna in making her pledge last week stated that my letter and card had been on her desk for weeks and that she had been intending to respond but had simply delayed making her pledge. There are many, many in the same position. Now is the opportune time. Your pledge at this date will mean more perhaps than at any other time. Send a little cash along with the pledge. We have been able to reduce our debt to \$125,000. We want to make another payment. Whenever the receipts amount to as much as \$1,000, the money is forwarded immediately to the Virginia Trust Company and credited on our obligations. If you have pledged and are due a payment, please let us hear from you.

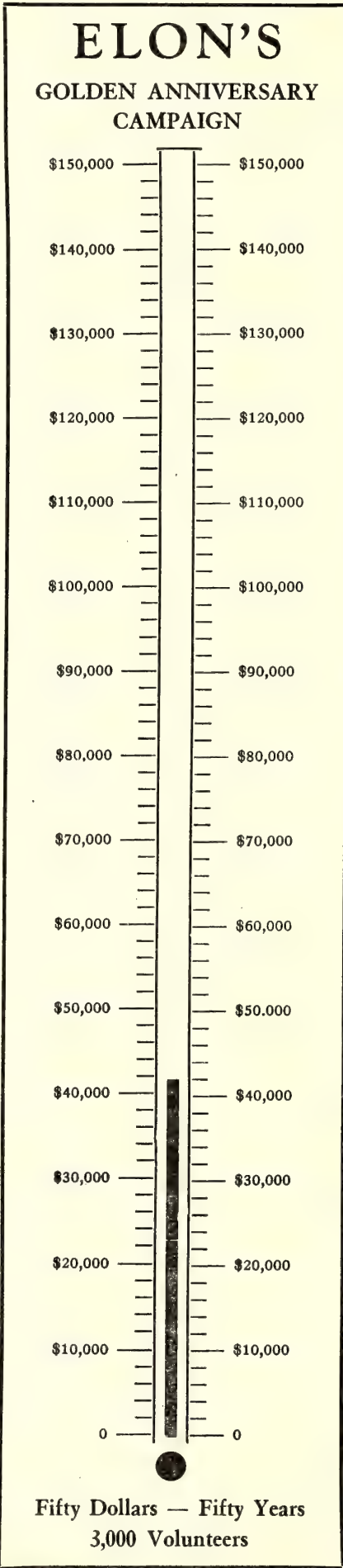
The following pledges have been received since our last report:

	Pledged	Paid
Memorial to Dr. W. W. Staley, by Mrs. Annie Staley Calhoun	\$ 50.00	\$ 10.00
Archie Israel, Portsmouth, Va.	50.00	
Ladies Benevolent & Social Union, Suffolk Christian Church	50.00	20.00
Juanita Waugh, Burlington, N. C.	50.00	
Mr. & Mrs. L. F. Troxler, Elon College, N. C.	50.00	25.00
Mrs. Mamie P. Leonard, Washington, D. C.	50.00	
Dr. & Mrs. C. M. Walters, Burlington, N. C.	200.00	
Mr. & Mrs. J. H. Barnwell, Burlington, N. C.	500.00	
Total	\$1,000.00	\$ 55.00
Total pledged	\$ 1,000.00	
Previously reported		41,162.50
Grand total		\$42,162.50

CONTRIBUTIONS FROM THE CHURCHES.

The weather has been most unfavorable for church attendance and services. Very few have responded during the College Period. It is hoped sincerely that every church will send some contribution before the college period closes with this month. We made a very good record last year, and we should not do less this year

ELON'S GOLDEN ANNIVERSARY CAMPAIGN



but should improve our record if possible.

Brother Pastor and Mr. Superintendent, won't you please let us hear from you.

The following contributions have been received since our last report:

Churches.	
N. C. & Va. Conference:	
Albemarle	\$ 24.00
Liberty	4.00
Eastern Va. Conference:	
Franklin	150.00
Holland	19.01
Sunday Schools.	
N. C. & Va. Conference:	
Elon Bible Class, Elon Community Church	3.42
Shallow Ford	7.70
Union Ridge	4.00
Belews Creek	1.15
Lynchburg	6.00
Eastern Va. Conference:	
Union	2.00
Newport News	6.50
Western N. C. Conference:	
Antioch (R)	.80
Randleman	2.00
Biscoe	1.00
Total	\$ 231.58
Previously reported	341.97
Grand total	\$ 573.55

LENTEN SERVICES ANNOUNCED.

Rev. John H. Knight, pastor of the First Christian Church, Norfolk, Va., began on February 4 a series of Lenten sermons entitled "The Changeless Christ in a Changing World." In this series Mr. Knight desires to lead his congregation into a new appreciation of the person and work of the Lord Jesus Christ, Son of God and Savior of men. The sermons are as follows:

February 4—"The Christian Year As an Aid to Worship"—I Cor. 14:40.

February 11—"Why Observe Lent?"—James 4:8.

February 18—"Who Was Jesus?"—Matthew 16:16.

February 25—"The Miracle Worker"—John 2:11.

March 3—"The Voice from Heaven"—Luke 9:35.

March 10—Passion Sunday—"Jesus Christ and Him Crucified"—I Cor. 2:2.

March 17—Palm Sunday—"His Kingliness"—John 18:37.

March 24—Easter Day—"The Garden of Resurrection"—John 19:41.

"To ridicule truth or laugh at sacred things will not change their nature, but will certainly close the door of salvation against those guilty unless they repent."

FOR THE CHILDREN

Dear Friends:

Last Sunday, February 11, is known as Race Relations Sunday in our churches. The month of February is set aside as Interracial Brotherhood Month. The Department of Race Relations of the Federal Council of the Churches in America, has sent out a leaflet on this theme for Primary and Junior children. In it I found the following song, story and prayer:

God's Children Live in Many Lands.

God's children live in many lands,
All scattered wide and far;
Where nights are long and snow is deep,
Beneath the northern star.

Where flowers bloom, where rivers roll,
Where mountains tower high,
But all with one old earth for home
And under one blue sky.

Touch hands around the rolling world,
Call clear from sea to sea,
That brothers, sisters are we all
In God's great family!

There are many verses in our Bible which tell of these children who live in God's world-wide family. There have been many songs and stories written about these children. The song above is one. Here is a story about a person who forgot some of God's children.

THE ARTIST WHO FORGOT FOUR COLORS.

An artist was asked to make a design for a stained glass window for a new church, using the theme in an old hymn: "Around the throne of God in Heaven, thousands of children stand."

He painted hosts upon hosts of little golden-haired boys and girls around the Savior, singing happily; and after finishing it the evening before a committee was to come to judge it, he went to sleep, contented with his work. But in the night he heard a sound in his studio, hurried in and found a stranger changing his picture entirely—painting some of the white faces yellow, some brown, some black, some red, making golden hair brown or black, until one by one that host of little white children had become Negroes and Alaskans, Indians, Chinese, Cubans, Mexicans, Italians, Poles, Japanese, Koreans, Hindus, Russians, Armenians, Greeks!

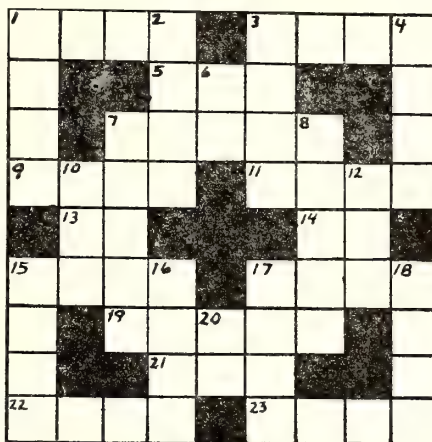
"O stop!" the artist pleaded. But the stranger calmly asked him why, with five colors on his palette—white, black, brown, red, yellow—he had used only one color?

"These other children live all around you, and I want them all to come in answer to my call . . ."

But just as the artist realized that this was the Savior himself, he woke up in bed! He rushed into the studio, found his picture unchanged, his palette with the four forgotten colors! So he began to paint everything as the stranger had done in his dream; and when the committee arrived, one enthusiastic lady cried: "Why, it's just—God's family, isn't it?"—*Margaret Applegarth.*

PRAYER.

"Our Father, the Father of all children of the world, we thank Thee for all of them—different in some ways, but alike in, oh, so many more. We thank Thee for their songs and games and stories and pictures which we have learned to know and love. Forgive us for the times when we forgot that boys and girls of other races are truly our brothers and sisters. Forgive our unkind words and unfriendly actions. Help us to imagine ourselves in their places. Help us to treat all boys and girls as we ourselves should like to be treated. Help us to work and play together as brothers and sisters—children of one Father—the great Artist, who used all colors when he made the people of the world. Amen."



Across.

1. Symbol of Peter's denial (Mark 14: 72).
3. How we should be toward one another (Eph. 4: 32).
5. Joshua's father (Exodus 33: 11).
7. A brother of Jesus (Mark 6: 3).
9. Past tense of spit (John 9: 6).
11. Plural of was.
13. Part of verb to be.
14. Louisiana.
15. An insect that jumps.
17. Identical.

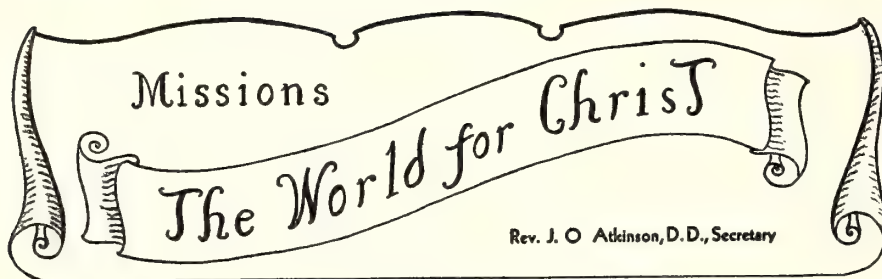
19. President of Elon College.
21. Single in number.
22. To throw about, as by the wind (Matt. 14: 24).
23. A country in South America.

Down.

1. Jesus drank from them (Luke 22: 17, 20).
2. A hard part in a piece of wood.
3. Past tense of to know.
4. To eat.
6. You and I.
7. One of Jesus' disciples (Matt. 4: 21).
8. An interlude in the Psalms (Ps. 9: 16).
10. A chum or friend.
12. Used by Abraham in a sacrifice (Gen. 22: 13).
15. To deny oneself of food (Matt. 6: 16).
16. A book of the Old Testament.
17. To walk (Prov. 16: 9).
18. Twin-brother of Jacob.
20. Within.

Answers to Last Week's Puzzle.

- ACROSS: 1. Lamp. 3. Bear. 5. Age. 7. Blood. 9. Bare. 11. Rise. 13. Be. 14. Va. 15. Dead. 17. Jews. 19. Demas. 21. Aye. 22. Evil. 23. Luke.
- DOWN: 1. Lamb. 2. Pale. 3. Beor. 4. Rose. 6. Go. 7. Bread. 8. Dives. 10. Abe. 12. Saw. 15. Dove. 16. Deal. 17. Jael. 18. Save. 20. My.



THE CHURCH PAPER.

One wonders if our pastors generally realize the necessity for our church paper, *THE CHRISTIAN SUN*, and the struggle it is having to keep alive and going. If we of the Southern Convention were the only ones facing this situation and realizing the intensity of the struggle we might take counsel of our difficulties and let it go at that. However, it is a sad, and it seems to us, a very sorrowful fact that church papers, the religious press in fact, are facing what seems to be the most serious struggle in all their experience. Many church papers have already passed out of existence and others have been changed from weeklies to monthlies.

In *Advance* for February we find some very illuminating, but very deplorable facts about the religious press and the struggle it is having. These facts are given by the editor of *Zion's Herald*, sponsored by Methodist laymen. He says according to *Advance* that:

"Taking a group of six weeklies of the Methodist Episcopal Church for which circulation figures are available, including the *Advocate*, Central and Northwestern Editions; the *Advocate*, New York Edition; the *Advocate*, San Francisco Edition; the *Advocate*, Cincinnati Edition; the *Michigan Advocate*; and the *Epworth Herald*, we find that in 1922 this group of six papers, including papers that have since been merged with them, had a total circulation of 250,311. The same group of papers seventeen years later (1939) have an aggregate circulation of only 220,726, a total loss in this period of seventeen years of 29,585 subscribers. To put the matter vividly, one can see at a glance that these six papers during the seventeen-year period had a loss of almost twelve per cent of their readers.

"Taking a group of six papers of the Methodist Episcopal Church, South, for which figures are available, including five independent conference papers with the official *Advocate* at Nashville, we find that this group had a total circulation of 77,196 in 1922. The same group showed a circulation

of 64,702 in 1939, registering a loss during the seventeen-year period of 12,494, or over sixteen per cent.

"Taking the five papers published in Boston, namely, *Advance* (Congregational), the *Christian Endeavor World* (interdenominational), the *Christian Leader* (Universalist), the *Christian Register* (Unitarian), and *Zion's Herald* (Methodist), we find that the total circulation in 1922 was 122,951, and that the total circulation in the year 1939 had dropped to 36,654, a loss of 86,297 in the seventeen-year period. This means that the Boston papers during those seventeen years lost almost three quarters of their readers. A very large part of this staggering loss must be charged to the *Christian Endeavor World*, which had a decrease of 55,352 subscribers in the seventeen years. The rate of loss for the four denominational weeklies of Boston during this period was approximately 38 per cent.

"In the world of religious newspapers during the past two decades, some very tragic things have happened. Nine strong religious newspapers have had to fold up and go out of business. During the same period there have been mergers involving seven strong religious papers. During the twenty years, also, five or six religious papers have given up the struggle of weekly publications and have become bi-weeklies or monthlies."

The only comfort the above tragic facts can bring is that misery loves company. The religious press is essential to the religious life of the church and of the world. It does not deal with the economic and political problems of the day, (that in which our generation seems to be thoroughly absorbed) but with religious and spiritual life of the church and of the community. Our *CHRISTIAN SUN* must continue to shine if we of the Southern Convention mean to go forward in our work of building up the cause of righteousness in the world. Our pastors should indeed face these facts and realize that as they place copies of *THE CHRISTIAN SUN* in the homes of their people, they are placing there facts that are essential to the religious and spirit lives of those homes, as well

as the interest of the enterprises of the churches.

I know this article is rather lengthy, but it does not cover even then all the sad and tragic facts in the case, and unless the pastors and laymen bestir themselves to increase circulation of *THE CHRISTIAN SUN* it, too, will have to go the way that many other religious papers have gone.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 10, 1939.

Sunday Schools.

Linville, Va.	\$ 5.10
Belew Creek, N. C.	1.03
Holy Neck, Holland, Va.	2.86
Ramseur, N. C.	1.44
Wood's Chapel, New Market, Va.	.39
Biscoe, N. C.	2.28
Winchester, Va.	4.49
Antioch, Harrisonburg, Va.	3.38
First, Greensboro, N. C.	5.90
Holland, Va.	10.99

Total \$ 37.86

Individuals and Churches.

Spoon's Chapel, Asheboro, N. C. \$	3.00
Morrisville, N. C.	2.00

Total \$ 5.00

Total for week \$ 42.86
Previously acknowledged ... 8,777.92

Total since Sept. 1, 1939 ... \$8,820.78

Again our gratitude is expressed to everyone who had a part in the donations noted above. Missions, like other purely church enterprises and institutions, is faced with the real problem of maintaining the work and carrying forward the cause of winning souls to Christ and building up the church in the home land as well as in the foreign fields. A missionary church is a growing church and it is the only church that has the promise of growth and progress. In present world conditions there certainly never was a time when missions were more needed and the cause of missions constituted a greater challenge to the loyalty and love of the church for the Christ, who founded the church, and who is himself building the church. He has permitted us the high and holy privilege of being co-workers with him in this divine task and we should count this a high and holy privilege to have a part with him in building the church.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

"A church halting between two or three opinions on the question of war will be a church inevitably unable to march forward with directness and sincerity to the fulfillment of its task."

MISSIONARY ACTIVITIES.**ARRIVALS ON THE FIELD.**

DR. AND MRS. EDWARD W. WILDER arrived in Madura, India, August 7, returning to the Marathi Mission.

MISS KATHRYN L. HOWARD arrived in Athens, September 30, to join the staff of Pierce College.

REV. AND MRS. EDWARD G. NICHOLS arrived in Madura, India, October 11, returning to the Madura Mission.

MISS GERTRUDE E. CHANDLER arrived in Madura, India, October 20, returning to the Madura Mission.

MR. AND MRS. JAMES H. LAWSON and MISS KATIE WILCOX arrived in Madura, November 3, returning to the Madura Mission.

REV. AND MRS. FRANK J. WOODWARD arrived at Dansalan, Mindanao, November 5, returning to the Mission to the Philippines.

MISS OLIVE L. NELSON arrived in Madura, November 13, returning to the Madura Mission.

MISS EMMA B. NOREEN arrived in Peiping, November 11, en route to Fenchow, returning to the North China Mission.

REQUESTED TRANSFERS.

The transfer of REV. AND MRS. SAMUEL H. LEGER from the North China Mission to the Foochow Mission has been requested by the Mid-Fukien Synod and Fukien Christian University to fill the vacancy in the Board's quota on the staff of the University caused by the death of Frederick P. Beach in 1937. Dr. Leger spent last November in the territory of the Southern Convention. He is now studying at Cornell University.

SAILINGS FOR THE FIELD.

MRS. HARRY S. MARTIN and MISS MABEL I. HUGGINS sailed January 3 returning to the North China Mission. Mrs. Martin's daughter, Ruth, is a student at Elon College.

MRS. W. A. HEMINGWAY and ISABEL HEMINGWAY, R. N., sailed January 27 on the *Empress of Canada*, returning to the North China Mission.

WOMEN TO CONDUCT SCHOOL OF MISSIONS.

The School of Missions, under the auspices of the Women of the Southern Convention, will be held at Elon College, N. C., June 18-19-20. All delegates are to be asked to arrive on Monday evening, June 17, and remain until Friday morning, June 21. Three full days of intensive work.

Watch this paper for further items. The Committee is at work and news

of importance will be given CHRISTIAN SUN readers just as rapidly as things are definitely settled.

MRS. J. MONROE HARRIS,
President.

CAN WE TITHE IN HARD TIMES?

This is the title of a bulletin published by the Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, including sixteen in new type form and just revised, are printed in regular two-page church bulletin size

so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for announcements of the local church. This arrangement not only affords valuable instruction, but also saves one-half of the printing cost as well as paper. A sample set containing thirty-two different bulletins will be sent to any address, postpaid for 20c. When you write please mention THE CHRISTIAN SUN, also giving your denomination. Send your request to The Layman Company, 730 Rush St., Chicago, Ill.

Our Missionary Prayer List**WEST CENTRAL AFRICA MISSION**

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Alfred Tennyson.

FEBRUARY.

15—Thursday—Miss Lauretta A. Dibble:

Principal of Means School, Dondi, 1928-1938; now does general work in Bailundo.

16—Friday—Rev. and Mrs. Gladwyn Childs:

He is principal of Currie Institute, Dondi. Many of our people know Mrs. Childs, for she was the guest missionary at the summer School at Elon last year. She is a Swiss and met her husband while they were both in Portugal studying the language before going to the mission field.

17—Saturday—Miss Una J. Minto:

Education and general work, Bailundo, where we have the largest and first church in the West Africa Mission.

18—Sunday—Mr. and Mrs. F. Sidney Dart:

Both taught under Home Missions Board at Talladega College in Alabama; now he is industrial educator at Dondi.

19—Monday—Miss Mary W. Hurlburt:

Principal of Means School, Dondi. In this school we cooperate with United Church of Canada.

20—Tuesday—Currie Institute:

Cooperates with United Church of Canada. 161 boys in Academic Department, 234 in Agricultural-Industrial Department, 47 in Normal Department. Helps farmers of community.

21—Wednesday—Miss E. Marie Crosby:

Teacher, Sachikela school. You will find more information about Miss Crosby in "The Christian Sun" for February 8.

22—Thursday—Miss Mary Beth Torrey:

Teaches children of our missionaries in West Africa.

23—Friday—Dr. and Mrs. Aaron M. McMillan:

Physician in Galangue at Willis F. Pierce Memorial Hospital.

24—Saturday—Mr. and Mrs. Samuel B. Coles:

Director of agricultural and industrial work at Galangue.

25—Sunday—Rev. Henry A. Neipp:

A native of Switzerland who is doing general church work in Lobito.

26—Monday—Rev. and Mrs. Merlin W. Ennis:

He has done valuable work in translations; has charge of churches and schools in Sachikela. The church there has 7,000 members. The Ennises are nearly ready for retirement—and there is no one to take their place.

27—Tuesday—Dr. and Mrs. Henry S. Hollenback:

He is head of Elende Hospital in Sachikela. She was a missionary nurse there.

28—Wednesday—Young Medical Assistants:

In all of our hospitals and clinics there are many native helpers, who are learning and serving at the same time.

29—Thursday—Rev. and Mrs. Carl R. Dille:

Graduates of Defiance College, these Christian Church young people served our church in Everett, Pa., before sailing for missionary work. They studied language in Portugal for six months and are now happily at work on the field at Dondi, West Africa.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WESTERN NORTH CAROLINA RELIGIOUS INSTITUTE.

The first of four institutes planned by the Western North Carolina Pilgrim Fellowship was held at Ramseur Christian Church on last Sunday afternoon with an attendance of about sixty interested young people and adults. The observance of Lent and the development of better relations between white and black people in our communities were the two main emphases of the institute. Discussions were entered into heartily, and several were heard to say that it was a very profitable meeting. Mr. Sybrant Pell is the president and Miss Thelma Thomas is the secretary of this active Fellowship in our Western Conference. Other leaders on the Sunday program were Dr. D. J. Bowden, Rev. and Mrs. A. C. Todd, Rev. A. L. Granger, and Rev. F. C. Lester.

AN ACTIVE CHRISTIAN ENDEAVOR SOCIETY.

Recently Rev. and Mrs. W. E. Wiseman entertained the members of the Christian Endeavor Society at the First Church, Greensboro, at a baked-bean supper, honoring especially those who graduated from high school at mid-year.

After the supper a business meeting was held and reports of the activities of the group were review. This group, though not so large in numbers, is very active and fills an important place in the life of the church. Miss Dorothy Cox, granddaughter of Rev. L. I. Cox who founded this church about forty years ago, is the president.

Once every two months the young people have charge of the evening worship service. The most recent of these was a pageant, "Jesus, the Light of the World" presented on the first Sunday night in Lent. Two of the best plays given during the year were "Wages," a temperance play, and "A Christmas Idyll." A service on the China Friendship Project was arranged in January and \$30.00 was sent in as our share in this. Fifteen dollars has been raised on our regular fifty-dollar mission pledge.

One of the best service activities of the group was on Thanksgiving. There

was a brief Thanksgiving service and simple breakfast for the group at the church. Then fifteen baskets of fruit were taken to the shut-in members of the congregation. It was a wonderful experience for the younger members of the church to come in contact with some of the pioneer members, and it was a joy for the shut-ins to be remembered by the young people.

During the winter months the evening service is a vesper service at five o'clock. During this period the young people meet at 6:15 and after their meeting they enjoy supper and a social hour together. Some of the best meetings are held during this period.

LENTEN PROGRAM AT MT. OLIVET.

The young people of Mt. Olivet (G) in the Valley of Virginia are handicapped due to the fact that they have no minister to help them. However, they are continuing to do good work in their Young People's Auxiliary.

In order to encourage their members in the use of daily devotions and with the hope that they will develop many good habits, they are having a contest during the Lenten period. The things for which members get points for their side are: Daily devotions, Sunday school attendance, church attendance, visiting the sick, helping the needy, reading THE CHRISTIAN SUN, individual worship part, leading worship, making an Easter offering to missions, attending young people's Auxiliary, and bringing a new member to their Auxiliary.

Each member has been furnished with a copy of "Lenten Devotions for Young People" to use in their daily meditations. It is being arranged so that each one will have access to THE CHRISTIAN SUN during the period of this contest.

It is sincerely to be hoped that these young people will not only want to "win," but will gain much in the way of development of their personal lives.

and be useful is tested by the way we use our time and freedom.

Suggested Hymns—

"Lord of All Being, Throned Afar."

"We Would See Jesus."

"Take My Life and Let It Be."

S. E. M.

CHRISTIANS KEEP ON LEARNING.

CHRISTIAN ENDEAVOR TOPIC

FOR JANUARY 25, 1940.

SCRIPTURE: I Thess. 4:11, 12.

Daily Readings—

Monday—Learning From Experience—Phil. 4: 8-12.

Tuesday—Godly Wisdom Profitable—Prov. 4: 7-13.

Wednesday—Law of the Lord Taught—Neh. 8: 5-8.

Thursday—Study for Divine Approval—II Tim. 2: 15.

Friday—Learning God's Law—Ps. 119: 97-100.

Saturday—Learning by Growing—II Peter 1: 4-8.

If you have not had a special program in your society built around Elon College, this would be a fine time to do so. We are still in the college period. Write to Elon for information about "our college." The denominational college plays an important part in the educational life of our country. Nearly 400 of approximately 650 institutions of higher learning in the United States are related to Christian communions.

Have someone speak to your society on Elon College and her place in our church life. A general discussion may follow.

Jesus "increased in wisdom and stature, and in favor with God and man." Think of the opportunities which we have to keep up-to-date on what is happening in any field in which we have an interest. Lectures, forums, extension courses, night schools, public libraries, etc. Our churches may foster learning by means of leadership education, courses, discussion groups, reading circles, study groups, and so on.

Growing in Knowledge (short talks):

1. Of God in Our Christian Experiences.

2. Of the Church's Program and Mission.

3. Of Human Nature.

4. Of Human Needs and How These May Be Met.

For Discussion—

On a blackboard draw the trunk and branches of a tree to symbolize Christian growth. Draw the roots as they are discussed. Examples: the roots of worship, of private devotions, of Christian service, of church loyalty. Consider as many as possible.

Next draw the fruits on the tree. Examples: poise, self-control, spiritual enthusiasm, unselfishness, broad-mindedness, compassion for needy, etc.

Let someone give illustrations of the places where our desire to grow

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOOD CITIZENS AND GOOD NEIGHBORS.

LESSON VII—FEBRUARY 18, 1940.

LESSON: Matthew 22:15-23, 39.

DEVOTIONAL READING: Rom. 13:8-14.

GOLDEN TEXT: *Thou shalt love thy neighbor as thyself.*—Matt. 22:39.

We are thinking today about good citizens and good neighbors. In a way the terms are synonymous. The man who is truly a good citizen ought also to be a good neighbor. And a man who is a good neighbor ideally ought to be a good citizen. This, of course, is not always the case, for a man might be on the best of terms with his neighbor and still lack the essential qualities of true patriotism. And a man might have at least a kind of patriotism and boast himself on his true Americanism and still be not only un-American but un-Christian in his attitude toward, and his relationship with, his neighbors. Ideally, however, a man who is a good citizen of the Kingdom of God will be a good citizen of his country, and a good representative of his countrymen.

Politics Make Strange Bedfellows.

"Then went the Pharisees. . . . And they sent to him their disciples, with the Herodians. . . ." Here is a strange combination. These two groups had practically nothing in common; in fact, they were diverse in their religious outlooks and their political partisanship. But they found one common meeting ground—their fear and hatred of Jesus. Each of them saw in Him the enemy of special privilege, of religious bigotry, of political prestige. They pooled their common resources in an effort to get rid of him. What strange bedfellows there are in the organized evil which is opposed to Jesus and his way of life. Our modern world offers some strange combinations of peoples and parties who forget all of their own differences and their diversities in their opposition to the rule of the spirit of Christ in their personal, and political, and social lives.

To Caesar, Or to God.

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" In putting the question thus, these Pharisees and Herodians, to use a current slang expression, "put Jesus on the spot." For many years the Jews had paid tribute to hated foreign governments, and now they were paying tribute to

Rome. Suppose Jesus had said that it was lawful to give tribute unto Caesar! Thus he would have branded himself as a traitor to his country, he would have been lining up with those who were oppressing his people and exacting taxes from them. He would have been enlisting with the Roman government in opposition to the rule of God. Suppose, on the other hand, he had said that it was not lawful to give tribute to Caesar, that Jews were under no obligation to pay taxes to Rome! At once he would have been accused of treason to the Roman government, and forthwith they would have resorted to stern measures to put out of the way this former of revolutionary principles. Indeed, as one looks at this question, it is difficult to conceive of a more subtle, or a more dangerous dilemma into which they could have put Jesus. One can almost see these slick hypocrites rubbing their hands in glee; certainly they were rejoicing within as they put the question to him.

With uncanny insight Jesus saw at once through their hypocrisy and their wickedness. "Why make ye trial of me, ye hypocrites?" said the Master. Then he asked them to show him a piece of money. On coins that were then in circulation there was stamped the image of the emperor himself and a superscription with his name. Jesus held this coin up to them, perhaps in a disarming way, "Whose is this image and superscription?" They could do nothing but reply that it was Caesar's image and superscription.

To Caesar and to God.

"Render unto Caesar the things that are Caesar's," said Jesus. Your life under the Roman government, which has established peace throughout the world, which has built you good roads, which has given you able and efficient administration of civic affairs, which offers you protection, which gives you a large measure of religious liberty, which has conferred upon you incalculable privileges—therefore you are under obligation to it. When you pay taxes, you are simply paying for benefits already conferred upon you. A man indeed would be an ingrate who was not willing to pay for the privileges of government. Jesus came to establish a kingdom of God, and his passion was that men should become citizens of that kingdom. Because a man was a

citizen of the kingdom of God did not mean that he did not have certain obligations and responsibilities toward the state. If Jesus were here today in the flesh he would say "Render unto Caesar, that is, unto the state the things that are due the state."

"And unto God the things that are God's." When the Pharisees and Herodians put the question they made it a matter of "either, or." When Jesus answered the question he made it a case of "both, and." To be sure, there were obligations which a man owed to the state. But there were obligations beyond those which a man owed to the state; there were obligations which a man owed to God. Now, as then, Jesus would insist that the state is not supreme in the life of man. There are moral and spiritual realms over which the state has no sovereignty. And although a man should render unto Caesar the things that are Caesar's, he must also render unto God the things that are God's. In this dramatic way Jesus establishes once and for all the practical and pressing problem of the relationship between church and state. As has been suggested, he says that there need be no conflict between the two. A man should render unto Caesar the things that are Caesar's, and *he should render unto God the things that are God's.*

"And when they heard it they marvelled and left him, and went away." This man Jesus—what discerning insight and what amazing spiritual wisdom he had. Again and again we find those who were far more technically trained and who professed to have superior wisdom, but they were dumbfounded by the answers of Jesus. We call him Master, and we do well, for such he is.

"Which Is the Great Commandment in the Law."

After the Sadducees had had their fling at Jesus with a vexing question, one of the Pharisees thought that he would try to catch him in a trap. Or perhaps to be a little more fair with the man, we will say that he asked an honest question, "Teacher, which is the great commandment in the law?" That looks like a rather harmless question, but it was packed with dynamite. The Jews were people of the law. Their whole life was filled up with, and governed by, the law. They looked upon that law as sacredly binding. Even though they may have recognized differences in the ethical content of some of these laws, none of them would hardly dared to single out from all of their laws the one which was first, or most important. Thus

(Continued on page 14.)



MONDAY.

LENT'S FIRST REALITY.

"God, be merciful to me a sinner."
—Luke 18:13.

In these days the idea of penitence invokes a sneer from many. It has been described as "psychologically bad, morally depressing and spiritually fruitless." Were the spiritual realm not to be thought, of this way of thinking is all wrong for progress and improvement in anything that is built on sorrow for error and a correction of that error for the future. In our relation to God, as the creed puts it, "We have erred and strayed" from His way. "We have followed the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone the things we ought to have done; and we have done the things we ought not to have done." Only when realizing that we are such sinners can we find the Throne of Grace and Mercy. And only God can forgive. Only by such a process may we rise from what we are to a godly, righteous and useful life.

Prayer—O Lord, have mercy upon us miserable offenders. Spare those who confess their faults. Restore those who are penitent, according to Thy promises in Jesus Christ.—*Amen.*

TUESDAY.

"WHAT PRICE GLORY?"

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

There is one outstanding symbol of our duty—Simon, the man who bore the Cross for Christ and with Christ up Golgotha to the sacrifice. "For Him and with Him." So must we go.

Is there any other way? We cannot expect to be musicians without

practicing. We do not expect to succeed in business without self-devotion to work. And yet some expect to be Christians without doing anything about it. What price are you paying for the right to be called a Christian

That price is devotion to others—utter unselfishness. The poet put it so well:

The food I share with others
Is the food that nourishes me.
The strength I spend for others
Is the strength that I retain.
The freedom that I seek for others
Makes me forever free.
The pain that I ease in others
Shall take away my pain.
The load that I lift for others
Makes my load disappear.
The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer
The path that I walk with others
Is the path God walks with me.

WEDNESDAY.

AN EASY PRICE.

"Whatever good that each one doeth, the same shall be received again from the Lord."—Eph. 6:8.

A member of his congregation told the preacher one day of the delight and gratitude which she had witnessed in a poor girl to whom in passing he had given a kind look on going out of church one Sunday.

How easy it is to love! How cheaply happiness is given! How simply easy to rise to the work of an angel! A mere look of sympathy gives sunshine. A mere word of encouragement lightens a loaded heart.

Prayer—O Lord, keep ever before our eyes the splendor of the courage of our Savior. Help us to obey His voice ever speaking to us. *Amen.*

THURSDAY.

NOT EASY.

"O ye of little faith."—Matt. 6:30.

And yet, it is not easy. Life has so many complications of ill health, annoying relations, failure and mis-

fortunes. There are things that take the smile away.

Yes, but when the disciples got that way Jesus rebuked them for their little faith. If one is swept on by the tides of life and forgets God, is it not because he has let go his faith? We must believe in and hold to the fact of what God has done *in us* as well as what He has done *for us*.

The power of Christian living is in the fact that Jesus lives *in us*. This fact transcends the limitations of time and space and it will continue to transcend until He hath made the earth His footstool.

Prayer—Our Father, when truth stands before us let us claim it, no matter at what cost. Let us not in weakness surrender our Lord to those who would destroy him. *Amen.*

FRIDAY.

PRESUMING VIPERS.

"O generation of vipers."—Matt. 3:7.

"Father, forgive them; for they know not what they do."—Lk. 23:24.

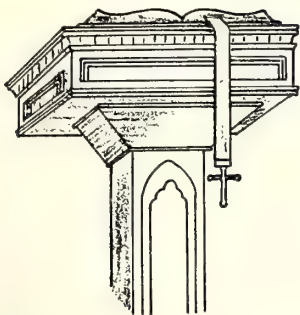
Jesus praying for His crucifiers, begging forgiveness for them. How generous! What does it mean?

It does not mean that sin is easily disposed of. It does not mean that we can go our own way, following the devices and desires of our own hearts, and when the end comes, cry, "Father, forgive me," expecting Him to say, "Yes, my child, you did not know."

Forgiveness is for those who do not know, and for those who truly repent. For those who know and still insist on sinning He has another word: "Ye serpents, ye vipers, how can ye escape the damnation of hell?" We can trust divine mercy, but we cannot presume upon it.

Prayer—Our Father, give us unfaltering trust in Thy mercy. Forbid that we shall ever presume upon it as

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. JOHN H. KNIGHT,
NORFOLK, VA.

[The following sermon was preached over
Station WTAR, Norfolk.—Editor.]

RELiance UPON THE ETERNAL.

*"Cease ye from man, whose
breath is in his nostrils."*—Isaiah
2: 22.

Man in his ignorance and folly thinks that he is his own master. Man thinks that he can improve his own condition, save himself by his own power, lift himself by his own will, and reach heaven by his own effort. This is characteristic of the spirit of the time, but it is also a very ancient delusion. It goes back to the Garden of Eden when Adam accepted as true the statements of the Evil One.

Satan, who is described by St. Paul as "a liar from the beginning," substituted two lies for what God had said. Satan's falsehoods are, "Ye shall be as God" (Gen. 3: 5) and "Ye shall not surely die" (Gen. 3: 4).

Our first parents believed these falsehoods of the Devil, and from that day until this the human race has labored under the mistaken idea that man through his own inherent ability and goodness can be saved.

William Henley's noted poem "Invictus" shows us how man loves to depend upon himself and boast of his own accomplishments:

Out of the night that covers me
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud;
Under the bludgeoning of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not now strait the gate,
How charged with punishment the scroll;
I am the master of my fate;
I am the captain of my soul.

But what is a Christian? Essentially a Christian is one who has seen his own impotency, his own insufficiency, his own ignorance and weakness. Convicted of his own inability to do anything that is pleasing in the

sight of God, he therefore casts himself unreservedly upon the mercy of God. In the midst of his extreme need, he recognizes that God has made provision in the Gospel for his cleansing and pardon. He ceases to trust himself and begins to trust the "Wholly Other." He sees that man has but his "little day," and that his "breath is in his nostrils," and soon vanishes away unless he harbors a hope in the Eternal One.

This is what accepting Christ means. It is a turning away from all self-reliance and the identification of one's self with the "rock that is higher than I." Jesus Christ is the Eternal Son of God and One with the Father. Man "fades away suddenly like the grass," but "the Lord God endureth forever." What a beautiful thing it is that He invites us to come to Him, with all our weakness, imperfections and sins.

The man who receives Christ as his Savior finds that his fate is not longer uncertain, but that he now has a real Master of his life. He now has a Captain who is abundantly able to guide the imperilled soul into a safe haven of rest. Life now has direction, each day has its purpose and each hour brings victorious and meaningful living with the Captain of the soul in control.

With the arrogant and egotistical self-reliance of Henley's "Invictus" contrast the trustful spirit of commitment found in Dorothea Day's beautiful poem, "My Captain," which exalts not man but God, not the creature but the Creator:

Out of the light that dazzles me,
Bright as the sun from pole to pole,
I thank the God I know to be
For Christ the conqueror of my soul.

Since His the sway of circumstance
I would not wince nor cry aloud.
Under that rule which men call chance
My head with joy is humbly bowed.

Beyond this place of sin and tears—
That life with Him! And His the aid,
That, spite that menace of the years,
Keeps, and shall keep me unafraid.

I have no fear though strait the gate,
He cleared from punishments the scroll;
Christ is the Master of my fate,
Christ is the Captain of my soul.

FAMILY ALTAR.

(Continued from preceding page.)

a free ticket to glory. Hear our prayer, O Lord God, for Jesus' Sake. Amen.

SATURDAY.

THE NEW LIFE.

"If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness."—John 1: 9.

Genuine repentance brings forgiveness. Forgiveness brings a new life.

The adulterous woman was forgiven, but she was told to sin no more. Zaccheus was forgiven, but he was to rob and oppress his fellowmen no more. Paul was forgiven, but he was to work for Christ and not against Him. The rich young ruler was not forgiven, because he refused to follow Christ.

Forgiveness must always eventuate in moral improvement, in deepened faith and in newness of life. If it does not do that, it is a delusion and a snare..

Prayer—Search me, O God, and know me. Help me to know myself. May we really desire forgiveness and honestly fulfill all requirements for it. Amen.

SUNDAY.

"A COMMON MISTAKE."

*"Everyone that exalteth himself
shall be abased; and he that humbleth
himself shall be exalted."*—Lk. 18: 14.

A. J. Gordan is quoted as saying of himself, "I used to pray, 'Lord, have compassion on the hearts and lives of men.' At last the Lord said to me, 'I have had compassion on them. It is now for you to have compassion on them. I gave my heart. Now you give yours.'"

It may be easy for us to become conceited in our salvation—so good that we may have little tolerance for the failures of others. This spirit was condemned by Christ, who pointed out the man who thanked God that he was not as other men.

Prayer—Our Father, whose love passeth knowledge, open our eyes to an understanding of ourselves, that we may not think more highly of ourselves than we ought to think, but soberly, humbly, and being cleansed by Thy Spirit, live for others. Amen.

EIGHT MILLION METHODISTS.

(Continued from page 5.)

tainly, as each Christian shares according to his ability with his Lord in redeeming the world! And let ministers and laymen everywhere be honest with God, rendering unto World Service that which is World Service's and unto the local budget that which is the local budget's

Christ and His church are the chiefest, fairest hopes of America.

"Now, God be thanked, who has matched us with His hour!"—N. C. Christian Advocate.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The big snow has melted away. But the deep mud it left in its wake is about as hard to get through as the snow. The country roads have been so muddy that the school busses have not been able to run for a week. The school closed and the children have been home for another week. We hope the weather will be better soon and that we will get back to normal again.

The Christian Orphanage has been bothered quite a lot with large rats (wharf rats), some larger than squirrels. The community seems to be infested with them and we have not been able to find a "Pied Piper" who can entice them away. We have offered the children five cents for each large rat they kill, and one penny each for mice. We were right much amused a few days ago. Two little boys who have been working together came to the office with a large mouse or small rat, and asked what class I would put it in. We told the boy it would have to go in the mouse. He turned to the other boy and said, "We will feed this one some more." Rats certainly are a pest. They destroy so much grain and other feed.

The bad weather has greatly hindered our farm work. In fact we have not been able to do any outside work since Christmas. It is time to plant garden peas, and several other things in the garden; but we will have to be patient as we have no control of the weather.

When it clears up and the days get warm and the ground in good condition, it is a pleasure to "make garden" and get seed in the ground to grow something for nearly one hundred children to eat. The vegetable crop means a lot to an institution of this kind. We generally have all we can use from the time the early vegetables come in until frost, if we have seasons.

Four of our children who have been out for several years came to visit the Orphanage last Sunday. They are all doing well and we feel proud of them. We are always glad to have our children visit us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 15, 1940.

Amount brought forward \$1,969.32

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Bethel	\$ 3.40
Clayton	1.00
	\$ 4.40

N. C. & Va. Conference:	
Durham	\$ 12.22
Greensboro, First	7.10
Reidsville	7.00
Happy Home	4.30
Ingram	2.69
Burlington	28.35
Gibsonville	6.00

67.66

Western N. C. Conference:	
Pleasant Cross	\$ 2.52
Hank's Chapel	3.75
Biscoe	1.40
Needham's Grove	.88
Pleasant Hill	5.80
Ramseur	5.66
Spoons Chapel	3.50

23.51

Eastern Va. Conference:	
Oak Grove	\$ 2.58
Rosemont	32.91
First, Portsmouth	10.00
Newport News	8.15
Union, Surry: Church ..	10.70
Sunday School	10.70
Holy Neck	4.42

Liberty Spring:	
Friendship Bible Class ..	1.00
Sr. Boys & Girls Class ..	.50

80.96

Valley Va. Central Conference:	
Mayland	\$ 1.02
Timber Ridge	.86
Linville	2.77

4.65

Special Offerings.

Mrs. Hines	\$ 10.00
Mr. Stout	20.00
Mrs. Sharpe	20.00

009	
Mrs. Vida McDowell, Farmer, N. C., for S. S.	1.00

Mr. May

57.00

Total for week	\$ 238.18
----------------------	-----------

Grand total	\$2,207.50
-------------------	------------

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

again did they put Jesus "on the spot." Without a moment's hesitation, however, Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." God must be put first, and not only must he be put first, but he must be loved first. It is significant to note that Jesus says we are to love God not only with our heart, but with our mind—the Christian religion places no premium upon ignorance.

A second law, like unto the first is this, "Thou shalt love thy neighbor as thyself." Love to man is second unto God only in position, not in inner quality. To love one's neighbor as one's self is of the same sort as to love God. Here again it is to be noted that Jesus does not say that it is wrong for a man to love himself. In fact, no man thought more highly of himself than did Jesus. But Jesus says that a man is to love himself last.

"On these two commandments the whole law hangeth, and the prophets." All of the Old Testament leg-

Marriages

WILLIAMS - CHANDLER.

At 4: 30 P. M. on December 16, 1939, in the Baptist Church of Clarksville, Va., the marriage of Mr. Randolph Williams and Miss Mildred Chandler was solemnized. Thirty-four years ago the write united in marriage the parents of the bride. Mr. Williams is a popular young man at the head of the Unemployment Bureau of Mecklenburg County. Mrs. Williams is the daughter of Graham Chandler, long a leader in the affairs of Mecklenburg County, and Belle Yancey Chandler. For several years she has been a popular teacher in the Buffalo Junction School. Following the marriage the happy couple left by automobile to visit various points of interest. Their home will be at Buffalo Junction, Va. Their many friends wish for them a happy and useful career.

C. E. NEWMAN.

FORLINES - DANIEL.

On Saturday afternoon, December 23, 1939, in Clarksville, Va., Erthum Hardy Forlines and Louise Bet Daniel were united in marriage by their pastor, the writer. Mr. Forlines is an excellent Christian young man. He is the grandson of H. J. U. Forlines, a deacon in Union Church. Young Mr. Forlines is a graduate of Virgilina High School and is engaged in farming with his grandfather. The bride is the daughter of Bro. Alfred Daniel of Hebron Church. She has been active in Sunday school and Christian Endeavor work for a number of years. Their home will be Route 3, Virgilina, Va.

C. E. NEWMAN.

MORRIS - RICE.

On October 22, 1939, Virgilina, Va., R. F. D. 3, Mr. James Thomas Morris and Miss Bertha Irene Rice were married by the writer. Mr. Morris is an industrious young farmer and his bride a popular young lady. Each are members of Union Christian Church and were educated in the Virgilina schools. They will make their home near Virgilina. Their many friends wish for them useful and happy lives.

C. E. NEWMAN.

BROCKENBOROUGH - BROTHERS.

On Saturday evening, January 27, at eight o'clock, Miss Jacqueline Brothers, daughter of Mr. and Mrs. Lyman Riddick Brothers, 115 Franklin Street, Suffolk, Va., became the bride of Mr. Samuel Richardson Brockenborough, Jr., 217 Pinner Street, Suffolk, Va. The vows were spoken before an improvised altar in the home of the bride's parents. Following the ceremony Mr. and Mrs. Brothers entertained with a reception. The entire occasion was one of the most beautiful and impressive of the season. Upon the return from their bridal tour, Mr. and Mrs. Brockenborough will make their home in Suffolk.

JOHN. G. TRUITT,

Pastor.

isolation; in fact, all of the laws of God have as their basis these two primary or fundamental laws, love to God, and love to one's fellowman. This principle is the unifying principle which runs through the divine commandments. All of this is true because God himself is love. He who does not love cannot know God, for God is love. And because God so loves us, we ought to love one another.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

OUR WORK AND WORKERS

LOWELL (ALA.) CHURCH NEWS.

Our church is moving slowly along. We plan to pay our pastor, Rev. H. M. Gray, \$10.00 per week. We are using the envelope system and think it grand. We have an active and interesting Sunday school, with Mr. Howard Johnson as superintendent, and a real good Christian Endeavor with Miss Wilene Keeble as president. New interest is being manifested among the young people. We have mid-week prayer services regularly. There is a fine spirit of cooperation here among the churches—Baptist, Methodist, Church of God, and ours. We visit each other in our prayer services. We had all the churches with us two weeks ago. Next week we are going to visit the Baptists and hope to have a great service.

Now a word about our Woman's Missionary Society. We have regular meetings twice each month. These are not so well attended, especially since we have had so much snow and ice. Despite that we sponsored a Dollar Missionary Tree on January 28 and the tree had twelve one-dollar bills pinned on it. We invited Prof. W. C. Edge of Wadley, Ala., to speak to us. His subject was "Stewardship and Money," and his talk was enjoyed by all. Our missionary society Goal is \$25.00 and we hope to go far beyond it. Mrs. Bob Keeble, our president, is new in the work, but she is much enthused over it.

Pray for us in the work that we might be faithful.

MRS. LENA I. CHASE.

AN INTERESTING LENTEN PROGRAM.

The First Congregational Church of Torrington, Conn., Rev. Carl R. Key, pastor, includes the following in its well-rounded Lenten program:

1. Distribution of Devotional Literature:

- A. "Thoughts of God"—children.
- B. "Lenten Devotions for Young People"—young people.
- C. "Fellowship of Prayer"—adults.

2. Pastor's Training Class for Church Membership—each Sunday at 9:00 A. M.

3. Each member asked to read Psalm 51 before coming to each Sunday morning church service in Lent, and be able to recite in unison Psalm 121.

4. Series of sermons on "The Lord's Prayer" each Sunday morning at 11:00.

5. Lenten School of Religion held on Thursday evenings in church parlors, taught by Rev. Ernest L. Lacheman, Ph. D., based on Isaiah:

- A. "What is Is a Prophet?"
- B. "The Messianic Hope of Israel."
- C. "Israel in Isaiah's Time."
- D. "Isaiah As a Statesman."
- E. "Isaiah As a Prophet."
- F. "Isaiah's Message for Today."

6. Observance of Holy Week:
March 21—Maundy Thursday
Communion Service.

March 22—"The Terrible Meek"—play presented by young people in interest of world peace.

In Memoriam

JONES.

Whereas, our Heavenly Father, in His infinite wisdom and love, has called our beloved former treasurer and fellow-member, Mr. Brock D. Jones, to his eternal home, and,

Whereas, our faithful co-worker distinguished himself and honored the Christian Missionary Association by his consistent life, his unflinching loyalty to the cause of Christ and his thirty years of service as treasurer, and,

Whereas, the Christian Missionary Association desires to record some expression of appreciation of his useful life,

Therefore, be it resolved:

1. That we bow in humble submission to the will of God, who, in His wise Providence, doeth all things well, giving thanks to Him for such a consistent, faithful and useful life, devoted to the church and consecrated to the cause of Christ.

2. That we express our deepest sympathy to his wife and family, assuring them of our mutual sorrow in this sad bereavement, and commend to them His sustaining grace.

3. That a copy of these resolutions be sent to the family, one entered upon the records of the Association and one sent to "The Christian Sun" for publication.

Done by order of the Christian Missionary Association in regular session December 5, 1939.

ANNIE STALEY CALHOUN,
MAMIE H. LEATHERS,
Committee.

KLAGES.

Mrs. Georgianna Klages, 84, widow of G. A. Klages, died at her home, 424 York Street, Suffolk, Va., January 29, 1940. She is survived by two daughters, Mrs. O. T. Byrd, with whom she made her home, and Mrs. James T. Waterman, Richmond; three sons, W. A. Stringfield of Philadelphia, Richard and Fred W. Klages of Suffolk; a brother, James P. Willis of Suffolk; 12 grandchildren and four great-grandchildren. The funeral was conducted Wednesday, January 31, by Rev. R. E. Brittle, assisted by Dr. A. L. Franklin of the Main Street Methodist Church. May God bless and keep her loved ones left behind.

JOHN G. TRUITT,
Pastor.

GERRINGER.

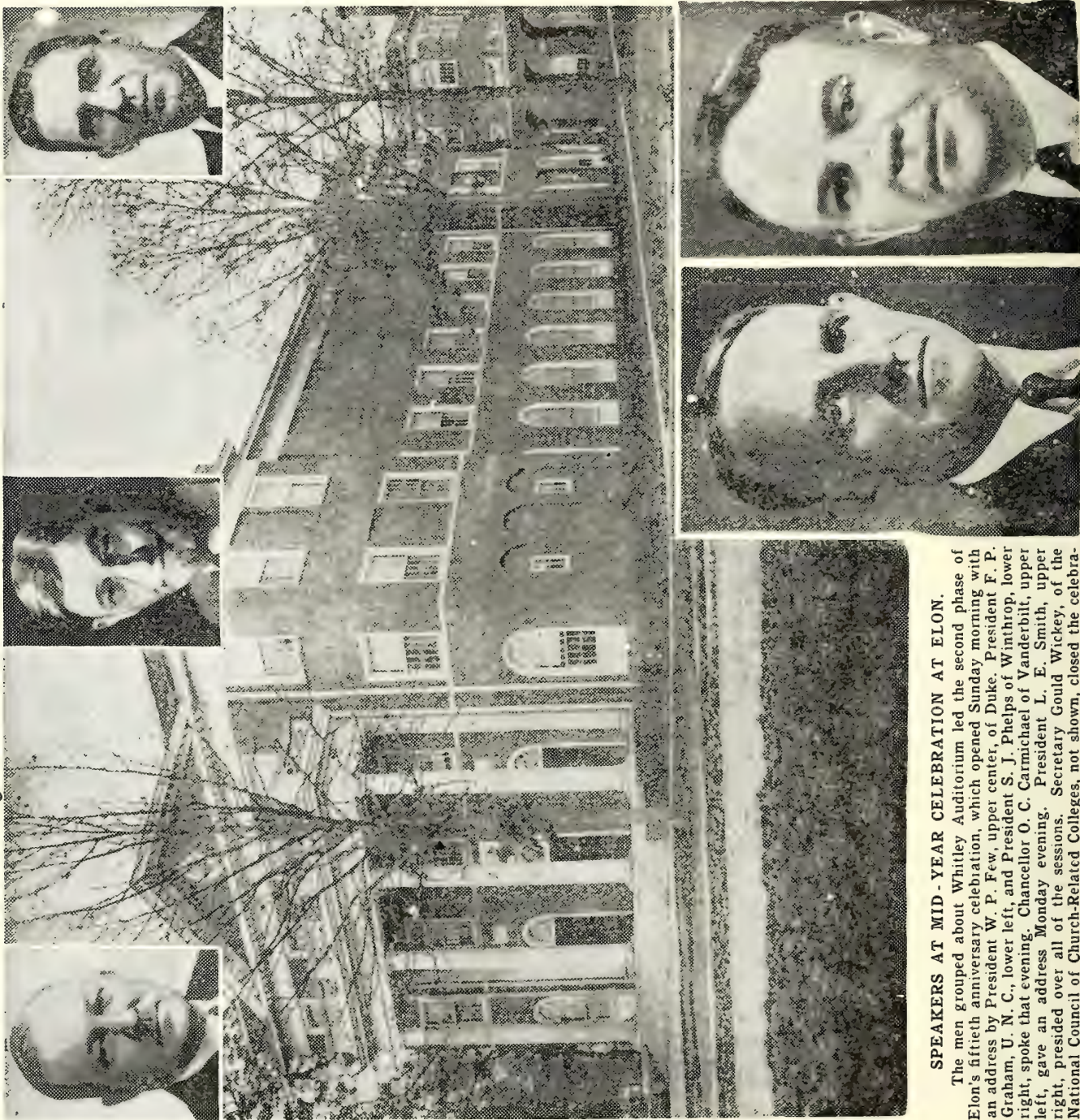
Mr. Lyman David Gerringer was born in Alamance County, N. C., on January 22, 1890, and departed this life January 8, 1940.

In 1912 he was married to Miss Fannie Ross. To this union eight children were born. The bereaved include a devoted wife; three daughters, Mrs. Ethel Cable, Mrs. Eva Wyrick, and Ruth Gerringer; three sons, Boyd, Everette and L. D., Jr.; one brother, Hurley Gerringer; two sisters, Mrs. Lelia Crouse, Mrs. Alma Hensley; two half-sisters, Mrs. Myrtle Moore, Mrs. Ruby Rudd; four half-brothers, W. L., J. F., P. B., and G. M. Gerringer; three grandchildren, a number of nieces and nephews, and a host of friends and neighbors.

Brother Gerringer joined Shallow Ford Church when young, and has served his church as superintendent of the Sunday school; delegate to Conference several times; and first president of the Memorial Association.

Funeral services were conducted at the home church by the pastor assisted by Rev. G. C. Crutchfield. May the Lord richly comfort the bereaved.

L. L. WYRICK.



SPEAKERS AT MID - YEAR CELEBRATION AT ELON.

The men grouped about Whitley Auditorium led the second phase of Elon's fiftieth anniversary celebration, which opened Sunday morning with an address by President W. P. Few, upper center, of Duke. President F. P. Graham, U. N. C., lower left, and President S. J. Phelps of Winthrop, lower right, spoke that evening. Chancellor O. C. Carmichael of Vanderbilt, upper left, gave an address Monday evening. President L. E. Smith, upper right, presided over all of the sessions. Secretary Gould Wickey, of the National Council of Church-Related Colleges, not shown, closed the celebration Tuesday evening.



"Our only rule of
faith and practice."

THE CHRISTIAN SIIN

Elon College Library

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only
Head of the Church."

VOL. XCII. RICHMOND, VA., THURSDAY, FEBRUARY 22, 1940. No. 8.

Copy 2

WASHINGTON

Soldier and statesman, rarest unison;
High-poised example of great duties done
Simply as breathing, a world's honors worn
As life's indifferent gifts to all men born;
Dumb for himself, unless it were to God,
But for his barefoot soldier eloquent,
Tramping the snow to coral where they trod,
Held by his awe in hollow-eyed content;
Modest, yet firm as Nature's self; unblamed
Save by the men his nobler temper shamed;
Not honored then or now because he wooed
The popular voice, but that he still withstood;
Broadminded, higher-souled, there is but one
Who was all this and ours and all men's—Washington.

—James Russell Lowell.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

NEWS AND VIEWS

Dr. and Mrs. I. W. Johnson of Suffolk, Va., are spending some time in Florida.

The Woman's Mission Board of the Eastern Virginia Conference met at Suffolk Christian Church last week. Mrs. B. D. Jones is the president of this group, which is doing such a splendid work in the cause of the Kingdom.

Rev. H. E. Crutchfield of Windsor, Va., was "pounded" recently by his church, Antioch. He received a wide variety and a large quantity of good things to eat, and is wearing a broad smile because of this expression of love from his people.

Each evening this week at 7:30 o'clock a religious talking picture, "The King of Kings," will be shown at the Christian Temple, Norfolk, Va. There is no admission, but an offering will be received. The same picture was shown in the Suffolk Christian Church last week.

On returning home after preaching at First Christian Church Portsmouth, Va., last Sunday night, Rev. Joe A. French received a message that one of his sisters had died. He left early this Monday morning for his home in Wedowee, Ala., where he is spending the week. THE CHRISTIAN SUN extends its sympathy.

Dr. C. Rexford Raymond, Sunbury, N. C., is rejoicing in his anniversaries. On the 29th of February he will have a birthday—the first in four years! This year he celebrates his fortieth anniversary as an ordained minister, his forty-fifth wedding anniversary, and the forty-fifth anniversary of graduation from Oberlin College. Congratulations and good wishes!

Our church at Newport News, Va., had a big day last Sunday on the tenth anniversary of its new church building. Dr. L. E. Smith, president of Elon College, preached at the morning hour, a musicale was presented by members of the church at 4:00, and Rev. F. C. Lester, Promotional Secretary, was the speaker at the vesper service. In a later issue the pastor, Rev. Jesse H. Dollar, will make a report of the method and amount turned in for the building fund on this day.

With war raging on two continents furnishing every news agency with messages of horror, bloodshed and death, we are in danger of concluding that civilization is doomed. Even the pulpit will be filled with men who have no message of victory, though from death and the grave Jesus came forth with a shout of victory. This is the only gospel that will get the ear of the multitudes. Christ will surely win. Any preacher who cannot preach this gospel should stay out of his pulpit. Only this unshakable confidence will cheer the doubting and suffering who are eager to hear a message of light and hope and victory.—*N. C. Christian Advocate.*

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of February 25, 1940.

Sun.—John's Call to Repentance—Matt. 3: 1-5; Luke 3: 1-6.

Mon.—The Concern of John—Matt. 11: 2-19.

Tues.—John's Preaching—Matt. 3: 5-12.

Wed.—John's "Fruits Worthy of Repentance"—Luke 3: 7-14.

Thurs.—John Became too Personal—Matt. 14: 3-12.

Fri.—John and Jesus—Mark 2: 18-22.

Sat.—The People's Regard for John—Mark 11: 27-33.

JOIN WITH US IN READING THE BIBLE

RESOLUTIONS OF APPRECIATION.

[The following paper was presented to the Eastern Virginia Christian Missionary Association, which met at Waverly on December 5, 1939.—Editor.]

The First Congregational-Christian Church of Newport News, Va., in appreciation of the constant and generous aid received from the Christian Missionary Association through the years of the history of the church, offers the following summary and resolutions:

The Newport News Church was organized in North Newport News in 1901, and was a project of the Christian Missionary Association. After some effort there, it was found that a majority of those interested lived in East Newport News. A Sunday school was organized, and by the help of Col. J. E. West a minister, Dr. N. G. Newman, was secured and his salary paid by Col. West. After the lapse of some three or four years the church in North End was closed and

the membership transferred to East End. When the work was combined it was no longer necessary for Col. West to continue his personal assistance, but the church owes much to him. The Christian Missionary Association did continue its assistance, and in every sense of the word the Newport News Church is the child of the Christian Missionary Association.

The First Congregational-Christian Church of Newport News now has a membership of 387 built unto a well-rounded organization that is working well. The church and equipment is valued at \$30,000.00, with an indebtedness on the new church building of \$1,600.00. The present church is the third building to house the organization.

Since the time has come when the church can carry on its work and liquidate its indebtedness without the help of the C. M. A., and since other churches in the Conference are under heavy burdens, we relinquish our claim for aid and

RESOLVED:

1. That we extend a rising vote of thanks to the C. M. A. and pledge ourselves to an earnest effort to prove worthy of the confidence which has been expressed through their gifts of more than \$10,000.00 to our church. That we give a like expression of gratitude to Col. J. E. West.

2. That, in order that other churches may be sustained as we have been, we endeavor to maintain a large number of memberships in our church, and in that manner show, in some degree, our deep appreciation for the most generous and loyal support of the Christian Missionary Association.

JESSE H. DOLLAR, *Pastor.*

MRS. HAZEL H. PULLEY, *Sec'y.*

MR. C. D. WEST, *Messenger.*

BETHEL (VALLEY) CHRISTMAS SERVICE.

The Bethel Christian Church held its annual Christmas service on Monday night, December 25, with a large number in attendance. The program, consisting primarily of recitations and dialogues by the children, was successfully carried out. A beautiful and impressive pantomime, "O, Little Town of Bethlehem," was presented by several young girls. This program was under the leadership of Miss Hazel Davis, superintendent of the Sunday school. She was presented with a gift from the school for her efficient work and interest taken in the advancement of our church, as she completed a year of successful service as the superintendent.

GOLDIE DOFFLEMYER.



LIVES OF GREAT MEN.

Since two of the greatest of Americans were born in February, it is well for us to remember Longfellow's lines, which say:

Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time.

Washington and Lincoln left their footprints so unmistakably on the soil of American thought that it is not necessary for this paper to recount the facts of their lives. It is important for readers of this paper, as well as all other persons, to recall at intervals those persons who have made our country great and to discover, if possible, the customs of life that gave them their influence.

Looking back through the years, one sees Washington molding a few separated colonies into a united country. No sacrifice seemed to be too great for him. This is probably why people still remember him and call him great. On the anniversary of his birth, this paper salutes not only George Washington, but all of those who, through the years, and even today, gladly give themselves to the cause that they believe to be right, and do it without any reservation whatsoever.

The real purpose of this item is to remind us who live today that it is still possible for human beings to make their lives sublime and to leave their footprints on the sands of time.

PREPARING FOR EASTER.

On the fourth Sunday in March, which is just a month hence, people around the world will be commemorating the death and resurrection of Jesus the Savior. There are three emphases which it would seem wise for our churches to make in preparation for Easter.

The first is a deepening of the spiritual life of the present church membership. We need to follow in the footsteps of Jesus as he goes from Galilee to Jerusalem, out to Golgotha, and then to the beautiful garden of the Resurrection. Every member of every church should receive a new assurance of the realities in Christian experience, and should feel an upsurge of new life within their hearts as they study again the sacred story of our blessed Christ. Pastors and church leaders should plan definitely for everyone to get this new thrill of the Christian experience.

In the second place, we should get new members for our churches. As the church feels the pulsation of new life there should be brought into the church those who are receiving for the first time this new birth. There certainly can be no better time to present at the altar of the church new-born souls than on the day we keep in memory of the resurrection of Jesus of Nazareth.

The third emphasis is on Missions. With our own personal development comes a growing desire to share with others around the world the redeeming grace of

our Christ. It is our custom in the Southern Convention to make a special offering at Easter for the spread of the gospel. It is important that every person know something of what is going on in our mission fields, and of the tremendous needs, so that each member of the church can feel that his contribution will be used to relieve human suffering, tell the story of Jesus, and establish the Church of Christ around the world.

Helpful material on either phase of this work can be secured from the church office at Elon College, N. C. Every church that really works at these three important matters will be enriched and strengthened by so doing.

GOLDEN OR DARK?

Much has been said during recent months concerning the "golden" anniversary of Elon College. By this has been meant the fiftieth anniversary, which according to custom is called a golden anniversary.

This year of 1940 could really be a "golden" anniversary for our college. It will be if members of the church, members of the alumni association, and friends of the college clear it of indebtedness and send it forth on a new era unhampered by its present bondage. It will be a golden anniversary if those who love it share in its celebration and come to its commencement with rejoicing.

If, on the contrary, leaders of the church and members of the alumni association fail to give the college the necessary release from bondage, this will be a dark anniversary, rather than a golden one. There is no prophecy in this article. We are simply calling attention to the possibilities and hoping that in very truth our college will celebrate a golden anniversary—an anniversary that is made beautiful by renewed friendship, expressed loyalties, and liberal gifts.

MISSIONARY HERALD QUOTES US.

Readers of the "Missionary Herald at Home and Abroad" find in the December number an editorial from "The Christian Sun." It is not often that an area paper like this gets quoted in a denominational organ. "The Christian Sun" is pleased to have this signal honor. We are also glad to say that the "Missionary Herald" is a fine magazine. The twenty-five cents per year subscription price does not indicate the value of the magazine, and every church home should receive the "Herald" regularly.

WHAT DO LAYMEN THINK OF THIS?

"No minister has a right to accept a preaching job that will not pay him a living salary." So said a good deacon of a good church recently. His name would be given but for the reason somebody might think of the man rather than the idea. Do other laymen feel the same way? What do the ministers think? Has a man a right to starve himself, family, and church?

CONTRIBUTIONS

SUFFOLK LETTER.

The recent session of the American Youth Congress, held in Washington, D. C., was historical and epoch-making. Newspaper reports of the proceedings indicated an enthusiastic reception of C. I. O. Leader, John L. Lewis. The action and attitude of some of the delegates clearly substantiated the report that Communistic influences are at work among the young people of America, in national assemblies as well as local groups. This does not mean that the young people of America are Communistic in mind and purpose, but it does suggest that Communistic leaders are seeking to sow the seeds of that political doctrine in the minds of young people.

President Franklin D. Roosevelt spoke to the Congress in plain words concerning Communism. His counsel was wise, safe and sound. As President of the United States he is in a position to know, at first hand, the danger of this Russian political system. It is not the name that creates fear in the minds of people who are able to interpret the trends and implications of revolutionary methods and movements. The blending of truth and error, the concealment of subversive plans, the inter-weaving of economic fallacies with semi-religious sentiments—all these endanger the traditions and fundamentals of American freedom and personal liberty.

Some of these Communistic doctrines have been persistently introduced into the Youth Organizations of some of the Protestant Denominations. The label was removed and "The teachings of Jesus Christ" was substituted as a capsule to disguise the nature of the prescription. Young people have been the innocent victims of designing political schemers, who would destroy religious liberty for less than thirty pieces of silver. Young people may beware of religious leaders who invariably seek to inject partisan politics into services of worship and to interpret religion in terms of economic and social propaganda, with pious platitudes and hypocritical insinuations. Too often they are wolves in sheep's clothing and their bark and bite are both dangerous and deadly.

The young people of today will be the leaders in church and in state in the next generation. The school room and the church service, in teaching

and in worship, should be conducive to clear thinking and clean living. They want jobs. But they also want to be employers who create jobs. They want work. But they should also want to be in a position to give other people work, when they reach manhood and womanhood. They want to be dependent. But they should also seek to be free and independent. They want to receive a pay envelope at the end of the week. But they should remember that it is possible for them, in the land of the free, to pass out pay envelopes to others.

And as long as American youth receive instruction free from the taint of bigotry and selfish exploitation, guided by a reverent devotion to the plan teachings of Jesus Christ, undergirded and sustained by humility and faith in God, so long will Christianity be the capstone of American institutions and the bulwark of our civilization.

I. W. JOHNSON.

THE BOARD MEETS.

The Board of Trustees of Elon College meets twice annually, a mid-year meeting in February, and the annual meeting in May. The mid-year meeting this year was in session Tuesday of last week. The attendance was not large but it was a very fine session. The mid-year meeting is largely a business meeting. Reports reflecting the condition of the college are given by official representatives of the faculty. The faculty for the ensuing year is usually determined with few exceptions. The entire budget is outlined and adopted.

This registrar's report showed that the enrollment for this year, 1939-40, totals 625 regularly matriculated students. This is the same number as reported last year, the difference being that last year's report included thirty-two enrolled in an extension class in Burlington. The extension class is not conducted this year. This means an increase of thirty-two students over last year. The ones of you who know something about the accommodations for students at Elon will realize that we are somewhat crowded, but we do have an excellent school. In our enrollment this year, eighteen states are represented. Four hundred and fifty-three are from North Carolina, seventy-two from Virginia, twenty-six from Pennsylvania, eighteen from New Jersey, and

the remainder distributed over the other states and Puerto Rico. The report also reveals that one hundred and thirty-seven of our present student body are from the Congregational-Christian Church, one hundred and thirty from the Methodist, ninety-two from the Baptist, thirty-seven from the Presbyterian, and so on. There are sixteen different religious bodies represented. Including our summer session, we have a total enrollment of seven hundred and fifty-seven.

The dean's report presented the college in a very satisfactory light and listed new courses in aeronautics, church music, business organization and practice, economic resources and industry, home-planning and furnishing, and philosophy of science.

The business manager's report reveals a very satisfactory financial condition indicating gains along practically all lines. It calls attention, however, to the fact that the college is not receiving the amount expected from the church and states that if the debt could be paid, which would release the income from endowment funds now going to our creditors, and if the full amount apportioned to the churches could be received, the college would then be in excellent financial condition and could continue its program without embarrassment.

The president's report called special attention to the Golden Anniversary campaign and the imperative necessity of providing for the present indebtedness against the college in cash and subscriptions that we may not fall short of the goal of this major undertaking for our college.

Attention was also called to the fact that during this fifty years of service, both the college and the church have failed to make any provision whatsoever against the retirement of faculty members from active service. The president urged that steps be taken even at this late date to provide for such eventualities. It was recommended that a faculty foundation be formed to which individual faculty members might contribute monthly, the college contribute a like amount, and the church and friends be given the opportunity to add to the contributions of faculty and college that a sufficient fund might be accumulated at an early date, the income from which to be used to provide the necessities of life for individual faculty members retiring from active service on account of age, infirmity, or other reasons. The recommendation was passed to a special committee for thorough study and to report at the annual meeting in May.

Provision was made for an early meeting of the anniversary committees representing the Board of Trustees and the Alumni Association for the Golden Anniversary Campaign. These committees, together with a committee representing the ministers of the Convention, met at the college Tuesday, February 20, at 2:00 P. M. Reports regarding this meeting will be made later.

Elon College is grateful for every word of encouragement and every dol-

lar of assistance. Now is the time for the friends of the college to unite their efforts and contributions that her burdens, so heavy and so long borne, may be renewed. The approaching commencement culminating the observance of the Golden Anniversary of the college should be the most enjoyable and the most inspiring commencement since the first commencement was held. Begin now to plan to be present.

L. E. SMITH.

The American Churches and the International Situation

We, the undersigned members of the Christian Church in America, desire to state our common convictions on the bearing of the Christian faith upon the present international conflicts and the relation of the United States to them. We are moved to do this partly because of our dissent from a position advanced by many who are regarded as spokesmen for the churches, which seems to us to be due to intellectual confusion and to tend toward moral callousness and national self-righteousness and irresponsibility.

That position is that, since all war is un-Christian, Christians in neutral nations should not discriminate between belligerents. It implies that Christian citizens of nations at war are disloyal to their Christian faith if they give support to their governments or armies. It ignores the reality of relative but important distinctions between the contending parties.

In contrast we offer the following interpretation:

1. For the ultimate causes of the conflicts in both Europe and Asia all nations, including our own, must share responsibility.

2. This admission of common guilt as regards the *origins* of the present wars must not blind us to the incalculable issues at stake in the *outcome* of these wars. A distinction must always be made between moral accountability for conditions leading to war and moral obligation to deal with those conditions and their threatening consequences. In the present conflicts all nations are moved largely by national self-interest. But the fact that all are involved in a sinful situation, and that human justice is never perfect or human motives wholly pure can not excuse Christians from seeking such justice as is attainable. Discriminate moral judgments are of the essence of the Christian's task in life.

More particularly, an interpreta-

tion of the present conflicts as "merely a clash of rival imperialisms" can spring only from ignorance or moral confusion. The basic distinction between civilizations in which justice and freedom are still realities and those in which they have been displaced by ruthless tyranny cannot be ignored. To equate what the Soviet Republics are doing in Finland and what the Finns are doing to defend their liberties is to deny all ethical discriminations for the sake of a purely abstract perfection. To suggest that nothing of consequence is at stake in the success of Japanese, German, and Russian designs on China, Czechoslovakia, Poland, and the Baltic States, or in the successful resistance of these latter nations, is to be guilty of moral irresponsibility. A victory for the Allied powers or for China would not of itself assure the establishment of justice and peace, but the victory of Germany, Russia, or Japan would inevitably preclude the justice, freedom of thought and worship, and international cooperation which are fundamental to a Christian world order. Therefore, Christians in neutral countries cannot evade the ethical issues involved and the consequent claim upon their sympathy and support.

3. Christians throughout the world are agreed that "War is a particular demonstration of the power of sin in the world. . . . No justification of war must be allowed to conceal or minimize this fact." (Oxford Conference Report.) Christians are divided as to the response which individuals and churches should make when their nation becomes involved in armed conflict. In every recent world conference of the churches two alternative positions have been recognized as equally conscientious, honorable, and worthy of respect. Some Christians holding that the use of violence in international relations is always sinful, declare that they can

have no part in it. We respect the sincerity of those who hold this view and are ready to defend them against forcible constraint or persecution. Others, equally honest and peace-loving, believe that when Christians are convinced that their nation is engaged in resistance to aggression or in defense of international order they must obey its call. Throughout Christian history the latter has been the view of the majority in the churches. We believe it is so today.

It is mistaken to suggest that Christians have no alternative between total abstention from war on the one hand and the proclamation of a "holy war" on the other. We record with gratitude that many Christians in warring nations are facing this issue with a high sense of responsibility, are keeping alive the reality of a Christian community transcending all divisions, are cultivating contrition for the common guilt in which all nations share, are even now preparing for just and lasting peace, and are exalting, in the very midst of terrific conflict, the Christ whom no nation can claim as peculiarly its own.

4. The churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts.

This must begin with recognizing that the freedom from war which the United States now enjoys is not due to greater devotion to peace or superior moral excellence, but mainly to geographical security. It is no occasion for self-righteousness, but rather for thanksgiving and the assumption of a larger responsibility in the works of mercy and the building of peace.

The United States cannot hope to have a part in determining a just and stable peace unless, during the conflicts, she proves herself alive to the deeper issues involved, sympathetic with the warring peoples in their bitter struggles, and prepared to make her contribution to a better future. That contribution cannot be merely in terms of moral preachments and lofty ideals for the conduct of other nations, but rather of responsible national participation in the long and painful task of peaceful reconstruction.

The best elements in all belligerent nations are hoping and praying for a new international order. That order must promise to every people, aggressors no less than victims of aggression, justice, opportunity, and the realization of legitimate aspirations. No lesson from recent history is clearer than that such an order is impossible unless every nation is ready to accept some

(Continued on page 9.)

Elon College Golden Anniversary

GOLDEN ANNIVERSARY CLUB.

Instead of prefacing this report with an appeal from me, I am letting some speak who have sent in new pledges and donations the past week. The following are samples of some letters received:

4980 Marlborough Dr.,
San Diego, Calif.,
February 6, 1940.

Dear Smith:

According to my records and your statement we completed the payment of our pledge to the Golden Anniversary Fund with the anuary payment.

With ardent interest in its success Mrs. Rountree and I have decided to add to it \$50.00, making one hundred dollars in all. We hope to complete the payment of this by commencement. You can put this in the name of Mrs. Maude F. Rountree.

Incidentally, this is 100 per cent collection for my committee, even tho I did have to make a substitution.

I regret to have to inform you that I am again confined to the hospital, this time suffering from gall stones. There is no pain comparable to it. It is suspected that this has been the cause of all my other troubles.

With best wishes for you and yours, I am,

Very truly,
H. E. ROUNTREE.

Suffolk, Virginia,
February 11, 1940.

Mr. A. T. West, Treasurer,
Golden Anniversary Fund,
Elon College, N. C.

My Dear Mr. West:

My sister, Mrs. Ben Holden of Louisburg, N. C., is joining me in giving two memberships in the Golden Anniversary Club—a memorial to our father and mother, Dr. and Mrs. William Wesley Staley. Enclosed you will find her check for \$50.00. I sent check for \$10.00 previously and will send the other \$40.00 before commencement.

Thank you. I hope and pray that the entire sum will be raised.

Sincerely,
ANNIE STALEY CALHOUN.

1811 Claiborne Ave.,
Norfolk, Virginia,
February 13, 1940.

Dear Dr. Smith:

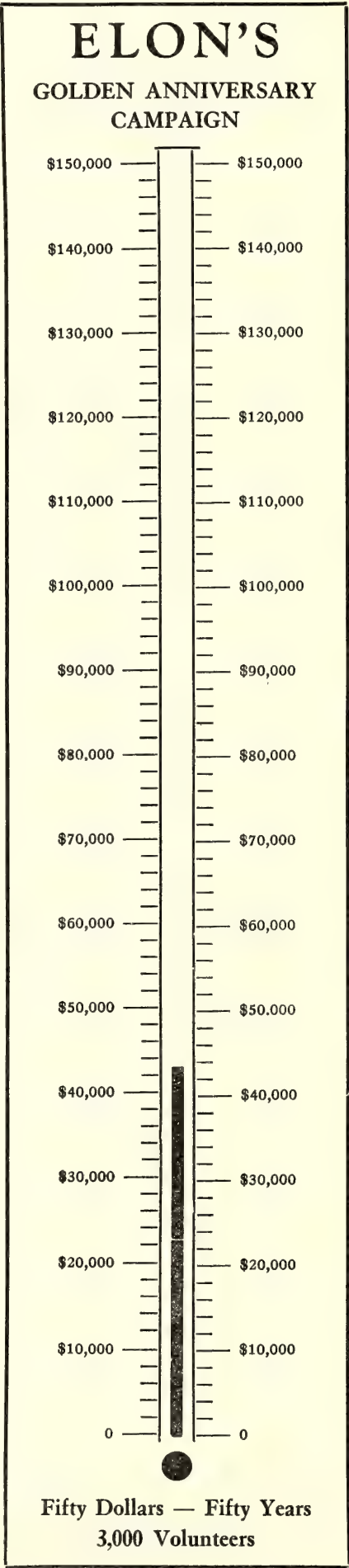
I am enclosing a check for \$50.00 for Elon College.

You told me last year in Suffolk that I would help you out, but at the time I didn't think so. I am happy to say that I have weakened.

Dr. Hardeastle preached about Elon about two Sundays ago and pointed out why one should contribute to it, so he really has a hand in my sending this to you.

As you will note, this is not my check for the fact that I do not write checks; nevertheless, I am sending the money.

Best wishes,
JOE BRICKHOUSE,



The following pledges have been received during the past week:

	Pledged	Paid
Mrs. Maude F. Rountree, by H. E. Rountree	\$ 50.00	\$ 10.00
Joseph Brickhouse, 1811 Claiborne Ave., Norfolk, Va.	50.00	50.00
Men's Bible Class, Durham Christian Church, Durham, N. C.	50.00	25.00
Joseph Caruso, Tarboro, N. C.	50.00	
Mrs. W. W. Staley, Memorial by Mrs. Ben Holden	50.00	50.00
A. P. Williams, Hillsboro, N. C.	50.00	
G. A. Brown, Hillsboro, N. C.	50.00	
Totals for week	\$ 350.00	\$ 135.00
Total pledged for week	\$ 350.00	
Previously acknowledged		42,162.50
Grand total		\$42,512.50

ELON ALUMNI BANQUET.

About seventy-five alumni of Elon College gathered in the Fellowship Hall of the Suffolk Christian Church on Friday of last week for their annual banquet. The speaker for this happy occasion was Dean P. E. Lindley of High Point College. Dean Lindley is a graduate of Elon College and gave a very interesting and instructive lecture on "The Relation of Education to the Status Quo." Music was furnished by Professors Edwards and Moore of the college faculty and by Mrs. Virginia Dare Christian of Hampton, Va. Singing was led by Rev. O. D. Poythress. President L. E. Smith brought greetings from the college. Rev. Jesse H. Dollar is president of the association, and Professor G. C. Mann of Cypress Chapel, Va., was the toastmaster.

Mrs. Annie Staley Calhoun serves the club as secretary. Although the club is purely for fellowship and inspiration, it did this time break away from its usual custom by making an offering for the college and thus it will be among the members of the Golden Anniversary Club.

To keep the Golden Rule we must put ourselves in other people's places, but to do that consists in and depends upon picturing ourselves in their places. If we had the imagination to do that there would be fewer families estranged by misunderstanding between the older and the younger generations, fewer bitter judgments would pass our lips, fewer racial, national and class prejudices would stain our lives.—Fosdick.

FOR THE CHILDREN

Dear Friends:

Many of you have been sending me letters and cards telling me what you thought about the Children's Page. Others who have seen me have told me that they liked it and what they liked best about it. The children in one home liked the letters best! It makes me glad to know that you do like your page and I hope that we can make it better as the weeks go by. I shall be happy to have your ideas about the page and how it might be improved at any time.

Miss Fulcher of Norfolk, Va.; Annie Byrd and her mother, from Newport News, Va.; and Allene Wyrick, from Greensboro, N. C., are on this week's letter list. Thank you! Here is what Allene writes:

"I read the Children's Page in THE CHRISTIAN SUN and enjoy it very much. I enjoy working the cross-word puzzles and hope you will continue them. I also like to read the stories. I am ten years old and in the fifth grade in school. I hope to see you sometime."

I would like to see you, too, Allene! Since we live in the same state and not so far away from each other, perhaps we shall meet some day.

Are all of you trying to keep Lent in some way as I suggested? I wish that you might have the Children's Fellowship of Prayer called "Thoughts of God." It can be secured from The Pilgrim Press, 14 Beacon Street, Boston, Mass., for only ten cents a copy. It contains many stories, Bible verses, poems, prayers, and some lovely pictures; all for children. One picture shows Jesus as a lad of twelve, standing on a hill behind the city of Nazareth. The wind is blowing his cloak and hair. His arms are outstretched and his head is thrown back as if he were thanking God for the beauty in the countryside which lies below him. Perhaps he is repeating the words of the hundred and fourth Psalm. Read this Psalm for your prayer today.

REUBEN BAR-BARUCH.

Leah watched Reuben and Samuel as they left for school. She saw both of them touch the box on the post of the door and kiss their hands. When they were gone, Leah said to her mother, "Mother, may I see the words in the little box?"

"Why, of course you may," said Mother. "It is time you were learn-

ing those words and today is a good time to begin."

Mother went to the door and got the little box that she called the Mezuzah. Then she took out a tiny roll of paper with these words on it: "Listen, O Israel; the Lord is our God, the Lord alone, so you must love the Lord your God with all your mind and all your heart and all your strength. These instructions that I am giving you today are to be fixed in your mind; you must teach them to your children, and talk about them when you are sitting at home, and when you go off on a journey, when you lie down and when you get up."

"Why do we keep these words in the little box?" asked Leah.

Mother explained: "These words are the creed of our people. God commanded that we keep them on the posts of our doors. You can read this commandment in Deuteronomy 6:9. Every good Jew can recite these words. Samuel and Reuben had to learn them before they could go to school. Since you are a girl, you will not go to school, but you must learn these things at home."

"But, what good does it do to keep them on the door?" asked Leah.

"That is to remind us of the words every time we go through the door. And to show that we do remember

them and will keep them, we touch the box each time and kiss our hands. And, now, I shall help you to learn the words, if you are ready."

LENTEN SERVICES IN ASHEBORO.

For the Sundays during Lent, Rev. A. Lanson Granger, Jr., minister of the Congregational-Christian Church at Asheboro, N. C., will be preaching on the theme, "Sources of Power As Jesus Found Them." The sermon topics follow:

Feb. 11—"In Deeper Reverence."

Feb. 18—"Facing Life Unafraid."

Feb. 25—"Still Small Voices of Calm."

March 3—"To Will One Thing."

March 10—"The High Uses of Imagination."

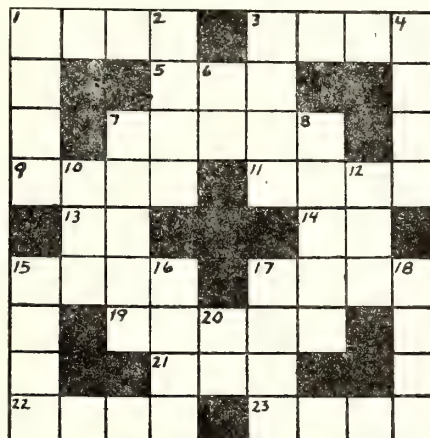
Mar. 17—"Insight into Tragedy."

March 24—"The Invincible Surrender of the Human Heart."

BOARD OF PUBLICATIONS MEETS.

The Board of Publications met at THE CHRISTIAN SUN office at Elon College, N. C., on Tuesday of this week with all members present. The Board decided to call on pastors and churches to enter into a united effort to secure the quotas for the SUN subscriptions that have been apportioned by the Conferences. Date for this special service is to be March 25 to April 25. The results of this campaign will aid the Convention in deciding the future program of our church paper.

WEEKLY CROSS-WORD PUZZLE.



Across.

1. That given to the hungry (Ps. 146: 7).
3. Herein lay Samson's strength.
5. The priest who took care of Samuel (I Sam. 1: 25).
7. Place of living (John 14: 23).
9. A conjunction meaning because.
11. Laid by birds (Jer. 17: 11).
13. Used with either.
14. Biblical form of you.
15. A mountain in Moab (Num. 23: 28).
17. A blot or stain (Eph. 5: 27).
19. What God called the darkness (Gen. 1: 5).

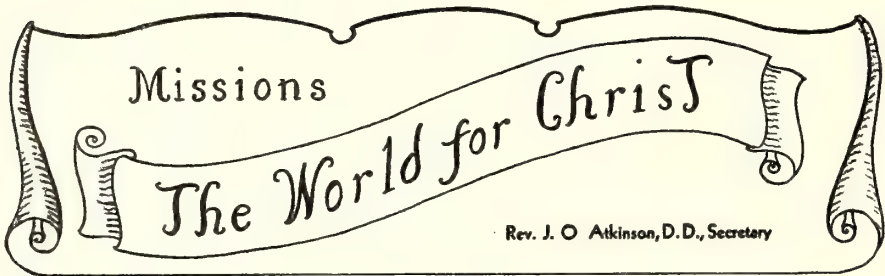
21. New Testament spelling of Noah (Luke 3: 26).
22. To make music with the voice (Ps. 9: 11).
23. Another name for the Salt Sea.

Down.

1. Washed by Jesus as a sign of humility (John 13: 5).
2. That which is owed (Rom. 4: 4).
3. To cover or conceal (Ps. 17: 8).
4. Worn out and tattered clothes (Isaiah 64: 6).
6. Behold (Matt. 28: 20).
7. Brother of Moses (Exodus 4: 14).
8. Land of the Pharaohs (Exodus 4: 21).
10. A tool used to cut weeds.
12. Washington's first name.
15. Vessels used to hold water (John 2: 6).
16. Put on the hand of the Prodigal Son (Luke 15: 22).
17. To flow out (Rom. 5: 5).
18. Did tell.
20. The command to Isaiah (Isaiah 6: 9).

Answers to Last Week's Puzzle.

- ACROSS—1. Cock. 3. Kind. 5. Nun. 7. Joses. 9. Spat. 11. Were. 13. Am. 14. La. 15. Flea. 17. Same. 19. Smith. 21. One. 22. Toss. 23. Peru.
- DOWN—1. Cups. 2. Knot. 3. Knew. 4. Dine. 6. Us. 7. James. 8. Selah. 10. Pal. 12. Ram. 15. Fast. 16. Amos. 17. Step. 18. Esau. 20. In.



A REVIVAL NEEDED.

The *Wall Street Journal* of New York, a paper devoted to trade, having to do with prices of stocks, bonds and other business interests, takes time off to say in an editorial recently that what our country needs at present is a *genuine revival of religion*. This writer is of the opinion that the pastors and sincere laymen in our churches will certainly agree with the *Journal's* conclusion and will unite in declaring that there is no greater need in our country at this time than that of a personal revival of religion. One is sometimes tempted to indulge the thought that there is *more* said about evangelism, and less *done* about it, than any subject, or problem confronting the church. We agree that evangelism is needed and that the revival must come, but just how to go about the evangelism so sorely needed and to have the revival that all seem to want is a question not so easily settled and a problem not so easily solved. We hear and see in the papers about "Religious Emphasis Week," or the "Observance of the Lenten Season" and "Preparation for Easter," all of which are in line and are needed, but when all of this is over we still find ourselves in realization of the need for which the *Wall Street Journal* makes a plea in this unusual editorial—"A Revival of Religion."

Just how to bring about the revival and just what to do in the churches to have a genuine revival seems to be a question not so easily settled in our day. However, the church has ever and always found a way out and while its problems multiply and its difficulties increase there is yet hope because the faithful ones of the church realize that the One who founded and is building the church will not fail, and that if we seek earnestly as ministers and laymen to be co-workers with Him we shall not fail, but find a way out for the settlement of our difficulties, the solution of our problems and the progress of the church. Meanwhile, all of us who are concerned may pray daily and devoutly that our Heavenly Father for the sake of His Son will revive the

church and bring about in the church a true revival of religion in and through the Christ.

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING FEBRUARY 17, 1940.

Sunday Schools.	
Shallow Well, Jonesboro, N. C. . .	\$ 6.00
Sanford, N. C.	1.00
Big Oak, Eagle Springs, N. C. . .	1.00
Bethel, Elkton, Va.	1.00
Mt. Bethel, Stokesdale, N. C. . .	2.30
Antioch (R), Seagrove, N. C. . .	.61
Mayland, Broadway, Va.	1.71
Wake Chapel, Fuquay Springs, N. C.	5.32
Total	\$ 18.94
Individuals and Churches.	
Newport, Shenandoah, Va.	\$ 2.68
Hope Mills, N. C.	3.79
Total	\$ 6.47
Mountain Work.	
Piney Plains, Raleigh, N. C. . . .	\$ 7.00
Total for week	\$ 32.41
Previously acknowledged	8,820.78
Total since Sept. 1, 1939	\$8,853.19

Gratitude is hereby expressed for the above. We wish every contributor to know that the donations are most deeply appreciated, because they are so sorely needed to help build churches and support the gospel through which we share with others, not our individual concern and interest only, but the deep concern and everlasting interest of our Lord in whose name and for whose sake the work of missions is carried on.

Sincerely,
J. O. ATKINSON,
Mission Secretary.

USING OPPORTUNITIES.

At Asheville, N. C., I met a lady in the hospital—there with her first child. She was from the North, had married one of the family of some wealthy, famous tree surgeons, and had moved to the mountains of North Carolina to live. From her mansion on top of one of these picturesque mountains, she observed the poor, neglected children pass by. Her nature wouldn't allow her to sit back and see these children without making some effort to relieve their suffering. She picked up a little boy and

girl in her automobile, drove them into a nearby village, and purchased each of them an outfit. This was her beginning!

There are some mountains in Carroll County, Va., just as picturesque as any in the world. These mountains, too, contain poor, neglected children. These children will not pass your door—nor will you look out your window and have compassion on them. And yet these children may be helped by you.

For Christmas you sent toys which made the boys and girls very happy. Many of you wisely sent gifts of practical value—soap, towels, tooth paste, and some clothing. One lady sent in, perhaps, a dozen suits of long winter underwear for children about six. These pieces of discarded clothing you had laundered carefully, darned, and packed so that the new owner had no difficulty in wearing them. The very spirit of Christmas prompted you to do something then. But now?

What are your missionary societies doing today? I have attended an occasional missionary society, at which the devotions were given, some study course reviewed, and then the meeting was adjourned so that the hostess could serve delicious refreshments, and all present might engage in gossip—not about missions). Do you ever feel in your society that there isn't any definite thing to do? Does it ever seem that everything has already been undertaken by some other society? Do you ever just contribute your dime and feel justified that you have made a sacrifice for missions? Have you ever given a day's energy to tacking a quilt for a gift to someone whom you will probably never see? Have you ever looked in the trunk in the attic for useable clothing which you'll never wear again? If your society might forget itself in doing for others, it might "find its life for His sake."

I'm not pleading for some lost cause. Oh! no, it's a very vital cause, but I'm not pleading at all. I'm inside the house; outside it is very cold. I cause a fire to be made, and I become comfortable. My fire cannot warm the entire world, and yet it makes one corner very cozy.

I cannot move you to action, and yet I can make a small fire at which your conscience will come to warm itself. The people of Carroll County need your help. Pray for them, and then make your prayers come true. When spring comes 'round again this year, visit our mountain churches, and see for yourself.

MARGARET EARP.
Paces, Virginia.

INTRODUCING OUR MISSIONARIES.

"In the midst of military domination and arrogance, guerrilla fighting, threatened famine, floods, and insidious persecution of several kinds, the work of the Christian Church and the Kingdom goes on and forward in North China," declares Rev. Earle H. Ballou of Peiping, the General Secretary of the Council of the North China Kung Li Hui, home on furlough from the war-torn land. During part of his furlough Mr. Ballou is to serve as Acting Secretary in the Foreign Department of the American Board. He was one of the missionaries speaking at the 130th Annual Meeting of the American Board in St. Louis.

Because his work as General Secretary of the North China Kung Li Hui (our "Church Conference" in North China) necessitates much travel and unnumbered close and constant contacts with the church workers and leaders of that area, Mr. Ballou has a clear and accurate picture of the religious and educational situation. His work is much like that of a State Superintendent in the denomination set-up in America. Mr. Ballou says:

"None of my friends are discouraged; none completely downhearted; most are optimistic and determined to carry on to a degree which looks more and more astonishing to me as I get farther away in terms of distance. I am perfectly sure that our folks out there, Chinese and missionary alike, are striving to find and do the will of God, undeterred by all the manmade obstacles that are being put in their way and that opportunities for Christian service and the responsiveness of the people who are being served, are greater than ever before in the memory of anybody on the field."

In an extraordinary way Mr. Ballou has been a part of the on-moving Christian movement in China. In February, 1937, he was lent by the Kung Li Hui to serve as a secretary under the National Christian Council of China with headquarters in Shanghai, where preparations were being pushed forward for the great International Missionary Conference scheduled to be held in Hangchow. Six months later the war struck, the conference was transferred to India and emergency needs called Mr. Ballou back to Peiping.

He was, however, sent as a delegate from China to the Madras meeting, acting as business manager for the Chinese delegation of forty-nine picked leaders. On his return to

China he was impressed by the interest shown in that great missionary gathering, not alone by the church people, but by others. He was asked to speak on this significant conference before the Peiping Rotary Club and the local body of Scottish Rite Masons.

As Regional Secretary of the National Christian Council of China, Mr. Ballou has organized the North China Committee for Coordination of Emergency Relief, responsible for the distribution of over six and a half million dollars of relief money among fifty local distributing agencies, both Catholic and Protestant, secular and religious, in a wide area. He also set



REV. EARLE H. BALLOU.

Recent speaker in First Congregational-Christian Church of Winter Park, Fla., and in Florida Chain of Missionary Assemblies.

up the regional meeting last spring which, it is hoped, will lead to a permanent North China Regional Christian Council to serve the common Christian objectives of the Protestant Churches all through that part of the country.

As though these positions of importance were not enough, Mr. Ballou has been on the Board of Directors of the College of Chinese Studies, Chairman of the Board of Directors of the Peiping American School, Chairman of the Executive Committee of the Peiping Union Medical College, and a member of the Executive Committee of the China International Famine Relief Commission.

In the background of his career in China, Mr. Ballou has had educational work and much rural traveling with movies and in connection with agricultural fairs. He knew well the Five-Year Movement adopted by the Chinese churches a few years ago with its slogan, "Revive Thy Church, Lord, Beginning With Me." At times when China was doing some house

cleaning, he traveled in armored launches often under a fusilade of rifle shots from bandits.

In 1936 Mr. Ballou, with another American Board worker, Harold S. Matthews, was the first Protestant missionary permitted to cross the river into the harassed territory which Nationalist soldiers had taken from the Communists in Shensi Province.

Mr. Ballou is a Vermont man, educated at Yale University and Hartford Seminary.

INTERNATIONAL SITUATION.

(Continued from page 5.)

limitation upon unqualified national action in the interests of the welfare of all people. We believe that it is the business of the Christian church in neutral as well as in warring nations to prepare their people for the necessary sacrifices and responsibilities. For this sacrifice of a measure of national self-interest to the higher ideal of the community of nations, the American people must be prepared. Here is the special task and obligation of Christian leadership at the present time.

These obligations spring from the very heart of Christian faith. That faith commits us to the ideal of a community of nations, designed to arrest the anarchy of nations and to raise the life of all people to a new level of security, and to recognition of the claim of humanity as superior to all particular national loyalties.

WILLIAM ADAMS BROWN,
CHARLES C. BURLINGHAM,
HENRY SLOANE COFFIN,
JOHN FOSTER DULLES,
SHERWOOD EDDY,
CHARLES W. GILKEY,
HENRY W. HOBSON,
IVAN LEE HOLT,
DOUGLAS HORTON,
LYNN HAROLD HOUGH,
W. P. LADD,
JOHN W. LANGDALE,
MILDRED McAFEE,
JOHN MACKAY,
FRANCIS J. McCONNELL,
ELIZABETH C. MORROW,
JOHN R. MOTT,
WILLIAM ALLEN NEILSON,
REINHOLD NIEBUHR,
JUSTIN WROE NIXON,
G. BROMLEY OXNAM,
EDWARD L. PARSONS,
HOWARD CHANDLER ROBBINS,
WILLIAM SCARLETT,
CHARLES SEYMOUR,
HENRY K. SHERRILL,
ROBERT E. SPEER,
CHARLES P. TAFT,
NORRIS W. TIBBETTS,
HENRY ST. GEORGE TUCKER,
HENRY P. VAN DUSEN,

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

A VISIT FROM DR. GRAY.

Dr. Henry David Gray, secretary of the department of young people for our denomination, is to be in North Carolina three days next week. This is an unusual opportunity for us, for it is the first time he has been in our area.

Dr. Gray is hoping to visit as many of our college students as possible while in the states. It is expected that he will arrive in Greensboro on Tuesday, February 27. That afternoon there will be an informal tea at Woman's College, University of North Carolina, where the thirty-five Congregational-Christian students and faculty members will be given an opportunity to meet Dr. Gray. Miss Frances Foster is making the arrangements for this.

On Tuesday evening at 7:45 there will be a meeting in the "hut" of the First Church in Greensboro for the young people of our churches in North Carolina. This will be our best chance to talk with Dr. Gray concerning the problems in our local young people's groups, and to learn from him what other young people in our denomination throughout the United States are doing.

On Wednesday, Dr. Gray will be at Elon College. He will speak at chapel in the morning, will have personal conferences with students during the afternoon, and will meet at night with the ministerial students and others interested in discussing religious life on a college campus.

On Thursday, Dr. Gray will travel through the eastern part of the state, meeting our members who are students at Duke, the University of North Carolina, and other colleges, and visiting Franklinton and Bricks Rural Life Institute.

BANQUET AT SOUTH NORFOLK.

On Thursday night of last week the older young people of the South Norfolk Christian Church held a banquet at the church with 120 present. This came as the culmination of a contest for attendance between the young men's Onward Bible Class, of which Rev. O. D. Poythress is the teacher, and the young women's Dorcas Class, of which Mrs. C. V. Har-

grove is the teacher. The two classes now have a combined membership of 140. Since the young men lost, they had to provide the banquet. Their president, H. E. Seymour, was the toastmaster. The decorations, honoring St. Valentine, were under the direction of R. E. Brinkley. Twenty members of the boys' class donned aprons and served the banquet in fine style. During the evening a Hawaiian orchestra furnished music and Miss Slitz of Portsmouth gave impersonations—ranging all the way

NORTH CAROLINA YOUNG PEOPLE.

All young people in our churches are invited to enjoy a supper with Dr. H. D. Gray on next Tuesday night, February 27, in Greensboro. We will each pay for our own supper—cost 50c—and will eat in the private dining room of the Jefferson Restaurant on the top floor of the Jefferson Standard Building, at 6:30. You can't miss the place, for this is the tallest building within a radius of many miles! If you can go, send a card to Miss Frances Foster, 614 Arlington Avenue, Greensboro, N. C., by Monday, so that a place will be planned for you. Everyone is welcome, but officers of local young people's groups are especially urged to be present. Following the supper there will be a meeting at the First Church, Greensboro. Plan to attend that, even if you cannot be present for supper.

from movie stars to President Roosevelt. The principal address of the evening was given by Dr. H. S. Hardcastle, pastor of the Christian Temple, who used as his subject "Joseph—A Young Man Who Dreamed and Did."

FLORIDA PILGRIM FELLOWSHIP RALLY.

On Sunday evening, March 3, the young people of our churches in north and central Florida will hold their annual Rally at Orange City. The afternoon session will open at 3:00 and will consist of an address by Dr. Harry Westbrook Reed, reports on activities in each local church, and highlights from the two summer conferences held last year. Henry Witte of Sanford will have charge of the fellowship supper which will be held

LIFE MADE NEW.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 3, 1940.

SCRIPTURE: John 3:1-17.

Daily Readings—

Monday—"Dead Unto Sin; Alive Unto God"—Rom. 6:11-13.

Tuesday—Godly Admonitions—I Thess. 5:12-23.

Wednesday—The Walk of the Believer—Eph. 4:21-32.

Thursday—A New Creature—II Cor. 5:14-17.

Friday—Walking in the Spirit—Gal. 5:16-24.

Saturday—Fruit-Bearing Christians—John 15:5-11.

Make careful preparations for this meeting. Have a well-planned worship program.

The following hymns are suggested:

"My Faith Looks Up to Thee."

"More Love to Thee, O Christ."

"Oh, Could I Speak the Matchless Worth."

Notify some individual beforehand to be prepared to lead in prayer.

Encourage individuals to tell of some incident or experience which has deepened the connection of their faith or challenged them to lead a life consecrated to Christ as Lord.

The daily readings offer timely topics for discussion. Consider also the story of Jesus and Nicodemus. What is the experience of the new life? What is conversion? Regeneration? What does it mean to live a life for Christ? What changes does the new life work in and through the individual? Study Paul's statement, "Old things are passed away; behold, all things become new." What effect does the new life have upon the individual's attitude toward others?

In his book, *The Church School*, W. S. Athearn says, "The studies of Coe, Starbuck and Hall show that the last important wave of conversion comes at about the twentieth year, and that after the twentieth year only one in a thousand ever turns the face homeward toward God. Every effort on the part of the church should be concentrated on the securing of a consecration of life to God before the close of the adolescent period."

Get your minister to explain how Jesus' way of living changes the life of the individual, or how Jesus makes life new? How does Jesus' life affect our life?

Close the meeting with sentence prayers—omitting the "usual benediction."

S. E. M.

at 5:30. Each individual or group is asked to bring food and the Orange City young people will furnish the drink. The theme of the evening session is "International Goodwill." It

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

STEWARDS IN THE KINGDOM.

LESSON VIII—FEBRUARY 25, 1940.

LESSON: Matthew 24: 25.

DEVOTIONAL READING: Psalm 97: 1-6.

GOLDEN TEXT: *Well done, good and faithful servant.*—Matt. 25: 21.

Stewards.

Man does not own; he simply possesses. This is the basic idea running throughout both the Old and the New Testaments. Man is a steward of what he is, of what he knows, of what he has, of what he can do. It is a trust which God has committed into his care and for which he is to be held responsible. When Jesus told the story which we call the Parable of the Talents, he was simply putting in an interesting and graphic way a truth which found emphasis again and again throughout the Bible.

"To Each According to His Several Ability."

"And unto one he gave five talents, to another one; to each according to his several ability . . ." As great as the Declaration of Independence is, it is not true to the facts that all men are created equal. All men do not have equal ability; all men do not have the same talents. There are five-talent men, who are men of genius endowed with great ability and great possibilities. There are two-talent men—these might well be called the average man. Then there are what Jesus calls the one-talent men. Every man has some talent and some gift which he has received from his Maker. There is no life so humble, there is no man, however seemingly poorly endowed, who does not have in his life some gift, some talent, some capability. The trouble with so many people is that they measure themselves by others, and because they do not have as many talents as other people they overlook or despise the talents which they do have. The words, "To each according to his several ability," ought to encourage and challenge everyone of us.

A Day of Reckoning.

"Now after a long time the lord of those servants cometh, and maketh a reckoning with them." There is a day of reckoning. In one sense it might be said that God does not pay every Saturday night, nor do we have to render to him a weekly report. But sooner or later every man must give an account of himself and of his stewardship to God. This is one of

the serious and sober facts of life which Jesus again and again emphasized. God is, of course, a loving heavenly Father, but there is a place for discipline in His relationship with His children. He is not harsh nor unreasonable in His demands upon us, but he does expect us to use such as we are and such as we have so that it shall yield fruit toward the coming of the Kingdom of God. This day of reckoning comes to those who have one talent as well as to those who have five talents. Everyone of us must stand before the judgment seat of Christ and give an account of our stewardship.

The Reward of Work Well Done.

"Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord." Thus spoke Jesus to the man who had had five talents and who by diligence and by discretion had made five other talents. "It is to be noted that the emphasis is on increased usefulness rather than on increased remuneration. The man was given a larger opportunity to exercise his talent. Work well done leads to greater work to do. Doing right brings power to do more right. The reward is in the doing, in the enlarged capacity, and in the approving conscience which bespeaks the divine approval." Life's finest rewards and satisfactions do not come from money. "The joy of thy Lord" is after all life's supreme reward. We have to use if we are to have.

Just as Jesus said, "Well done, good and faithful servant" to the man who had five talents, just so did he say the same words to him who had two talents. Not as much is expected of the man who has two talents as of the man who has five talents, but the same faithfulness is expected, and the same faithfulness brings the same reward. "Unto whomsoever much is given, of him shall be much required." But unto whomsoever less is given, of him shall less be required.

The Penalty for Work Not Well Done.

The one-talent man came, bringing only one talent. His words, "I was afraid," give the key to his character. He did not have a sense of stewardship. Like so many people, he felt that because he had only one talent that there was nothing that he could do about it. Because he could not do what he would like to do he did not

do what he could do. Like so many people, fear paralyzed his life. To be sure, he did keep the original talent; he returned it to his master unimpaired. But life does not proceed on that basis. Life must grow, or it begins to die. Unless talents are used, they will be lost. Some of the world's greatest tragedies are to be found in the lives of people of one talent who, because they have only one talent, do not hold it as stewardship and do not try to develop it. The one-talent man can not hope to do as much as the five-talent men, and he is not to compete against this competition; he is to compete against his own finer possibilities. If the man with one talent had been as faithful as the man with five talents, or two talents, he would have received the same reward.

Losing Through Not Using.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." In every realm nature withdraws her gift from him who neglects it, or misuses it. To use life is to find life and to multiply life; neglect is atrophy and death.

O Lord,
I would be great—
But not in some spectacular way
For world acclaim.
Beyond my talents
Lie outstanding deeds, perhaps;
But Lord, I would be great
In faithfulness to each small task
Thou givest me,
To do the best I can
With what I have
For Thy name's sake
And if, some day, Thou sendest me
Some task that seems too big
For hands that only little deeds have
done,
I know that what I cannot do,
Thou canst do, through me, if I will,
And in Thy strength
I'll do the thing that is too big for me.
Help me, O Lord, to stand approved
In faithfulness to every task.
Thus, in Thy sight
I will be great.

—Hattie Bell Allen.

YOUTH FELLOWSHIP.

(Continued from page 10.)

will consist of a worship service by the Ormond young people, a talk by Margery Chindahl of Winter Park who will give experiences from her student friendship tour to Europe last summer, and presentation of the book *Union Now* to be given by Rev. J. Spenser Voorhees. Young people from each of our churches in these areas of Florida are urged to attend, whether they have an organized young people's group in their church or not. Betty Chicoine is the Chairman of this district and will preside at the meeting.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

"CALIBRATING COMPASSES."

"Try yourselves, whether ye are in the faith; prove your own selves, that Jesus Christ is in you."—II Cor. 13:5.

Upon sailing from port one day, just out of the harbor the ship delayed its cruise several hours in order to check compasses and direction finders so that it might know that they were true. This has to be done often.

A Negro gardener, working for Col. Bob Blank, called up the Colonel one day, ostensibly a stranger, in reply to an advertisement the Colonel had made a short while back (and for which he had been employed). Upon being told that a man had been secured, the inquirer asked if he was satisfactory. This conversation was overheard by one who offered the Negro a job. He replied, "Thank y', boss, I don' want no job. I'se jes' checking up on myse'f."

Lent is a season of checking up on ourselves to see if we are on the right course.

Prayer.—O Lord, our God, we incline our hearts unto Thee this day. Be pleased to direct our paths. In Christ's name we ask it. *Amen.*

TUESDAY.

"THE CHALLENGE OF LENT."

"Jesus said . . . If any man would come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24.

As we follow through the true ideas of Lent, we realize that our hope is rooted in divine suffering and a certain instinct in us recoils from self indulgence.

In addition to checking up on ourselves, we are challenged to cultivate discipline of soul. In this way we demonstrate that "man does not live by bread alone." We exemplify that Christ calls us to something far higher and nobler than physical ease.

Lent challenges us to get rid of

sodden materialism and sour cynicism and live daily in faith for loftiest and loveliest things.

Lent challenges us to share some sufferings with Christ. Said the Frenchman Manod, "To abolish necessity for work, effort, struggle, sacrifice, virtue," is to "shut up sacrifice and all this in Jesus Christ alone and not let it pass to us." To share suffering with Christ holds the gospel of salvation, which bids a man stand naked, as it were, before Him in total consecration to Him and His cause.

It bids us to think of the reality and ministry of our religion as we look toward the Passion of Him who, being rich, became poor, and was a friend to the lonely and forlorn. We must share this same spirit.

Prayer.—Our Father and our God, we confess our failure to take up the Cross of Christ as we should. Forgive us and endow us this day with Thy spirit, Thy grace and Thy power, to share in this world the agonies of our Christ. *Amen.*

WEDNESDAY.

"TOWARD THE CROSS."

"I thought on my ways, and turned my feet unto Thy testimonials."—Ps. 119:59.

Lent points to the cross. We cannot truly look toward the cross without looking into our hearts in the light of the life of Jesus. In that light we find in us much that is vile and then cry for mercy.

What a kindly light! Not only pure, but purifying. The look is with horror but with hope, for then we can let Him in, we can fling away our sins and face our souls a new man.

If Lent is such a meeting with our own souls, it is good, and we cannot afford to miss it. The whole of it sums itself up in how to live before death so as to be worthy to live hereafter. That is the greatest thing known to man, for when we see our-

selves as we are, there is grave doubt whether it is worth while to continue the experiment of such a life. But thank God it is possible in Christ to be Christlike and worth while.

Prayer.—Our Father, help us to see ourselves aright and to spend our days for righteousness and Thy Kingdom. *Amen.*

THURSDAY.

"A CALL TO SERVICE."

"Grant unto us that we may sit, one on the right hand, and the other on the left hand, in Thy glory."—Mark 10:37.

It was a very natural thing to ask for a place of preferment. Perhaps the Master was pleased with their ambition. But he did not so much as mention it. What He did say was that places of preferment are earned by the aspirant and are not bestowed. That place is earned by service to others. He who serves most is greatest.

We have said that we must share "for Him and with Him." If we would occupy a place close to Him we must go along with Him.

Prayer.—Our Father, teach us this lenten season the joys that spring from service. *Amen.*

FRIDAY.

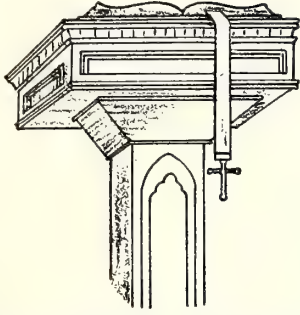
"HEAD OR HEART?"

"I will walk in my house with a perfect heart."—Ps. 101:2.

"This head of mine holds up everything." This was a remark overheard once when it was time to fill an engagement. The wife was still before her boudoir mirror fixing her hair.

Isn't it true that it is the head that gives us most trouble? Worries, difficulties, problems, set-backs, sins—all give us more trouble than they would if we would but think differently. Much of our fretting is purely mental.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. EMMANUEL HEDGEBETH,
NEW HAVEN, CONN.

[This sermon was preached by Mr. Hedgebeth in the First Congregational Church of Torrington, Conn., of which Rev. Carl R. Key is the pastor, on Youth Sunday.—Editor.]

SHALL WE COME BACK, TOO.

*"And when he had spent all
... he began to be in want."*
—Luke 15: 14.

How characteristic of youth was the request of the Prodigal Son for his portion of his father's inheritance, and the consequent journey away from home. As the typical young person he was likely energetic and enthusiastic; he was obsessed with the idea that life held more for him away from home; he was likely dissatisfied with the remoteness of his father's farm, and with the old-fashioned and outmoded conventions and traditions that made up his environment. So with his inheritance he went out into the world.

We can imagine how he found the the world. It was different from anything that he had ever known and fully as exciting as anything he had expected. The pace was fast, the novelty of his new-found happiness thrilled him immensely, "and he wasted his substance in riotous living." Imagine the shock of this young man when he found that all his substance was gone. When his dream faded away and he awoke to the realities of life, he "began to be in want." Never before had he come face to face with the cold hard facts of life. In his desperation he went and hired himself as a common servant. As the swine ate greedily the corn that he fed them, the pangs of hunger grew upon him. He was lost, he had no friends, and it seemed that all the world was against him.

Then a beautiful thought came to him. He would go and offer his services to his father as a hired servant. You know the story, how he returned to his father and was honored with a banquet. Then how the older brother came and was indignant over an unfaithful son.

Today young people are faced with the same problem as was the Prodigal

Son. Society gives us an inheritance whether we ask for it or not. We are proud of our heritage and we make much of it. In this heritage we have our education, our religious beliefs, and all that we have received in either a material or a cultural way. We are as restless as the Prodigal Son. We become dissatisfied with conditions around us. Things become old-fashioned. Christian youth becomes inspired to build a new Christian social and economic order, where all men may find justice and right and opportunity. We desire to find new ways of doing things, new institutions and new systems.

So we go out into the world with our inheritance, a world totally different and foreign when compared with the sheltered world of our earlier days. Full of energy and enthusiasm, we seek to realize youthful dreams and hopes. All too often we "waste our substance with riotous living" by throwing our inheritance to the wind and attaching ourselves to new movements merely because of the novelty of such movements. On the whole, however, when we go out to turn the world upside down, we are expectant and hopeful of a joyful and thrilling life.

Suddenly, like the Prodigal Son, we become aware of the realities of life, we come to understand how cruel life can be and often is. Even though we may not have wasted our inheritance, we still come face to face with hardships and difficulties we had never dreamed of. When we begin to seek the realization of our dreams and ideals, the whole world seems to rise up against us and we begin "to be in want." The hardships of living a wholesome, courageous and constructive life are just as great as they are if we waste our inheritance and find ourselves in the world without anything. Our heritage, while giving us the basic and fundamental principles that belong to it, should at the same time make us sensitive to the evils that exist in our heritage. Our religion should inspire us to correct these evils. If our Christianity is to be more than a passive Christianity, we must in the name of Christ bring about those changes that are necessary to make our physical and material life coherent with the principles of our Master. When faced with hardships and difficulties we are too often ready to return to the old established ways of doing things and become mere automatons in a static society bound by tradition and convention.

It is no longer a question of what life will hold for us in the future—

too often the answer will be the W. P. A. and relief rolls. Rather the question is, What do we have to offer to society, what can we do for the total welfare of man? When faced with the real issues of life are we going to do as the Prodigal Son and retreat so that we may escape them, or are we going to answer the challenge of the poet:

Be strong! We are not here to dream,
to drift.

We have work to do and loads to lift;
Shun not the struggle, face it,
'Tis God's gift.

What then is the task of the young people of our day? Certainly we can come to some semblance of a Christian social and economic order by eliminat-

(Continued on page 14.)

FAMILY ALTAR.

(Continued from page 12.)

Prayer.—O Thou who dost bring back the throb of life to dead hearts, quicken our dead hearts to life. Amen.

SATURDAY.

"POWER IN THE CROSS."

"Today shalt Thou be with me in paradise."—Luke 23: 43.

Let us not lose sight of our pilgrimage to the Cross. We are journeying together to Golgotha. We can see it at the end ahead of us. It is a twenty-eight-day journey yet.

"The moment of regret is the moment of hope," Warden Lawes of Sing Sing said. Misdirected lives get back in the right channels by seeing the error of their way, repenting and looking to Jesus. Though in His last agonizing heart-throb, He spent it to forgive. In the agony of death a new hope filled His heart, because a sinner repented.

Prayer.—O Lord, those whom the world rejects Thou dost seek. Thy love is wonderful. Forgive us and help us to live worthy. Amen.

SUNDAY.

THE REVELATION OF THE CROSS.

"Truly this man was the Son of God."—Mark 15: 39.

This confession was that of a Roman Centurion—a mere spectator at the crucifixion. It is not supposed that he knew anything about the Christian doctrine of salvation. There is a strange power in the Cross that saves. He said, "If I be lifted up I will draw all men to me." The Cross with Jesus on it is what we need.

Prayer.—O Lord, our God, forbid that the story of Jesus is just a tale that is told. Life is more than a fitful game. Life is love, service and sacrifice. In it is our hope. Amen.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Let us talk finances some in this letter. It takes money to run an orphanage and care for children. All of you readers who have families realize this. An orphanage is just like a big family. The only difference is the orphanage has an exceedingly large family, with nearly one hundred children.

With that many children there is something to buy every day. The management is just as careful as any one can be in trying make every dollar go as far as it is possible to do so. In order to have money to run the orphanage and pay our bills promptly it is necessary to make out a budget so our people will know how much they are expected to raise. All the money that comes to the orphanage goes to meet the budget because all items of expense so far as we can calculate are put in this budget. It takes money to pay insurance on all the buildings. It takes money to recover buildings and paint buildings to keep them in a good state of repair. Farm machinery wears out and has to be replaced. Children have to have operations and spend sometime in the hospital. Salaries to pay—and a hundred other items that will come in during the year. Perhaps some not looked for at all.

After figuring everything as closely as we can we have set our budget at \$22,000.00 for 1940.

We have already raised on this budget since January 1, the sum of \$2,316.67. We still have \$19,683.39 to raise by December 31, 1940. How can we raise it. Begin now through your Sunday school monthly offerings for the orphanage by making your offerings as liberal as possible. Remember that all your offerings count on the amount that has been apportioned to your church in your Conference apportionments for the orphanage. Surely you want to raise it as you do for all other departments of our church.

If all the churches in our Southern Convention will raise the amount apportioned to them in full, I feel sure when our final report is made at the end of the year that the goal will have been reached.

Friends who have money that they want to invest in charity I feel sure you can invest it easily in the children in the Christian Orphanage. I hope we will receive many such gifts through the year. When we invest

in stocks and bonds in many cases we lose. When we invest in a dependent boy or girl and they develop into a fine citizen and make their work in the world we have an investment that we will not lose. The real joy we get out of the investment will many times repay us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 22, 1940.

Amount brought forward	\$2,207.50
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Sanford	\$ 1.00
Shallow Well	7.50
Morrisville	2.00
	\$ 10.50
N. C. & Va. Conference:	
Shallow Ford	\$16.05
Mt. Bethel	2.55
	18.60
Western N. C. Conference:	
Ether	\$ 3.15
High Point, First	1.00
Antioch (R)	.86
	5.01
Eastern Va. Conference:	
Cypress Chapel	3.80
Valley Va. Central Conference:	
Bethel	\$ 1.00
Mt. Olivet (G)	3.01
	4.01
Ala. Conference:	
Lowell Women's Missionary Society	5.00
Ga. Conference:	
Vanceville	1.00
Special Offerings.	
Mr. Godwin	\$12.50
Mr. May	3.00
Mrs. Hamilton	12.00
Mr. Perry	10.00
Mrs. Dalton	6.25
Mrs. Gibbs	5.00
Mr. Godwin	12.50
	61.25
Total for week	\$ 109.17
Grand total	\$2,316.67

SHOULD WE TURN BACK, TOO?
(Continued from page 13.)

ing the evils that exist at the present time. It may require new systems, and it may mean the up-rooting of much of the old. We must recognize and work for the rights of labor, we must make society realize that it is responsible for the unemployed, and we must seek to bring about an arrangement of things that will make these problems less likely. Certainly the great problem of present-day Christianity is to seek to eliminate war and the principles that lead us inevitably to war. The church with the message of Christ must answer the challenge. These things must come not only because of their practical value, but also because God demands of us that we build a more God-like world. We must come to see the spiritual value of the brotherhood of man and those things that make the brotherhood of man more possible. Spiritual values

are not real values unless they have some relevance to the relationship of man to man. The Fatherhood of God is meaningless without the brotherhood of man.

Our Protestant heritage has been one of development because it gives room for men to discover new spiritual values and to realize those values in actual practice. Democracy has grown out our Protestant heritage, but it was not realized suddenly. True democracy embodies many Christian values. The power of a democracy is that it can grow and can absorb the good of the new without absorbing the evil. Our democracy must be carried into the economic realm as well as the political and social realism. To bring about changed conditions takes courage and bravery. We must not retreat when faced with hardships and difficulties. Suppose Columbus had turned back to the safety of the ports of Spain and Portugal when faced by the rough waters of the Atlantic? Suppose Paul had turned back when faced with the hardships of his missionary travels? Suppose the white man had returned to the security of the old world when faced with the hardships that characterized the early days of the history of our country? Suppose Lincoln had turned back in those hectic days that are a blot on our history? The great milestones of history were made when men carried on in their mission regardless of the hardships and difficulties that confronted them. The great moments in religion have been under the same conditions.

We have no place in the world for Prodigal Sons, for young people who feel that they must sow their wild oats before they begin a life of service. The church must not be a mere sanctuary for the old who offer their lives to God after the best and more effective years of their lives have been spent. The church needs youth, youth who are energetic and who have vision. Youth who will "put their hands to the plow and not turn back." It needs youth who will not shrink from the real issues of life, even if by so doing they might be more comfortable and secure. The fate of the world is in the hands of youth. If at the end of our lives there is economic injustice, or war, or disregard for human life, or anything that is in contradiction to the principles of Jesus, it will be because we, the youth of today, sanction those things that make for these evils. Are we, as Christian youth, willing to face life with a determination to realize our hopes and put our ideals into practice?

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

OUR WORK AND WORKERS

HOLLAND (VA.) CHRISTIAN CHURCH.

The Holland Christian Church has selected a Board of Strategy to study the needs and recommend a new program of activities. The different phases to be considered are outlined below:

WORSHIP.

What is Christian worship? How may we improve or enrich our present services? The place of the Sacraments in worship. The observance of special days and occasions. Junior church. (Four members.)

MUSIC.

What is the relationship of music to worship? In what ways may the choir help to create and maintain the attitude of worship? Recruiting and training new members. Junior choirs. (Three members.)

EDUCATION.

What is a modern system of religious education? How may we improve our school? How provide for: teacher-training classes, week-day religious education, and vacation church schools? (Five members.)

SOCIAL ACTION.

Homemaking—Sewing and cooking classes. Cooperation with Home Demonstration Agent. (Three members.)

Welfare and Hygiene—Care of shut-ins and needy. Lectures on preparation for Christian marriage. Home Nursing, first aid baby clinics, classes for parents on child guidance

and pre-school age, cooperation with health and welfare agencies. (Three members.)

Rural—How may the church best serve the rural community? How cooperate with existing agencies? Farm Bureau, County Agent, State Experimental Farm? School? Free use of facilities, distribution of literature, lectures, etc. (Six members.)

Civic Improvements—Organize a garden club. Conduct a campaign for beautifying public buildings including school, church, railway station. Plan a campaign to remove all unsightly places. Conduct a "clean-up week" and a "paint-up week." Work for a beautiful town. Conduct a forum or discussion group on community problems. Library. (Five members.)

SOCIAL AND RECREATIONAL.

Celebration of special days. Play-ground, dramatics, concerts, musical festival, stunts, suppers, lectures. (Eight members.)

USHERING.

Organize. Arrange service schedule, ventilation, heating, and lighting. (Three members.)

BUILDING AND EQUIPMENT.

Secure re-arrangement of heating plant to heat in units. Floor coverings for church auditorium. Modern lighting system. Re-arrangement of kitchen with new equipment. New floor in basement. Re-arrangement of educational facilities. (Seven members.)

In Memoriam

FELTS.

Betty Lee Felts, eleven-year-old daughter of Mr. and Mrs. E. A. Felts, 321 Bank St., Suffolk, Va., died Wednesday, January 3, 1940, and funeral was conducted at the residence on the following Friday.

She is survived by her parents, and two brothers, Everett and Morrison Felts. The sympathy of the community and friends is bestowed upon the bereft family, and may God bless them everyone.

JOHN G. TRUITT.

LOY.

Miss Lola Clara Loy was born in Alamance County, N. C., on May 7, 1900, and departed this life December 11, 1939. She was the daughter of Mr. and Mrs. J. H. Loy. Lola was an invalid throughout her earthly existence. She made a regular contribution to the family circle.

Miss Loy joins in the spirit land a loving mother, one sister, and two brothers. Surviving her are a beloved father; two brothers, J. L. and J. R. Loy; three sisters, Mrs. W. H. Jones, Mrs. C. E. Putnam, and Mrs. A. O. Gerringier. Also a number of nieces, nephews, and many friends.

Funeral service was conducted at Shallow Ford Christian Church by the pastor, assisted by Rev. J. W. Patton, and interment was made in the church cemetery.

May the Lord comfort all the bereaved family.
L. L. WYRICK.

McDANIEL.

Brother G. J. McDaniel was born July 2, 1848, and died December 18, 1939, at the ripe old age of ninety-one years, five months, and 16 days.

He was married to Mary Jane Vickers on July 15, 1871. To this union was born six children of whom four boys survive. His wife and two children preceded him in death. He leaves twenty-three grandchildren, fifty-one great-grandchildren, and six great-great-grandchildren. He had resided at the place where he died for about sixty years.

He was a member of McGuire's Chapel Christian Church for about forty-eight years.

He was a man of great energy and had been a great character and good citizen of his community.

God bless his long useful life and may His blessings attend those who mourn.

Funeral by this writer, assisted by Rev. Brother Pickett of the Methodist Church.

G. D. HUNT.

BRANDON.

Brother Herbert Brandon, son of the late Johnny Byrd Brandon, departed this life at his home near Ringold, Va., on November 27, 1939, at the age of fifty-two. The deceased married Miss Rubie Wells, sister of the late Rev. W. L. Wells, when a young man. She survives, together with five children, all of whom live in Ringold except the eldest, Herbert who lives in New Jersey.

Brother Brandon was a high type Christian gentleman, a splendid citizen, and a man of high integrity. He was a successful farmer and a man of good intellect. He united with the Methodist Episcopal Church, but years ago transferred his membership to Lebanon Christian Church. He leaves an excellent family and a host of friends grieved over his passing.

Funeral and burial were at Lebanon Church in the presence of a crowd of people. Floral tributes were many and beautiful.

C. E. NEWMAN.

The Coming Convention

By JOHN G. TRUITT, D. D.

We shall be a convention of our very own people, members of our own churches, and workers together with one another and with Christ. If I had been killed on the road from Florida the other day, most of you would have said kind, complimentary things about me, things that would have made me feel good had I been living to hear them. If anyone of you were to get killed before the sessions of the coming convention we would all be saddened, and our words would be most kindly and complimentary about you, and about the work you are trying to do. In fact I believe we respect each other. We love one another. We are brethren, and sisters, in Christ. We know his new commandment that we love one another. One can not let that be mere sentiment, not the kind of love Christ meant, for His love was faith-keeping unto the very end. Let us help one another, and work together with one another in kindness and common sense now, while it is day.

One of the greatest things our coming convention could do would be to read, and put into practice the following verses from our New Testament: "God tempered the body together that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof." I may be unadvised but I fear that if there were as much criss-crossing in the church I have the honor of serving as there is amongst members of the Southern Convention the local church would lose its grip on its members, and its constructive program of building and progress would be defeated, and halted. The spirit of harmony and togetherness in our church makes it move steadily along, building up its membership, and other organizations, paying for its building, and raising its benevolences with a sense of joy and enthusiasm, and steadily enriching its worship services. These things cannot be when there is discord, and disunion, and fault-finding, and criss-crossing. Discord must be changed to His-cord of love binding us together in noble constructive work, and disunion must be re-spelled to mean His-union of co-workers and followers of the humble and lowly Nazarene putting our hearts together, our heads together, and our hands together to do His divine work.

"God tempered the body together"—we are not all of the same opinion, but we can all be, since we are Christians, tempered together"; we do not all see eye to eye, but we can all, since we are Christians, "have the same care (love) one for another." All

our work is not disruptive, but it is rather constructive, and even if some part of it should fall behind a bit in effectiveness, we must not rejoice at it, and say "I told you so." Since we are Christians, "if one member suffers all members suffer with it." We are friends one of another, schooled and trained in a great heritage, and brought up to have a great vision of the future as the Church of Christ moves forward. We have a great Mission Board, so let us all give it our very heartiest support and cooperation, making it a joy for the spirit it generates throughout the bounds of our convention and the revenues it receives with which to carry on its great, constructive work; we have a great college, and we can all show our love and esteem for its past and present and future by giving it a boost of words and boon of funds right now to press it forward; we have a great church paper, and the only one left published weekly, it is and has been a most constructive power in our convention let us do all we can to make it the mighty instrument for the Christ it ought always to be; we have a great orphanage, doing a most noble piece of Christian work, let us properly appraise it, and bless it with our cooperation—and so could we go right through all departments, boards, committees and parts of our convention, finding the good and helpful in them all, and building on it, with joy and pride in each part of it.

"There should be no schism in the body," no feeling that the young people are divided from their elders and not a natural, definite part of the undivided whole; no feeling that the women's work was somehow separate and apart from the entire convention's program, but that they are in its center with their inspiring call to unselfishness and friendliness unto the uttermost parts of the world; no feeling that any part, person, or place, is better than another; and no notion that any one of our opinions is the last and final word on the subject or project before us. "No schism in the body." That brings pain and defeat, and saps joy, and robs us of the better, nobler sides of ourselves. It is not Christ-like. It is so like a petted child who "won't play, 'cause you don't play my way." It is not grown-up and great.

We are all tempted to it at times. I am as guilty as any; but nevertheless I am ashamed of it. I am trying to stop it, and will do my best to—even if someone dips his pen in vinegar and does what we may call "replying" to this sincere and humble hope that we look toward the coming Southern Convention with a spirit of tolerance, forbearance, progress, harmony, and respect for one another.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only
Head of the Church."

VOL. XCII. RICHMOND, VA., THURSDAY, FEBRUARY 29, 1900

Dr L. E. Smith 9.

An Appeal

During half a century Elon College has charted the course of youth. On the high seas of life, harbors of hope have been pointed out, and currents that run warm with life and lead to service have been discovered. We have been among those who have received the blessings of Alma Mater. Although we have not yet reached the haven desired, we are certain that life has been richer because Elon College has guided our thoughts and helped shape our ideals.

Through most of the years, Elon College has been hindered by a burden of debt. The past decade has been among the worst years. Gradually the burden is being lifted. When the present Seniors join the Alumni next May, Elon College should be free from financial obligations.

To this end many have pledged and paid, and many more will do likewise. Sacrifice has gone into this paying, and will go into it. But the College is worthy of a liberal investment because it still charts the course of youth in a time of storm.

We, the undersigned, have recently met as representatives of the Board of Trustees of the College, Alumni of the College, and members of Congregational and Christian Churches, to consider what can be done this spring to free our College from its indebtedness—our indebtedness. Among the things that can be done, two stand out:

First, We can contribute to the limit of our ability. Some have already given, and all will do their best. We believe in the cause of Christian Education as represented by our College.

Second, We appeal to the churches, to the Alumni, and to the friends of the College to join heartily in the effort to clear the College of debt. Especially do we request the ministers and the churches to respond to the call of the College in this time of its great need and expanding opportunities. We believe that now is the time for the Church that founded Elon College to come to its support and show to the world that there is confidence and loyalty back of the institution.

W. H. BOONE,
CLIFF ELDER,
JOHN L. FARMER,
SADIE FONVILLE,
F. C. LESTER,
L. E. SMITH,
VITUS R. HOLT,

STANLEY C. HARRELL,
JESSE H. DOLLAR,
SUSIE HOLLAND,
J. H. LIGHTBOURNE,
J. E. MCCAULEY,
GEORGE COLCLOUGH,
MRS. H. L. TROTMAN.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

NEWS AND VIEWS

Rev. R. E. Newton of West Palm Beach, Fla., has accepted a call to our churches in Page County, Valley of Virginia, where he has been working since the second week in January. Mr. Newton has been secretary of the Florida State Conference during recent years.

Miss Rebecca, daughter of President and Mrs. L. E. Smith of Elon College, is to be married in Whitley Memorial Auditorium on Saturday night, March 2, at nine o'clock, to Mr. Frederick Wild of Detroit, Mich. THE CHRISTIAN SUN joins their many friends in expressing to them good wishes for a happy married life.

The March number of *Advance*, our denominational paper which is published at 14 Beacon St., Boston, Mass., at \$1.50 a year, carries a considerable amount of help for Sunday school superintendents. The April number will deal with planning church work. The Department of Christian Education is now using *Advance* as a medium through which to distribute its helps.

The sympathy of their many friends will go to Dr. and Mrs. Charles Eldred Shelton, who are reported to be quite feeble. Dr. Shelton will be remembered as the much beloved pastor of the Shelton Congregational Church in Portsmouth, Va. Brief greetings from their friends will be greatly appreciated. Their address is: 1100 N. Negley Avenue, Pittsburg, Pa.

Dr. C. A. Vincent, pastor of the Miami Shores Community Church, is preaching a series of sermons during Lent on the theme: "What Does the New Testament Teach?"—

February 18—"About *God*?"
February 25—"About *Jesus*?"
March 3—"About *Man*?"
March 10—"About *Society*?"
March 17—"About the *Family*?"
March 24—"About the *Future Life*?"
March 31—"About the *Church*?"

Rev. L. M. Outerbridge, executive secretary of the Missions Council of our church, has resigned for personal and health reasons. Mrs. W. M. Medlicott is to direct the work of the Council for the present. The Council meeting at Evanston in January nominated Mr. Outerbridge for another

term. The Missions Council is the promotional agency for the Foreign and Home Boards of the denomination, and the work of the secretary is very important and difficult. Mr. Outerbridge attended the last session of the Southern Convention, and will be remembered pleasantly by those who were there.

PERPETUATING "THE CHRISTIAN SUN."

THE CHRISTIAN SUN has been a weekly visitor in many homes for nearly a century. In fact, it is no longer a mere visitor, but has become an integral part of the family life. During these years THE SUN has con-

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of March 3, 1940.

Sun.—Jesus Begins His Ministry—Mark 1: 9-15.
Mon.—No Short Cuts—Matt. 4: 8-10.
Tues.—A Kingdom But Not a King—John 6: 14, 15; Matt. 14: 22, 23.
Wed.—First the Seed Sowing—Mark 4: 26-29.
Thurs.—The Sower—Matt. 13: 3-9.
Fri.—Wheat and Tares—Matt. 13: 24-30.
Sat.—Seed and Leaven—Matt. 13: 31-35.

JOIN WITH US IN READING THE BIBLE

tinued to shine with undimmed and unfailing radiance. Light and learning have been carried into every nook and cranny of the Convention. Any interruption of this service of long standing would be lamentable indeed.

The Committee on Publications finds it necessary to inaugurate some means of securing additional subscriptions in order to continue publishing THE CHRISTIAN SUN. Since many churches have failed to secure their quota of subscriptions, an additional effort has become imperative. Each conference and church is urged to concentrate and consecrate itself in this worthy objective from March 25 to April 25. Every church should secure at least two subscriptions. The conference quotas should be reached and exceeded if possible. It may be necessary to go the second mile in order to make our Church Paper what it should be. The future policy of our paper must be determined at the

forthcoming Convention. Those who believe THE CHRISTIAN SUN is still needed in our Church should become aggressive in this campaign to guarantee its continuance in our united work.

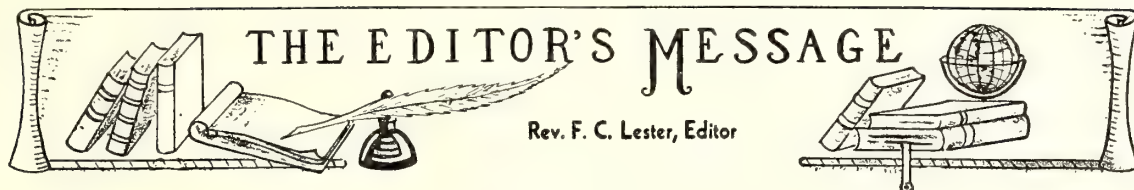
If THE CHRISTIAN SUN was needed during the years of our Church's infancy and adolescence, it is most assuredly needed for guidance and strengthening during the future years of its maturity. No relic of by-gone days should be maintained merely for sentimental reasons. Antiques, both secular and religious, are expensive. All barnacles on the ship of time should be eliminated with dispatch. We should remember, however, that our need for all a church paper has to offer has not diminished, but has increased with the accelerated life of the present. If THE CHRISTIAN SUN has contributed substantially in the past achievements of our church, it may also contribute pontifically in its future development. No week would be complete without THE CHRISTIAN SUN with its medley of information: editorial erudition, the romance of the mission work both near and far, apocalyptic thunderings of the reformers, and the latest news from Ebenezer's Crossroads. Many inroads are being made on the program and influence of the church and the sanctity of the Lord's Day. It becomes increasingly necessary, therefore, to keep open every avenue for the proclamation of the Eternal Gospel.

As ministers and churches we show our true colors by our response in this time of emergency.

ROBERT LEE HOUSE, *Chairman*,
Board of Publications.

TALENT MONEY.

The First Congregational Christian Church of Newport News, Va., recently celebrated the tenth anniversary of the new building in a fine way. Five weeks before the Sunday celebration the church gave out 138 dollars to as many members who took them to make as much as they could legitimately for their church. When this talent money was returned, the members brought in \$325.00 which had been earned. The interest created caused a contribution of \$200.00 more. This amount added to the regular contributions for the building debt made it possible for the church to pay \$600.00 on indebtedness, which leaves less than \$4,000.00 yet to be paid. Rev. Jesse H. Dollar, the pastor, will be glad to give details of the plan to any church that may be interested in trying it.



PARI-MUTUEL BETTING.

Fifteen states have legalized pari-mutuel betting, and receive slightly more than ten million dollars annually in taxes from it, according to "Good Housekeeping." Figures seem to indicate that only a small part of the betting money goes through the machines, and that only a very small part of the money received goes into the treasury of the government. Figures further indicate, according to a forthcoming book by Dr. E. L. Tiffany entitled "War With the Underworld," that the government faces greatly increased costs in crime, police protection, and courts.

A current Bulletin of the New York Civic League carries a letter dated February 6, 1940, from G. W. Lamb, president of a bank in Springfield, Mass., which tells the experience of Springfield in legalizing pari-mutuels. Business men helped to finance a horse track and dog track because of "the argument that the tracks would bring large increase of business to Springfield with a resulting wave of prosperity, and that taxes would be lowered on account of the revenue coming to the state." The results were very different, for

"The tracks had been in operation only a short time when many business men stated that new business was not coming to them, that there was an increased percentage of customers asking for credit, and that collections were slowing up. This trend continued with an increasing unfavorable effect on business and several suicides and defalcations were directly attributable to losses at the tracks."

It took only four years for this to happen, and for the county to outlaw pari-mutuels. Within a year business recovered and the moral tone of the community was restored. Such are the values of betting under the blessings of the state, and again is fulfilled the word of ancient wisdom, "Sin is a reproach to any people."

RELIGIOUS JOURNALISM TODAY.

Church papers like this one are finding it difficult to ride the waves of the present turbulent time. Labor unions make it necessary to pay high prices for printing. Daily newspapers now carry much information concerning religion and church enterprises. Pictures fill the pages of printed papers and magazines. The tempo of activities makes Americans unable and unwilling to find time for solid reading. The radio brings to nearly every home sermons, music, and prayers of both the best and the worst types. In such a time the old-fashioned religious newspaper has little place for most people.

This does not say that the church paper is no longer needed. On the contrary these very things may be indications that such papers are needed. Freedom is a prize dearly bought by the founders of America, and freedom for the future may rest largely with just such little papers as the one you are now reading. The Federal Government has control of radio. Economic interests largely control the daily press. Some outspoken editors

and statesmen think that freedom of the press, which really means freedom of thought, is definitely threatened in this country, and it is a well-known fact that in most countries of the world today there is no such thing as freedom of the press. But the religious press is still free to say whatever may seem to need to be said. It is a minority group that reads the religious newspapers, but in the final analysis it will likely be this minority that will withstand the currents of control and make our country free.

And it may be that the church press will eventually teach our people that the god of speed does not satisfy the desires of the human heart. People need rest that reaches to the soul. The Christian religion offers that. People need controls within themselves. Christianity offers them. The religious press helps to break some of the tensions and to bring rest from the rushing daily duties. It has a big job. It should find a way to succeed.

THE FARM AND THE CHURCH.

More than ninety per cent of our churches within the Southern Convention are in the country or in small towns. It is thus easy to see that the farm and the church, so far as we are concerned, are intimate friends. Our churches are filled with farmers, or they are not filled. Farmers support our churches, or they are not supported. At least this is true in about ninety per cent of them.

When the Southern Convention convenes the last day of April in Greensboro, N. C., it will be necessary to consider this matter. A financial plan must be adopted. Those who usually talk in the Convention are largely from the few cities represented while the farmers either tend their farms at home or listen to those who speak with greater ease. If the Convention adopts the suggested plan of having one delegate from each church, and if those elected delegates attend the sessions of the Convention, the time will soon be upon us when farmers will dominate the Convention itself, or at least they will be the large majority of the lay delegates. This may put new life into the Convention, and certainly it will be more democratic.

Unless the farmers can produce and can sell at a profit, there is no hope for our institutions to secure support from the majority of our churches. Neither is it possible for the churches to get the needed pastoral service. Thus the economic conditions of the farmer become definitely the problems of the Southern Convention. Perhaps we never have, but it might be well to give such matters a little thought in the Convention sessions.

We seek for painless perfection, synthetic character. We wish to be children, all of us, with a Santa Claus government that makes each day as radiant as Christmas morning. . . . America must indoctrinate or die, and the church must supply the doctrine.—W. W. Ayer.

CONTRIBUTIONS

SUFFOLK LETTER.

On Wednesday, February 14, the writer had the privilege of leaving Suffolk, Va., for a few days of vacation in Florida. Mrs. H. E. Savage, Jr., of Suffolk, kindly offered to drive her car and take the Parson, his wife and sister, with her on this trip. Of course Mrs. Savage's four year old daughter, Eva Lee, is the little queen of this party, and has been the center of attraction and attention since leaving Virginia. She has added much to the joy of the trip.

We spent three days in Miami, and we are now in St. Petersburg, the "Sunshine City" of the State. The sun has been shining much of the time, beyond threatening clouds, and when it breaks through the rifts, occasionally, it is not very hot. Florida has temporarily lost its reputation for clear, warm weather in winter. The severe cold weather greatly damaged the fruit and growing crops in the trucking section.

This is our fourth visit to Florida. Orange groves, palm trees and other tropical plants, beautiful gardens, palatial residences, are all interesting to tourists. But the people have been very interesting to this writer. Their reactions to certain influences have made a deep impression. On the highway the majority of people driving cars attempt to take more than one-half of the road. The red line along the center of the highway seems to be an invitation for them to put their left wheels about six inches on the other side of it. That was not so noticeable three years ago. There is a growing tendency, at the present time, to demand the lion's share of what belongs to the other fellow. "Hogging" the road is a fair example of what men and women, in many instances, desire to do in politics, in social and economic life. The "have nots" demand that those who have must share with them to the full limit of their needs and desires.

We made a visit to the famous Hialeah Park in Miami. We did not attend the races. But one of the police guards, at the entrance, made a very significant statement. Upon being asked, "Who owns this place?" he replied, giving the name of the principal owner and promoter, and added: "This man is very rich, but it will not long be possible for any man in this country to own so much money, when hungry babies are cry-

ing for milk within this city." "Do many people attend the races?" "Yes." "How much money is spent here in one day?" He replied: "Last Saturday, \$600,000.00 passed through the offices where the betting is largely handled."

Last Sunday we attended a five o'clock vesper service in a quite large church in that city. For some reason the organist did not come. The minister led the music without the assistance of any instrument, and a congregation of twenty-six people heard his prepared message. One was compelled to contrast this with the crowd of the previous day at the race track.

Florida does not permit horse-racing on Sunday, but it will come to that someday if the tide of public sentiment continues to move in the direction of an open Sabbath. As a rule people attend church in Florida on Sunday morning. St. Petersburg probably surpasses any other city in the United States in its respect for the Sabbath and its record for church attendance.

St. Petersburg is a resort of gray-haired people. It is hazardous to use the term "old people" in print or in public speech. Today the people passing a given point were counted. Out of sixty people, fifty-two were gray-haired. Several counts gave similar comparisons.

This is a great city and the spirit of the people is kind and friendly. It is a privilege to be here.

I. W. JOHNSON,

THE ANNIVERSARY CAMPAIGN.

The Elon College Golden Anniversary Campaign is on. It has been in progress for months. Its merits and demerits have been discussed by those who care and those who do not. There are plenty to wish for success and to prophesy failure. Wishes are good, and prophecy may or may not fail. But the day has arrived when if this campaign is to be successfully completed, those who care find it necessary to put themselves as well as well as their contributions into the effort. We have heard so much about millions that the talk of mere thousands fails to interest many. If talk would pay the debts, Elon College would have been in the clear months and months ago.

More than a year ago the Alumni Association appointed a committee to

lay plans for and to conduct a campaign among its members for memberships in the Golden Anniversary Club. The Board of Trustees appointed a like committee for the purpose of appealing to and enlisting the interest of the church that the debts might be paid. These two committees together with a number of ministers met at Elon College Tuesday afternoon of last week at two o'clock for the purpose of ascertaining the best means of intensifying the campaign from now until commencement. The reports made to the committee revealed that the present indebtedness is \$124,000 with approximately \$23,000 in unpaid pledges secured in the campaign that is now in progress and from \$6,000 to \$10,000 in unpaid pledges secured in the Elon College Development Campaign in 1935. It was estimated that at present it will require \$100,000 in cash and pledges to provide for the retirement of the total indebtedness against the college. The committee talked in dead earnest about devising plans and means by which the last dollar of this amount might be paid. It is really thrilling to those who have been wrestling with this debt to be with a group who talks seriously about paying the entire indebtedness of Elon College and to be assured that this is not altogether idle talk but that it is an achievement that really can be realized. When the alumni, church and friends of the college are made aware of the fact that we are getting in sight of the goal, there should be enough enthusiasm to complete the task. The committee representing the Alumni Association, having received its instructions from the Alumni Association in midyear session on February 10, plans to go right ahead with its campaign and seek to enroll every alumnus of the college in the Anniversary Club. The committee voted authorizing the president of the college to set up organizations in the several conferences constituting the Convention for the purpose of carrying the appeal of the college to every individual member of every church within the Convention, not necessarily as churches but as individuals, and to see that this campaign is conducted in every local church before the approaching commencement.

The president was urged by vote to carry the appeal of the college to friends who are connected with neither the church nor the alumni.

No one is to be denied the privilege of having a part in this campaign. If he cannot give as much as \$50, what he can give will be gratefully received. The organization is to be

formed and the campaign is to be launched on a somewhat different basis with a broader scope. The joint committees realized that the period between now and commencement constitutes a most effective appeal to the friends of the college for material assistance in this determined effort in behalf of the college. Whatever organization is formed, I am sure that it will not be adequate. The entire

constituency of the church and the college will need to take a part, if any organization is to be effective. What we need now is cooperation in effort, in prayer and in contributions. If you have given, we are grateful, and hope that you will find it possible to give more if necessary. If you have not given, we need your help, and we trust that you will listen and heed our appeal.

WHAT TRUE RELIGION MEANS

By MRS. ROLLIE GAYLE.

Oakland Christian Church, Chuckatuck, Va.

"It's a tremendously big thing, this adventure we're out on together: to live God's way, to get God's strength, God's goodness, God's wisdom into our every day affairs: to remember God is always with us, and in some strange way that we cannot understand, within us, too. It makes a difference having a religion like that. It's not a little thing, not a matter of merely keeping rules, or going to services, or repeating creeds, or saying prayers. It's a way of life."

These words were spoken by Muriel Lester of England, who deciding to make her religion a serious business, left a luxurious home to live in the slums of London, and give of her life to help those in need.

Religion is indeed a way of life. It is so vitally connected with life that it touches life in every phase. What is religion any way? There are various definitions, but the one I shall point you to was given by an inspired writer—James, the half-brother of our Lord, and is recorded in James 1:27.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This definition of true religion imposes two definite obligations upon each individual who attempts to follow this way of life—a social and a personal obligation.

The social obligation—"To visit the fatherless and widows in their affliction." This means service. It means putting our abilities at the disposal of the weak for their good. It means sacrifice of our time, talents, and material possessions. It means spending one's self in the cause of social justice, peace, enlightenment at home and abroad, and waging endless warfare on all forces which tend to destroy personality and exploit humanity. It means sharing the responsibilities of citizenship, each according to his ability. It means

teaching our youth the noble traditions of the past, and adventuring with them in the building of the future. It means teaching the youth of our age nobler methods of matching our strength and more effective ways of giving our lives for the flag than by the shedding of blood.

Now the personal obligation—"To keep himself unspotted from the world." How? By personal contact with God through His Word and prayer. Without this personal contact a person may be moral, but not religious. Another way—by worship and trust in God, enthroning God as King of our lives, and obeying His laws, and imitating His love.

Religion begins in the heart with a yearning for God. It brings about a heart readjustment. It means a cleansing of the heart that it may be a temple of God. Then from the heart religion spreads to life and character.

How may we test our religion to ascertain if it is real and genuine? The test of a garment is its wearing quality. This is also one test of religion. Life may be rough upon it, but it wears. It carries us along life's way through pleasures, disappointments, and suffering. It has carried many through the "valley of the shadow of death."

Another test—Are we always the same whether we are in secret recesses, or in the glare of the footlights on the pinnacle of fame? A rose is just as beautiful and fragrant when hidden from view as it is when it is being admired. The same should be true of a religious life.

Religion may be real although the type may vary with the individual. Light is real although the prism reveals different colors in it. Some individuals are meditative, others are engrossed in activity; the religion of both may be equally real, genuine, and sincere.

True religion means a close walk with God. It means sacrificial service.

It means genuine and sincere obedience to God's laws—both physical and spiritual. It means personal and social obligations. It means brotherly love. It means an increased desire to grow in grace and in knowledge of our Lord daily. It means renewed consecration to His blessed will.

SUGGESTIONS FOR THE CONVENTION.

You asked for suggestions on what should be done at the next session of the Southern Convention. Here are my suggestions:

1. It seems to me that we should have a Convention Committee on Stewardship.

2. We should do something, if possible, about deciding on a name which will be used by local churches, conferences and the Convention.

3. We should get our young people's work lined up under one head, that is devotional, missionary, benevolent, educational, etc. There seems to be a confusion over the terms. Pilgrim Fellowship, Christian Endeavor, Young People's Missionary Societies, etc.

4. Get the men of the Church lined up in a program of church work; possibly this could be better handled like the Methodists are trying to do with the Young Adults (24-40) in the Wesley Fellowships.

W. T. DUNN.

Lynchburg, Va.

NO RETREAT.

On one occasion a Roman lad of the ancient army of Rome was captured by the enemy and taken into camp. In order to see how well he was drilled, they ordered him to march, which he did with all the pride of his nation. He was ordered to halt, and he came to stand at once. They ordered him to present arms, and he did, to their delight. Then the officer ordered him to retreat. The lad turned upon his captors, and, with his face burning with scorn, he said: "No Roman is taught to retreat!" So we should be able to say with equal force that no Christian is taught to retreat. God would have his army march forward and into battle. It will be a sad day for us when the church retreats from any obligation imposed upon her or from any position which she has taken against sin.—*Selected.*

"Will alcohol dissolve sugar?" "It will," replied the old soak; "it will dissolve gold, brick houses, horses, happiness, love, and everything else worth having."—*North Champion.*

FOR THE CHILDREN

Dear Friends:

This week's letter list includes letters from three girls from Virginia: Frances Hensley of Elkton; Mabel Collier of Dyke; and Nellie Anne Hosaflook of Harrisonburg. I was very happy to have these letters for I know the girls who wrote them. The two summers before I married Mr. Todd, I did Student Summer Service work in the Valley of Virginia. I ate at Mabel's and Nellie Anne's homes while I was working in their churches.

At Nellie Anne's home we had a party after dinner. We played pick-up. At Mabel's home we had a regular party after dinner. We played pick-up sticks, and I won the prize for picking up the most sticks. The prize was a tiny baby's bottle! It was full of milk and had a red rubber nipple on it! It was so cute that I carried it all of the way to the big city of Chicago with me. Mabel served refreshments after the game. She and her brothers and sisters had some adorable pet rabbits in a pen down in the orchard. When I was over at Elkton, near Frances' home we went cherry picking one afternoon! I climbed into a tree and ate all of the ripe red cherries I could hold. What fun we had getting down from the trees! I am glad that all three of you are enjoying your page in *THE CHRISTIAN SUN*. Thank you for your kind suggestions! How about writing a poem or prayer or grace for meals for me to put in the page sometime?

Last week I told you about the Children's Fellowship of Prayer book. This week I want to tell you about a magazine which I wish that each of you might have in your home. It is "Children's Religion," and can be had for only a dollar per year. It comes every month and is "chuck-full" of things which will help boys and girls to be better and happier. It can be secured from the Pilgrim Press at 14 Beacon Street, Boston, Mass. I do hope that some of your parents will give it to you for a birthday or Christmas present in advance. Tell them about it and I am sure that they will get it for you if they can.

Sincerely,
DOROTHY TODD.

REUBEN BAR-BARUCH.

The Sabbath began at sunset. The children were glad when they saw the sun sinking behind the hills. They

knew that they would have to go to the service at the synagogue, and they always liked the services there. As soon as the evening meal was finished, they began to get ready. Reuben helped Samuel and Baruch helped Leah, while mother finished the dishes.

The synagogue was dim when they went in. A large candlestick with seven lamps burning on it was about all the light there was. Samuel and Reuben went in with their father. Leah went with her mother. It was the custom for the women to sit apart from the men. They all knelt and prayed as soon as they got to their places. Then they sat still, and no one spoke.

Suddenly out of the silence came a voice. A voice that sounded far away and sad. Reuben and Samuel knew that it was the voice of the cantor, and they listened as he sang:

"Oh, come, let us worship and bow down; Let us kneel before the Lord, our Maker; For He is our God, And we are the people of his pasture."

Then all of the people stood and repeated the creed of Israel. Samuel and Reuben said it with the others, for they had learned it before starting to school.

Rabbi Joseph read from a large scroll, and when he finished, all the people said, "Amen." Samuel and Reuben listened very carefully while

he explained what he had read, because they knew Father would ask them about it.

As they were leaving, Father said he was proud of the way the boys behaved in the service. Leah was anxious to tell them that she knew the creed well enough to say it with the others.

VACATION AHEAD.

Sue had stayed after Scout meeting to help Miss Sanders, the captain, put away some supplies. She was very quiet as she worked. This surprised Miss Sanders as Sue was usually jolly and talkative.

"You don't look very happy, Sue," she remarked. "It seems you would, with vacation only two weeks away."

"That's just the trouble," answered Sue. "I'm not going to have any vacation."

"Why, Sue!" exclaimed Miss Sanders, "you're not going to summer school are you?"

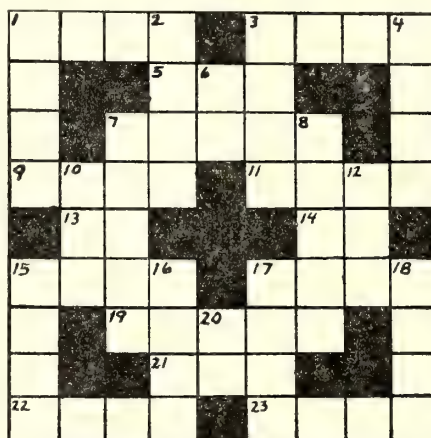
"No, I mean I'm not going anywhere. I have to stay home all summer," she complained.

"Oh," said Miss Sanders thoughtfully, "but you can still have a vacation."

"But it won't be any fun," objected Sue. "I most always have gone to camp. Now mother says we can't afford any trips. We had a fire at our house this spring that did a lot of damage."

"Yes," sympathized Miss Sanders,

WEEKLY CROSS-WORD PUZZLE.



Across.

1. To drop down (Matthew 10: 29).
3. A place for baking or heating (Mal. 4: 1).
5. Used to row a boat.
7. The law-giver of Israel (Exodus 20: 20).
9. Past tense of swim.
11. Balak said that one should rise out of Jacob (Num. 24: 17).
13. Inside.
14. Railroad.
15. A prophethess (Luke 2: 36).
17. To cook bread or cake.

19. Used to shoot from a bow (Ps. 91: 5).
21. The finish (Ps. 37: 37).
22. What Naomi called herself (Ruth 1: 20).
23. Spun wool or thread (I Kings 10: 28).

DOWN.

1. Fruit of Palestine (Matt. 7: 16).
2. Frame used in weaving.
3. Metals to be mined.
4. Close by.
6. Like.
7. Bread from heaven (Ex. 16: 15).
8. Stems of wheat (Gen. 24: 25).
10. To get first place in a contest.
12. Boat which Noah built (Gen. 6: 14).
15. A city of Judah and Simeon (Josh. 15: 29).
16. The surface extent of any space or figure.
17. What Jesus called the bread (Matt. 26: 26).
18. Garden which God gave to Adam (Gen. 2: 15).
20. Royal Navy.

Answer to Last Week's Puzzle.

- ACROSS—1. Food. 3. Hair. 5. Eli. 7. Abode. 9. That. 11. Eggs. 13. Or. 14. Ye. 15. Peor. 17. Spot. 19. Night. 21. Noe. 22. Sing. 23. Dead.
- DOWN—1. Feet. 2. Debt. 3. Hide. 4. Rags. 6. Lo. 7. Aaron. 8. Egypt. 10. Hoe. 12. Geo. 15. Pots. 16. Ring. 17. Shed. 18. Told. 20. Go.

"I remember. Your mother burned her hands trying to save things, I believe."

"Yes, and of course I feel sorry about that. But I did so want to go to camp," mourned Sue.

"What do you like best at camp?" asked the captain.

"Oh, there are so many things. I like nature-study and camp-fire cooking. Swimming and tennis are my favorites. Then I shall certainly miss the council fires and stunts."

"It does sound good," agreed Miss Sanders, "but most of those things can also be done at home."

"Oh, but it wouldn't be the same!"

"No, not the same, but equally enjoyable. Let's consider each thing you mentioned and see how it can be carried out. Take nature-study. Here in the city you have a wonderful opportunity. The parks are filled with birds, squirrels and various plants. Then there are opportunities for excursions into the country.

"But what about instruction?"

"Why not teach yourself? You can get helpful materials at the libraries."

"I believe I could do that," responded Sue. Perhaps I could earn a merit badge."

"I'm sure you could. You should be able to earn one in cooking, also. It is almost as much fun to cook at home as over a camp-fire."

"I already know how to cook some. I'll get mother to let me cook a whole meal. If only there were some way to manage the swimming. I won't be able to afford to go to the pools much."

"Here is some good news for you, then. I happen to know that over at the East Pool they are looking for a girls to watch the small children's pool. You have your junior life-saving badge. I am sure you can obtain the position. In return, you will get a season's ticket and free diving instruction."

"Oh, how wonderwul!" cried Sue. "I'll see about it tomorrow. I do believe I'll be able to do everything I do at camp. Perhaps I can forget about the rest."

"That may not be necessary. Sue, there must be some other girls who are staying home."

"None I know very well. Judy, Beth, and Jill are going as usual."

"You know, Sue, I've been thinking lately that it's too bad that you four always stick together. You are missing a lot by not becoming acquainted with the others. I've noticed Lysa, the new girl, looking at your group with wistful eyes."

"Why," said Sue in surprise, "I

have thought I'd like to know her. But I didn't know how."

"Why don't you find out at the next meeting what girls are going to stay home," suggested Miss Sanders. "Then you can meet and form a club."

"Oh, that will be fun! Miss Sanders, you are lovely. I would never have thought of this myself."

"Yes, you would, if you had given yourself a chance. But you were like most of us; you were too busy thinking about what you couldn't have instead of what you might do. Now I'd like for you to do one more thing. Write out what you consider the objectives of a vacation, whether at home or away."

The Finns, Their Traits and Temperament

By HUDSON STRODE in the *New York Times*.

In Finland the stranger senses security and fair dealing straight off. Even in the cities he feels no necessity for bolting doors, and above the Arctic Circle it is an unwritten law that doors be left unlocked, for in winter nights the difference between a locked door and one that opens quickly may mean the difference between death and life to a freezing traveler. Oft-told tales of found purses being nailed to trees and retrieved by their owners months later are not exaggerations.

A Finn cannot see why people praise a man for anything as natural as honesty. In regard to the famous war debts to the United States, the Finns think it is pointless to make such a fuss. "Is it such a wonder," they ask Americans, "if I repay the money you have lent me? We did not intend to keep it, of course."

The Finns are relentless against boasting and pretentiousness. They do not encourage "personalities" among their compatriots. They are apt to discredit all "chiefs," and particularly those who rise too fast.

Rich men's sons are not pampered in Finland. Their fathers train them for the business of meeting life. "No tennis courts are allowed at our country place," the well-to-do son-in-law of Jean Sibelius said to me. "My boys can play tennis at school if they like. At home in summer they are in the fields with the laborers at 7 o'clock every morning. They work until the laborers quit in the evening, and the boys get the peasant's point of view."

The Finns are grounded in their folk-ways and cling to customs that reach back a thousand years. Yet there is no nation today more alert to new ideas. The Finns are not afraid of experiments. They were the first to try out prohibition. Some of their

Sue was busy for a while. When she had finished her friend asked her to read what she had written.

"I believe that a vacation should help one to:

"1. Build good health through plenty of outdoor exercise;

"2. Learn something new;

"3. Make new friends;

"4. Participate in various activities;

"5. Establish new enthusiasm that will last through the next year."

"That is fine, Sue. I'd like to read that to the girls next time."

"Thank you so much, Miss Sanders, for helping me. I can hardly wait for vacation to begin!"—*Elizabeth Moon-ey in "Girls' World."*

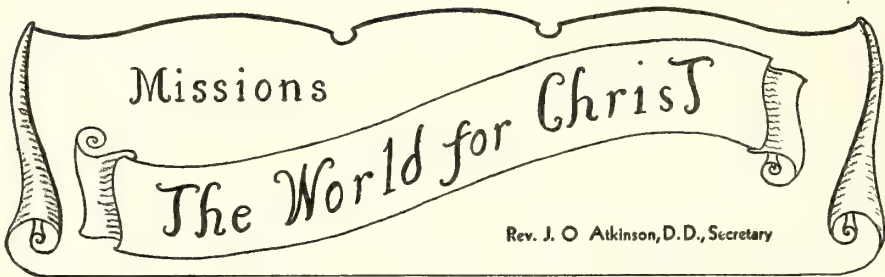
schools and hospitals and cooperative shops are so replete with modern equipment they seem to belong to future decades. Their factories and laborers' houses, often designed by their foremost architects, are calculated to beautify the district as well as to be models of efficiency.

History has taught the Finn in the brutal way which is her own not to hurry needlessly. Finns do not like haste, but they always arrive in time. An old proverb says, "God made time but man made haste." The Finn often is phlegmatic. When it is necessary, however, he can hurry.

Though Finns are not big talkers, they can be excellent conversationalists. And they can be eloquent with passionate appeal when something that matters is at stake—something that touches their patriotism. Patriotism is the Finn's real religion.

The Finnish passion for education and self-improvement is another kind of religion. The Finns feel a responsibility to uplift themselves and their fellowman. There are more university students in Finland in proportion to the population than in other country in the world. There are more books published annually per capita.

They savor living in their own peculiar way. A man of infinite patience, a Finn can be passive with the utmost calm. Yet without any prompting, he seems to know when it is his cue to act. And for all his cold-blooded rhythms and serene, poker-faced appearance, there is something dangerous in his make-up to be mightily feared if it is loosed. He himself does not fear death or destruction. When a situation looks particularly dangerous or grim, the Finn laughs and says, "Oh, well, nothing fiercer than death can come of it."



CIVILIZATION.

We are reminded from various sources that the civilization of our day is breaking down. This is spoken of as if it were a thing to be dreaded, or feared. The fact is that there is much in our civilization that should break down and the sooner the better. The world seems to have reverted to the civilization that ancient Rome and the Romans built, a civilization based on the principle that might makes right. Rome somehow fixed it in the minds of its rulers and people that their civilization based on force was to rule the world. If there was a territory, or section of country, that Rome desired she used her mighty engines of war to take that territory and use it as her very own. This at the time may have meant progress in many particulars, since Rome did make a real contribution through its civilization to law and to order wherever it was established. But Rome became mad with power and felt like she with her force of arms was to rule the world.

The world has passed beyond this now in the minds of very many, but it really seems that there are nations who have reverted to the Roman idea of civilization, feeling that might makes right. Such a civilization is doomed sooner or later to failure and may be our civilization, or that part of it based on this idea, is today on the very verge of decay and ruin.

There is a civilization that can and will endure, but no nation has yet been able, or willing, to adopt it and apply it as a thorough going principle in government and the conduct of its citizenry. Our Lord Christ had the vision and through the three years of His ministry taught the principles and the practices of a civilization that could and would endure. His "Sermon on the Mount" delivered a long time ago, and transmitted to us, by the grace of God, enunciated the principles on which a civilization could and would endure and we will never have a civilization that will endure until these principles are at the heart of it and direct its activities. We are a long way yet from adopting such principles; and the nations, even so-called Christian nations, with their

idea of civilization are willing to spend millions on the principle "kill and subdue others, or others will kill and subdue you," rather than "do unto others as you would have others do unto you." We are spending millions in building battleships, for example, which battleships themselves unless used or destroyed in the effort to kill, or be killed, will go to the scrap heap in a few brief years as useless and out-moded. If the United States, Great Britain, France and Germany, thought of and usually classed as Christian nations, would spend one-tenth as much to give the gospel of the Son of God to the nations who know Him not as they spend for weapons of war, death, and destruction the world would soon have a civilization that would endure. No civilization with any hope, or prospect, of enduring can get around the prophesy uttered through revelation a long time ago, "The government shall be upon his shoulders and of the increase of his government and of peace there shall be no end forever."

Even the small pittances that Christian people are giving for missions mean far more in bringing about this government that shall endure and this civilization that cannot be destroyed than all the armies and navies of the world.

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING FEBRUARY 24, 1940.

Sunday Schools.	
Mt. Olivet (G), Dyke, Va.	\$ 2.64
Suffolk, Va.	25.00
First, Portsmouth, Va.	5.41
Leaksville, Luray, Va.	4.06
Pleasant Union, Lillington, N. C.	1.99
Happy Home, Ruffin, N. C.	4.85
Berea (Nans.), Portsmouth, Va.	12.87
First, Richmond, Va.	5.34
Total	\$ 62.16
Individuals and Churches.	
Elk Spur, Fancy Gap, Va.	\$.88
Rocky Ford, Fancy Gap, Va. ...	.60
Rosemont, Norfolk, Va.	17.07
Mt. Carmel, Walters, Va.	1.18
Turner's Chapel, Sanford, N. C. .	1.00
Total	\$ 20.73
Specials.	
Burlington S. S., Burlington, N. C.	\$ 23.11
Total for week	\$ 106.00
Previously acknowledged ...	8,853.19
Total since Sept. 1, 1939 ...	\$8,959.19

Again our gratitude is expressed to all who had a part in the above donations. This gratitude is the deeper because we realize that donations to missions mean and result in donations to the other enterprises and institutions of the church. Half of our money, unless otherwise designated, goes for Home Missions and immediately that we use this Home Mission money to start a church, or congregation, that church and congregation, even while they are being supported by Home Mission Funds will invariably begin to make their contributions to the other institutions and enterprises of the church. We haven't a church, so far as this writer now recalls, which is being helped by Home Mission funds that does not already make its regular contribution to the other enterprises and institutions of the church. In spite of this fact, however, there are yet Sunday schools that will take an offering for some other enterprise of the church and decline to take an offering for missions. To this extent they defeat their own purpose without stopping to think that when we obey our Lord's command to be co-workers together with Him in building His church we will give an attentive ear and liberal hand to help the other interests of the church. Furthermore, it has been truly said that "The light that shines furthest from home shines brightest at home" and the individual or a church most ready and willing to give, to share the gospel with those who worship idols and know not the love and life of our Lord are the very ones who are always most willing to give to the other enterprises of the church. This makes the missionary church a growing and a going church, because a real missionary Sunday school, or church, will always help all the interests and enterprises of the church. Such consideration makes us grateful beyond words for every dollar received for missions because we know that it means help to the whole church and all that the church is undertaking to do.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

Those competent and faithful in service need not worry about their fame; those who see their work will take care of that and spread it for them. The Lord will not forget it; the laborers should.—John T. Hinds.

If you have built castles in the air, your work need not be lost. That is where they should be—now put foundations under them.—Thoreau.

WOMAN'S MISSIONARY SOCIETY PROGRAM FOR MARCH, 1940.

Prepared by

MISS DOROTHY WILLIAMS,
Franklin, Virginia.

CHINA.

Prelude.

While music is played softly, let
someone read:

"Day is done,
Gone the sun,
From the lake,
From the hills,
From the sky.
Look to him!
All is well—
God is nigh."

[As this is being read two messengers
enter, each carrying a lighted candle.
They take their places on either side
of the leader.]

Leader: "Come ye unto the Lord,
and let us bow in worship."

First Messenger: Isaiah 53:1.

Second Messenger: Isaiah 53:3.

First Messenger: Isaiah 53:4, 5.

Meditation Solo: "He shall Feed His
Flock."

Leader: "To whom hath the arm of
the Lord been revealed? The arm
of the Lord hath revealed to us the
Lord Jesus who came to save that
which was lost. The arm of the
Lord hath been revealed to us, to
love the Lord God with a whole
heart, and our neighbors as our-
selves."

Hymn: "The Whole Wide World
for Jesus."

Business.

Remarks on Missionaries in China:

A. Bridgman Academy, Peiping,
China, Principal H. Y. Kuan.

B. Sketch of Rev. and Mrs. James
A. Hunter, Lu Ho Rural Insti-
tute, Tungshien (near Peiping),
China.

Christianizing Rural Fukien, China—
by Chang-Lung Yang.

Excerpts from letters from mission-
aries.

The significance of the China College.

Why China Missionaries Keep on the
Job and Love It—by Edward
Smith, Ingtau, China.

Closing Hymn.

Benediction.

OLD COPY OF GOSPELS PURCHASED BY DUKE.

A seven hundred-year-old Greek
manuscript of the four Gospels in
the order of Mark, Luke, John, and
Matthew has been acquired by Duke
University from a London dealer.

This thirteenth-century codex is the
work of two scribes, one having writ-

ten the first three Gospels, while at
least part of the fourth was done by
another hand. Two portraits of the
evangelists Mark and Luke, the latter
badly flaked, have been inserted be-
fore the Gospels of Mark and Mat-
thew. These portraits are not as old
as the book itself, but are probably
500 years old.

The volume is further illuminated
with gilt initials and ornaments. The
whole is bound in much-worn red
velvet over thin wooden covers, with
a more recent red velvet back pasted
over.

This is the first four-gospels manu-
script in Greek to be acquired by the
Duke library. In the last ten years
there have previously been acquired
a rare complete New Testament, a

Paraxapostolos (containing the book
of Acts and the Epistles), a lectionary
of the four gospels, and fragment of
Mark, with a portrait of Mark, all in
Greek, the original language of the
New Testament.

In past years a number of school of
religion students have studied these
manuscripts as a part of their theo-
logical training.

Envy is an ill-natured vice, and is
made up of meanness and malice. It
wishes the force of goodness to be
straitened and the measure of hap-
piness to be abated. It laments over
prosperity and sickens at the sight of
health. It oftentimes wants spirit as
well as goodness.—*Collier*.

Our Missionary Prayer List for March

At morn to kneel before Him,
In the night to pray
For happiness of all men
Every day—
This is the task I love.

—Hayashi (a Japanese leper).

JAPAN.

CHARLOTTE B. DeFOREST—Born in Osaka, Japan, daughter of American
Board missionaries; holds A. B., M. A., and L. H. D. from Smith College.
President of Kobe College, Kobe, Japan.

ISABELLE MacCAUSLAND—Teacher in Kobe College. L. H. D. from Beloit
College. Delegate to Madras Conference.

SARAH M. FIELD—Teacher in Kobe College, which was founded in 1875.

MARY E. STONE—Teacher in Kobe College, where there are 980 pupils.

HENRIETTA BULLEIT—Gave up position as instructor in English Department
of Yale University to go as teacher in Kobe College in 1939.

GRACE H. STOWE—A teacher in Kobe College since 1908, she received her
Master's degree from the University of Chicago while on furlough in 1932.

MARION E. KANE—Teacher in Kobe College.

ANGIE CREW—Graduate of Defiance College; missionary of Christian Church
in Sendai and Tokyo, 1923-1930; since then teacher and evangelistic
worker at Kobe College.

MR. and MRS. HAROLD W. HACKETT—Both were connected with Berea Col-
lege in Kentucky before going to Japan; he is the treasurer of the mission
station and college at Kobe.

GLORY KINDERGARTEN—Founded in 1889. Seventy pupils in model kinder-
garten. Fifty Japanese Christian women in training school. All of last
year's graduates have teaching positions.

MRS. CATHERINE T. AKANA—Great-granddaughter of American Board mis-
sionary. Teacher in government school in Japan before becoming prin-
cipal of Glory Kindergarten.

EDITH E. HUSTED—Teacher in Women's Evangelistic School, Kobe, where
women are trained to do social and evangelistic work.

REV. and MRS. EDWARD S. COBB—Teacher in Doshisha University, Kyoto,
Japan. Graduate of Amherst and Union Seminary; D. D. from Amherst.

FRANCES B. CLAPP—Teacher of music in Doshisha University.

ESTHER L. HIBBARD—Born in Tokyo, Japan, where her father was Y. M. C. A.
secretary. Teacher in Doshisha University.

REV. and MRS. CHARLES M. WARREN—Mr. Warren has A. B., M. A., and
D. D., from Yale; both he and Mrs. Warren were missionaries to Japan
before marriage; he is a teacher in Doshisha.

JOHN W. HALL—Sent by Amherst College to Doshisha University, 1938-1941.

CLARA D. LOOMIS—Teacher in Doshisha Girls' School.

OLIVE S. HOYT—Principal of Orlinda Childs Pierce Memorial School, Matsuyama,
she was the one person from her district to be honored at the
meeting of girls' school principals in 1938.

MATSUYAMA NIGHT SCHOOL—Founded in 1891 by Miss Cornelia Judson,
who died last September. 235 pupils. Principal of Sugao Nishimura.

KATHARINE MERRILL—Went as teacher to Pierce Memorial School after re-
ceiving Ed. M. degree from Harvard in 1928.

REV. and MRS. CLARENCE F. McCALL—Principal of Kusaie Training School,
Carolina Islands, Micronesia.

ELEANOR WILSON—In charge of school at Kusaie, Micronesia.

REV. CARL R. HEINE—Evangelistic worker, Jaluit, Marshall Islands.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

OBSERVANCE OF EASTER.

In a list on this page you will find several suggestions for young people's groups to follow in the Easter season. You may feel that your church is handicapped by lack of a pastor living on the field, or because you are temporarily without a minister, or because you lack materials with which to work.

Last year the young people in one church in the Valley of Virginia, led by a young woman, held services in their church during Holy Week. Their minister was holding services at another one of his churches and could not be with them. Study the things Jesus did on each day of the week from Palm Sunday to Good Friday, and plan a worship service for each night centering around that. You will find that it was on Thursday that Jesus instituted the sacrament of the Lord's Supper and you would have to have an ordained minister with you to conduct your commemorative communion service.

Several of our churches held Sunrise Services last Easter for the first time. We are interested to hear that those churches are eager to have one again. If your minister is not available for this service, plan one yourself made up of the joyous hymns and poetry and scripture passages which tell of resurrection and immortality.

The Board of Christian Education, Elon College, N. C., has some Easter plays and pageants which may be borrowed. When you write, please specify what group is to use it (such as whole Sunday school, a young people's missionary society), and about what age and size group it is. Then you will be more likely to get suitable material. The Board will also be glad to secure helpful materials for you in planning services for Holy Week or an Easter Sunrise service.

WELCOME, DR. GRAY.

This week the young people of our churches in North Carolina and Virginia are delighted to welcome Dr. Henry David Gray, secretary of the Department of Young People of our denomination, on his first trip to this area. For many years we have known

and loved Miss Lucy Eldredge, the other half of our team of young people's workers, and we are sure that Dr. Gray lives up to our estimation of the high standard of his fellows in denominational leadership.

On Tuesday night the North Carolina young people had an opportunity to meet Dr. Gray in Greensboro. On Wednesday he met with various groups of students at Elon College.

Tonight, Thursday, he is to be in Suffolk, Va., for a meeting at the Christian Church at 8:00, with the young people of Eastern Virginia. At the last minute it was found that he could go there and still have time to make his next appointment in Arkansas.

We regret that he will not be able to meet our young people in the Valley, but will put that on his list of "musts" for next time.

THINGS TO DO IN MARCH.

[From the Eastern Virginia Pilgrim Fellowship Program Guide.]

1. The Observance of Easter (In cooperation with the church):

- A. Play, pageant, or pantomime.
- B. Holy Week Devotional Services.
- C. Easter Sunrise Service.
- D. Use of *Lenten Devotions for Young People*.
- E. Assist the pastor in personal visitation campaign.
- F. Seek to win others to Christ.
- G. Pray for great personal witnessing.
- H. Share in the church offering for Missions.

2. Continue the study of missions on topic of *Christ and the World Community*.

3. Give an Easter Egg Hunt to an under-privileged group, or a younger group in your own church.

HEARING THE "STILL, SMALL VOICE."

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 10, 1940.

Daily Readings—

- Monday—A Boy Who Heard—I Sam. 3: 1-10.
- Tuesday—Wait Upon the Lord—Psalm 27: 11-14.
- Wednesday—An Unexpected Healer—John 12: 27-30.

Thursday—A Prophet's Urge to Listen—Isaiah 51: 1-5.

Friday—Private Devotions—Matthew 6: 5, 6.

Saturday—Jesus' All-Night Communion—Luke 6: 12.

Even though God is revealed to individuals today differently from the Old Testament method, nevertheless His revelation is sure. He speaks to individuals, calling them to definite tasks of service. God may speak in a more convincing manner and more directly to us today than He spoke to Samuel. We recall that it was Eli, the priest, who caused Samuel to answer the voice of God.

The story of Elijah on Mt. Horeb hearing the "still, small voice" is very fascinating. The voice that spoke at Jesus' baptism, and the voice which Saul (Paul) heard on the road to Damascus are both indications of God dealing with individuals.

God calls ministers to proclaim His message; missionaries into labors in the heart of China, Africa, India; social workers into the slums of our cities and country areas; and reformers to the task of improving the world order.

God uses many ways to speak to us:

1. An urgent or distressing need is one of God's methods of challenge to us.

2. God speaks to us through His Word.

3. God speaks to us through friends.

4. God speaks to us through meditation.

At York Chapel, Duke University, is a slogan: "Sincere worship helps you start the day right." Each morning a group of students have a short period of worship called "morning watch." They do the same at Elon College.

You might discuss the value of the "morning watch." Each Christian Endeavorer will seek to make this a part of the daily task. Let those present tell of the benefits of private devotions in personal experiences.

To Think About—

1. Does a scientific approach to life cause God to be any less real to us?

2. Can we be sure that God speaks to us today?

3. Should we ever act contrary to our convictions?

3. Of what value is a conviction without action?

5. Why is necessary to pray?

Suggested Hymns—

- "Come, Thou Almighty King."
- "Open My Eyes That I May See."
- "Have Thine Own Way, Lord"

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

IN THE UPPER ROOM

LESSON IX.—MARCH 3, 1940.

LESSON: Matt. 26:1-30.

DEVOTIONAL READING: Psalms 73:14-28.

GOLDEN TEXT: "This do in remembrance of me."—I. Cor. 11:24.

Lest We Forget.

The Passover was a very meaningful observance in the life of the pious Hebrew. It looked back to the time when God had delivered the Hebrew people from the bondage of Egypt, and it had been kept more or less faithfully through all the centuries as a reminder of God's goodness and faithfulness, and of their dependence upon him. It is a good thing for an individual or for a church to have some reminder which keeps alive in them a sense of God's goodness, and their dependence upon him. The man who neglects these means of grace does so at his peril. Although members of the Church may be unfaithful and irregular in their attendance at the services of worship, they ought to attend the Communion Service. Perhaps nothing else can be had to come closer to the heart of Christianity than this simple but significant service.

Making Ready for the Communion Service.

"Where wilt thou that we make ready for thee to eat the passover?" One should not come unprepared to the communion service. As a matter of fact there are branches of the Christian Church which have preparatory services before the Lord's Supper, thus to prepare the minds and hearts of those who shall participate. Perhaps one reason that we do not get more from our services of worship is because we do not come to them prepared in heart and mind. Spiritual things are spiritually discerned. It is quite difficult to live on a low level during the days of the week and then suddenly to rise to higher levels. It is not so simple a matter as shifting gears from low to high in an automobile. We should seek to make ready our hearts as we come to any service of worship, but especially as we come to the Communion Service.

Doing As He Said—Finding As He Said.

When the disciples obeyed the instructions, they found it even as He had said. It is always thus, Those

who set out to do what Jesus tells them to do find that He is always able to keep his word. Those who obey Him come to the truth. Much of our confusion and much of the lack of joy in our religious experience is due to the fact that we do not try to do as much as we know. We wait for more light while we do not use the light which we already have. Let it be stated here once and for all that Jesus is able to keep his promise, that when He tells us to do a thing our experience will conform his word if we do it, that when He makes a promise He will always keep his promise.

"When Even Was Come."

We usually observe the Lord's Supper at a morning service of worship. It is, of course, perfectly proper to do this. It is well to keep in mind, however, that the original service was held in the evening. It is an impressive service whenever it is held, if it is done reverently and quietly. Perhaps the communion service is more than impressive when it is done in the evening, and especially as a candle-light service, or in a subdued light.

A Traitor in the Midst.

"And as they were eating, he said, Verily I say unto you, that one of you shall betray me." These words must have come as a bomb shell. Think of it—here was Jesus with his intimate band of disciples having fellowship in one of the most significant institutions of their religion. It was the high tide of their spiritual life. And then to have the Master say that one of that little group should betray him! No wonder they were, as Matthew says, "exceeding sorrowful." The words came as an icy blast. But they are a parable of life. Christ is often betrayed by those who are his own disciples. Through the centuries he has sometimes suffered more at the hands of his friends than at the hands of those who were his enemies.

"Is It I?"

It is a tribute to the members of that little band that when Jesus told them that one of them should betray him that each man instinctively asked the question, "Is it I, Lord?" How natural it would have been for each of them to think that it was one of the others. But perhaps for the first time they realized that anyone of them might have been capable of doing this terrible thing. In that dra-

matic moment each examined his own inner life, testing himself to see if perchance it should be he who should betray his Lord.

In a very tactful, perhaps in a secret way, Jesus made known to Judas that he knew of his perfidy. He announced that the Son of man indeed would do even as it had been foretold by the Scriptures, and he added, undoubtedly with a note of sadness in his voice, that it would have been better if Judas had never been born. One can hardly imagine the effect which all of this had upon that group.

" . . . My Body."

"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave it to his disciples, and said, Take, eat; this is my body." The devout Catholics and some high church Episcopalians, together with some other groups of Protestants, take these words literally. They believe in the miracle of the Mass, that is, they believe that when the priest blesses and sanctifies the bread that by a miracle the bread becomes the actual body of Christ. Needless to say the communion is for these people a very solemn and sacred occasion. Protestantism in general, however, interprets these words in a symbolic sense. They believe that the bread represents the body of Jesus broken and given for the sins of the world. For the sincere Protestant the service is just as impressive and as sweet.

" . . . My Blood."

"And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." In the thinking of his day blood represented life. Here again there is a difference of interpretation between the Catholics and Protestants. The former believe that the wine becomes the actual blood of Christ; the Protestant believes that it is a symbol of the blood of Christ. Both believe, however, that there is something real back of the fact that Christ would give himself for others. Through the centuries devout souls have felt as they came to the communion service that they had found remission of sins because Christ had loved them and given himself for them. Whatever else the communion service may be, it symbolizes sacrifice, it emphasizes vicarious suffering.

Coming Victory.

"But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it (Continued on page 14.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

A MIGHTY WARNING.

"The multitude crying aloud."—Mark 15:8.

A mob having its way. The mob mind ruling. The voice of the mob dooming Jesus.

It has been said that intelligence and morals of a mass of men are always at the level of the lowest. It seems so, indeed. These days of ours are much of the mob mind. The tragic result of industrial activities shows shortsightedness and "collective unthinking." We in our homes removed from this sort of thing are also feeling the fever and pull of agitators about us. The lynching of Jesus is a mighty warning. Will we also crucify Him by leaving Him out? Does His word "Trust ye also in Him and He will direct thy path" mean nothing?

Prayer—Our Father, O God, our Father, grant us a right understanding of Thy way and a far-seeing eye of faith to know, that to follow Christ, Thy Son and our Savior, is wisdom and happiness. *Amen.*

TUESDAY.

ONLY A POLITICIAN.

"Pilate, willing to content the people."—Mark 15:15.

For the sake of passing popularity Pilate threw away his judicial ermine and became a political rabble-rouser.

Let us examine ourselves. We do not have to refer to the rabble, or to political crooks to find betrayers. Have we not been guilty of lending ourselves to something not just straight, or some base scheme? Pilate was our predecessor at this. He was just a politician. What do we more than these?

Prayer—O Lord, by the lust of men our Lord was crucified. O God, forbid that we in ever so small a thing shall lend ourselves to do wrong. Grant a double portion of Thy Spirit upon us. *Amen.*

WEDNESDAY.

WHAT A PRICE!

"When they had mocked him."—Mark 15:20.

They scourged Him—crowned Him with thorns, smote Him, spat upon Him, mocked Him—that was their worst. The most sensitive of all spirits subjected to the coarsest insults and abuses by lowest of mankind. It moves us to tears. He descended to Hell. He tasted the world's bitterest of dregs.

But we thank God today that this price was our redemption—"that whosoever believeth on Him should not perish but have everlasting life." What is your hope?

Prayer—O Lord, by the great price of our Savior's love constrain us to love Thee, and to serve Thee forever. *Amen.*

THURSDAY.

GOOD STILL.

"Which of you convicteth me of sin?"—John 8:46.

The goodness of Jesus maintained in the face of fierce temptations and dire trials, overcomes us. No wonder one of the centurions at the cross said, "Surely He was the Son of God." His goodness is like a river of water through barren fields; like rain to parched earth; like bread to the hungry. Jesus was good. He did good. He made others good. He makes us good.

Said Walter Russel Bowie: "He loved to take bad men and make them good. He loved to take good men and make them better." How much bigger and beautiful our lives when we let God's unchanging love come in.

Prayer—Our Father, O Lord, how kind is Jesus in all His Wisdom. Hold before us the vision of the things we ought to be and draw us tenderly to Thee. Hold sway over our hearts now and ever more. *Amen.*

FRIDAY.

HOW GOOD?

"Who was in all points tempted as we are yet without sin."—Heb. 4:15.

Jesus was good not because He was born that way, but because He kept himself without sin. Deep down in His heart He loved good, He hated evil and He was determined to please God. Thus He overcame every obstacle or could take any bitterness.

Therein lies the truth of our goodness. If we are ever to faintly approach sinlessness, it will not be by its growing up in us; but it will be by our desire for it, and our fight for it. And the struggle may lead us whence it led Him, through barren places, through tears and to sacrifices. But, like His, that desire and determination will determine our destiny.

Prayer—O Lord, out of the heart are the issues of life. Help us to keep it. Give us love for honesty, truth, love, joy, peace, or that we may never dare to be untrue even to ourselves. In Jesus' name we ask it. *Amen.*

SATURDAY.

"Father, forgive them for they know not what they do."—Lk. 23:34.

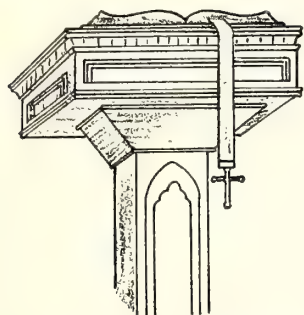
"I have compassion on the multitude."—Matt. 15:32.

The compassion of Jesus for fallen men and His sacrificial willingness to serve their needs unlocks the mystery of salvation. Take these traits and add to them a measure of divinity, and what is the result? Words and a feeble mind fail to express it. All those who have the experience know the truth of a God-saved soul.

Would we yet feel a greater thrill, recall His promise: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Prayer—Thou Lord art the King of love. Thy love doth exalt our souls and fill our lives. Thy praise shall continually be in our mouths. *Amen.*

(Continued on next page.)



GLORIOUS DOINGS.

"... And all the people rejoiced for all the glorious things that were done by him."—Luke 13:17.

[Notes of a sermon preached at the First Congregational and Christian Church, Des Plaines, Ill., during the Mid-Winter Meeting by Rev. James R. Clinton, D. D., our pastor-at-large under our National Board of Home Missions.]

Actions surely speak louder than words. What a man does counts far more than what he professes or promises to do. So is it with religion—the ordinary man is concerned more with what it accomplishes than what it sets forth in creed or articles of association.

"What doest thou more than others?" is the test.

Christianity has been with us for nearly twenty centuries. What has it done?

Look out upon the world today and compare it with the world of our Christian dreams. Are we not all tempted to say that Christianity has not accomplished very much? Force and fraud seem still able to pay fairly good dividends. Instead of turning their swords into ploughshares and their spears into pruning hooks, there are nations going without bread and butter in order that they may purchase guns.

Whose fault is it? Can Christianity be blamed because it has not accomplished more? We shall do well to consider how much truth there is in the word of a recent eminent critic—"Christianity has not been tried and found wanting; it has been found difficult and has not been tried."

Wherever the message of the Gospel of Christ has been accepted and its program courageously and consistently adopted, glorious changes have taken place. Let me mention three.

The Child in the Midst.

What a changed attitude there is today on the part of most people towards little children. It is absolutely inconceivable today that we should deliberately expose, neglect or abandon the child of the poor or the defective children of the rich. But ancient Rome did this without a sigh—polished and cultured Rome. A

few of the abandoned little girls who escaped death were brought up by sorcerers and trained for a fate worse than death. And pre-Christian Rome saw nothing wrong in this. It was Jesus who changed the world's attitude towards little children. "... for of such is the kingdom of heaven." As Christianity penetrated through the Roman empire, the systematic abandonment of helpless children gradually ceased. And "whosoever shall offend one of these little ones" today, "it were better for him that a millstone were hanged about his neck and that he were cast into the depths of the sea." In the direct line of the scattered churches of the Apostolic age, we have schools, clinics for child welfare, and all sorts of institutions for the protection and training of our child life. Glorious doings!

Women and the Gospel of Christ.

What a different attitude we have today on the part of the world toward women. It is a simple fact of history that in the ancient world woman was considered definitely inferior to the male. It is so today in lands where the New Testament conception of life is unknown. Aristotle was a courageous thinker in his day, yet he placed woman mid-way between the slave and free-men. She was too good for one and not good enough for the other.

In the records of the Master's ministry I like to read the account of his "talking with a woman." The disciples had left him alone having gone for a time to a neighboring city. When they returned they found him in conversation with a woman and "they marvelled." That illustrates the thought of the ancient world about women. There would have been no marvel if he had been talking with a Pharisee or a politician! ... but a woman!

This changed attitude towards woman is a glorious change. It affects the very foundations of society. And such a change might never have been accomplished if Jesus Christ had not come to earth and declared and insisted on the dignity and rights and worth of womanhood. Paul had a little trouble in dealing with some of the more aggressive ladies of the church, but even in that early day I rejoice to hear him say "help those women who laboured with me in the gospel" ... Glorious things!

The Worth of Men.

What shall we say of the rights of men everywhere. Visit ancient Ephesus. See the markets of the world. You might buy all sorts of things there. Merchantmen of every variety.

Pearls, linens, corn, cattle, odours, ointments ... everything that ministered to the needs of the body. There was another market you could not possibly miss. It was the slave-market. What has loosed the chains of men? Who is the deliverer of bondsmen? Christianity did it. It took a long time to do it, but it is done. "And all the people rejoiced."

In the city of Rome today there is an old Mosaic which, the experts tell us, must have been constructed as far back as the 12th or 13th century. It portrays Jesus Christ seated between two captors. One is a white man; the other is a black man—"a man for a that"; and in the Mosaic Jesus is represented in the act of striking the fetters from the limbs of both. We do not know the name of the artist; but whoever he was he knew "the mind of Christ" and the purpose and the passion of his Gospel. For "in Christ there is neither Greek nor barbarian, neither Scythian nor bond nor free." "In Christ there is no east or west—in Him no north nor south—but only one great brotherhood throughout the whole wide earth." Another of the glorious things that Christianity has done.

Not all that we had hoped has been accomplished. It has not ended the menace of war. It has not established the kingdom of brotherly love. But multitudes rejoice in what has been done and we take heart of courage for the future.

And "we have this ministry ..."

THE QUIET HOUR.

(Continued from page 12.)

SUNDAY.

THE AGONY OF GOD.

I listen to the agony of God—

I who am fed,

Who never went hungry for a day.

I see the dead—

The children starved for lack of bread—

I see and try to pray.

I listen to the agony of God—

I who am warm,

Who never yet have lacked a sheltering home.

In dull alarm

The dispossessed of hut and farm

Aimless and transient room.

I listen to the agony of God—

I who am strong,

With health, and love, and laughter in my soul.

I see a throng

Of stunted children reared in wrong,

And wish to make them whole.

I listen to the agony of God—

But know full well

That not until I share their bitter cry—

Earth's pain and hell—

Can God within my spirit dwell

To bring His Kingdom nigh.

—G. E. H.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

It has been the custom of the good women of our Missionary Societies, Ladies Aid Societies, and many others to make and send to the Orphanage on or near the Easter Season dresses for the girls up to eighteen years of age, so all of them can have a new outfit for Easter Sunday morning.

It is a real pretty sight, if the day is pretty, to see all the children marching off to Sunday school and church on Easter Sunday morning. I know if you who send dresses to us could be here and see for yourselves you would be real happy that you had a part. I truly hope many of our good and faithful women will remember us again this Easter season. We are very short on dresses for girls fourteen to eighteen years of age.

We have often been asked if we don't have lots of jealousy as some girls would naturally get nicer dresses than others. My answer is no. This is the way we handle the situation. All dresses come to the office and are checked and counted. When practically all dresses are in they are sorted as to size. The matron who has charge of the dresses will select dresses for girls fourteen to eighteen years and put them in assorted piles across tables and the girls of that age are invited from all the buildings to come *at the same time* to make their selections. They always get a fit in something. As all come to make their selection at the same time, they all have an equal chance. After the larger girls have made this selection of three dresses each (one for Sunday and two schools dresses) the remainder are put in the wardrobe.

Then dresses for ages ten to fourteen are put on the tables and girls of that age are invited to come and make their own selection, and so on down the line. If some girls fail to get a fit we make or buy them dresses of equal value. We have no dissensions or hard feelings. I thought our readers would be interested in knowing how we handle this kind of a situation.

Friends, these children are some mothers' children whose hands are cold in death. She can no longer do for them. God has spared you and *you* can. This is a challenge to you to give in His name.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 29, 1940.

Amount brought forward \$2,316.67

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Turner's Chapel	\$ 2.32
Wentworth	4.27
Wake Chapel	5.88
Pleasant Union	1.60
	\$ 14.07

N. C. & Va. Conference:	
Belew Creek	1.57

Western N. C. Conference:	
Pleasant Ridge	\$ 1.65
Randleman	5.79
	7.44

Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Isle of Wight	5.00
Suffolk	25.00
	37.00

Valley Va. Central Conference:	
Wood's Chapel	\$.51
Newport	2.34
Antioch	3.58
Leaksville	4.93
	11.36

Special Offerings.

Cash	\$ 3.06
Mr. Godwin	12.50
Mr. May	3.00
Shallow Well Ladies Aid Society	10.00
	28.56

Total for week \$ 100.00

Grand total \$2,416.67

(Continued from page 11.)

new with you in my Father's kingdom." These words must have come back into the memory of the disciples again and again as a source of strength and inspiration. A few hours later they were to see the apparent end of all of their hopes and their dreams. But they must have remembered the calm and confident words which the Master had spoken, reminding them that there would come a good and great day when he should drink it new with them in their Father's kingdom. It was an assurance that out of this feat he would bring victory, that love should triumph over hate, that good should triumph over evil.

"*They Went Out.*"

"And when they had sung a hymn, they went out into the mount of Olives." What a significant statement! Jesus knew what he was facing. But as he went forth to face it he went forth with a song upon his lips. What a difference the spirit of the man makes when he faces difficulties, discouragements, and defeats! Those who have a song in their hearts and a song on their lips can face the disasters of life calmly, confidently, and courageously. Music has power not only as evidenced by the use which is made of it in connection with military operations and with war, but in many other realms of life. No-

Marriages

PAYNE-NEALE.

A quiet home wedding took place on February 15, 1940, at the home of the bride's mother in Winston-Salem, N. C., when Miss Mila Flynt Neale, daughter of Mrs. Maynie Neale, was united in marriage to Mr. Clarence Payne of Route 2, High Point, N. C.

The ceremony was performed by the writer in the presence of a few friends. Mrs. W. M. Jay played the wedding march. The bride is a member of the United Congregational-Christian Church of Winston-Salem and is employed at the County Court House. The groom is a prosperous young farmer. A bridal trip was taken to Washington, D. C., and other places. Best wishes go out to this young couple in their new relationship of life.

W. M. JAY.

WALKER-SAUNDERS.

Miss Gladys C. Saunders became the bride of Mr. D. S. Walker on February 17, 1940, at the residence of the writer.

Miss Saunders is the accomplished daughter of Mr. and Mrs. L. J. Saunders of Route 1, Elon College, N. C. Mr. Walker is the son of Mrs. W. L. Miller, Route 2, Elon College, N. C. These young people are very influential in their respective communities.

Only intimate friends witnessed the ceremony. Their many friends wish for them a long, prosperous, and happy life. Mr. and Mrs. Walker will make their home temporarily with the bride's parents.

L. L. WYRICK.

where is this seen more clearly than in the hymns of the church and in their power to undergird men and women, to strengthen and to sustain them in the hour of stress and storm, and to bring them out more than conquerors through Christ that loves them.

WHEN WERE THESE CHURCHES ORGANIZED.

The Convention Secretary would appreciate information regarding the date of organization of the following churches:

Eastern North Carolina Conference: Cary, Christian Chapel, Christian Light, Good Hope, Lee's Chapel, Martha's Chapel, Moore's Union, Piney Plains, Pleasant Hill, Shallow Well, and Turner's Chapel.

Eastern Virginia Conference: Eure.

North Carolina and Virginia Conference: New Hope.

Valley of Virginia Conference: Bethlehem, Concord, Island Ford, Joppa, and New Hope.

Western North Carolina Conference: Big Oak, Hank's Chapel, New Center, Patterson's Grove, Spoon's Chapel, and Zion.

Please send this information to Rev. J. H. Lightbourne, 401 Church Street, Burlington, N. C.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager*
Elon College, N. C.

E. C. GILLETTE, *Associate Editor*
Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

JOHNSON.

Minie Oates Johnson was born November 13, 1885, and died on January 4, 1940, at her home near Highview, W. Va., following a brief illness. She was a life-long member of the Timber Ridge Church, where services were held Sunday, January 7, conducted by the pastor and the Rev. C. H. Anderson. Mrs. Johnson is survived by her husband; two sons, Doring and Russell; and the following sisters and brothers, Mrs. Fred L. Oates, Mrs. C. A. Nelson, A. C. Oates, E. C. Oates, W. N. Oates, and W. E. Oates.

Burial was made in the Timber Ridge Church Cemetery.

ROBERT A. WHITTEN,
Pastor.

MORRIS.

William Henry Morris, son of James and Mariah Wilkerson Morris, departed this life at his home near Virgilina, Va., on January 31, 1940, at the age of 71 years. The funeral and burial were at North Fork Church, conducted by Rev. E. R. Harris and C. E. Newman. He had been a member of the church for several years.

In 1894 he married Miss Lucy Boyd who survives him together with ten children and thirty-six grandchildren. The children are John, Walter, Willie, Asa, Fenton, Elmo, Mrs. W. O. Glascock, Mrs. Arthur Rice, Mrs. Walter Rice and Miss Annie Sue Morris, all of Virgilina, Va.

A useful man has passed to his reward. He was a good husband, a devoted father, a useful neighbor and citizen.

C. E. NEWMAN.

GLASSCOCK.

Nathan Samuel Glascock passed to his reward at his home near Virgilina, Va., on December 13, 1939, at the age of eighty-nine. He was twice married. The first marriage was to Miss Frances Shotwell. To them were born four children. He is survived by his second wife, who was Miss Hattie Averett. To them were born eleven children. There are ten living children,

thirty-eight grandchildren and twenty-six great-grandchildren. The deceased was a member of Union Christian Church. He was a very industrious man, a good neighbor, and was blessed with a host of friends. The funeral was at the home and burial in the Averett Cemetery. A large number of friends were present to give evidence to their friendship for the deceased and to express sympathy to the sorrowing.

C. E. NEWMAN.

TAYLOR.

Mr. L. L. Taylor of Gasburg, Va., age 75, died suddenly at Roanoke Rapids, N. C., January 28, 1940. His funeral service was conducted at Williams Funeral Home by Rev. C. T. Rogers, assisted by Rev. Gordon L. Price. He was buried at Antioch Christian Church, Elams, N. C., where he was a member.

For a number of years Mr. Taylor made his home with his niece, Mrs. S. B. Spragins. Surviving are four daughters, Mrs. C. L. Allsbrook, Norfolk, Va.; Mrs. Frank Carpenter, Broadnax, Va.; Mrs. Jim Walker, Washington, D. C.; and Mrs. James Cozzan, Washington, N. C.; one son, Linwood, of Kinston, N. C. He leaves a host of friends and relatives to mourn his loss.

The blow was hard,
The shock severe,
I never thought death so near;
But only those who have lost can tell,
The pain of parting without farewell.

Mrs. S. B. SPRAGINS.

DAVIS.

Mrs. Elizabeth Spaid Davis was called from her labors on earth to her eternal home on December 26, in the ninetieth year of her life. She was born on August 24, 1850, near Yellow Springs, W. Va., a member of one of Hampshire County's most substantial families. Her husband, the late John W. Davis, preceded her several years ago.

Mrs. Davis was a life-long member of the Christian Church, uniting with the Timber Ridge Church in her early days. When Winchester Church was organized she became one of the charter members and remained a member as long as she lived. Funeral services were held at her home in Winchester, December 28, in charge of the

pastor and the Rev. Carl A. Honeycutt, pastor of the Grace Lutheran Church. The body was laid to rest in the Mount Hebron Cemetery, Winchester.

ROBERT A. WHITTEN,
Pastor.

WHITE.

We, the members of Bethlehem (Eastern Virginia) Christian Church, the Ladies' Aid Society, and Woman's Missionary Society, wish to pay tribute to our beloved member, Mrs. Eugenia M. White, who left us to be with Jesus on September 6, 1939.

She was a faithful member of Bethlehem Church for sixty-five years. She was always present until her health failed; then she was still interested in her church organizations. She supported them with her prayers and substance.

We bow in humble submission to the will of our Heavenly Father, who doeth all things well, and extend our heart-felt sympathy to her children.

We recommend that a copy of this tribute be sent to her children, a copy recorded in our church, Ladies' Aid Missionary Society records, and a copy be sent to "The Christian Sun" for publication.

Mrs. J. W. FOLK,
Mrs. T. U. SAVAGE,
A. C. HINGERTY, Sr.,
Committee.

KIRBYE.

Dr. J. Edward Kirbye, minister and educator, who spent eight years as pastor of the United Church, Raleigh, N. C., passed away at the home of his daughter on November 13, in Memphis, Tenn. His life was one of service, his absorbing interest in the underprivileged classes, his natural aggressiveness and initiative directing extensive efforts in their behalf.

He was born in Eureka, Mich., on December 23, 1873, and was educated at Hillsdale College and the University of Virginia. He began his career as pastor of the old Circular Church of Charleston, S. C., from which he moved to Atlanta, Ga., in 1901, to organize the Atlanta Theological Seminary. From Atlanta he was called to the presidency of Drury College, Springfield, Mo. After a few years there he took the pastorate of the Medina Congregational church of Medina, Ohio, from which he was called to the large Plymouth Church of Des Moines, Iowa, in 1911. He traveled extensively in this country and abroad. He served as a representative of the Near East Relief following the World War, traveling in Russia, Turkey, Greece, and Italy.

Boundless enthusiasm and optimism were among his outstanding personal characteristics and the many tributes paid him upon his death give evidence of the help and inspiration he gave to the many people with whom he came in contact.

His last literary work was titled "Southern Sketches," having to do with the historical background of the independent church movement in the South. His last public address was given at Talladega, Ala., September 26, 1939, and material used at that time will be found in this book.

Honorary degrees were given Dr. Kirbye by Rollins College, Temple College, and St. Louis University. He was a Mason and a member of Alpha Tau Omega fraternity. He is survived by his wife, Isabelle Clarke Kirbye, of Memphis, Tenn.; a brother, Darwin E.; a son, John E. Kirbye of Richmond, Va.; and a daughter, Mrs. Ira B. Schmidt of Memphis, Tenn.

Toward Solution of Convention Problems

By JAMES H. LIGHTBOURNE, D. D., Secretary.

There will be many important matters to come before the Convention, but one should be brought to our attention now. Attendance on the Convention is a matter of vital importance.

Whether or not our next sessions will be well attended will depend upon the attitude toward their office of those who have been duly elected as delegates. Probably some of these do not know they have been so elected. And of those who do know about their election there are doubtless many who are indifferent and many others who have given only a little time to the consideration of the question of their attendance. Let us analyze the situation somewhat.

We have in the Convention fifty preachers who give their full time to the ministry. To these fifty can be added another fifteen ministers whose relationship to the ministry is such that they can be put in the same category as the fifty. From these sixty-five preachers, an attendance of fifty can be asked and expected. It is their duty.

We have in the Convention forty-seven other preachers who farm, teach, engage in business, or are retired. From these forty-seven, twenty could attend the Convention regularly and should. It is their duty.

This would mean an attendance of seventy of our one hundred, twenty-two preachers, or 57.4 per cent. But what a difference this seventy would mean. There were times at the Portsmouth Convention when not that many delegates and visitors were present. But this should be a foundational attendance, attendance upon which the Convention could depend. And this should be. It is their duty.

The lay delegation for the 1940 Convention will probably number seventy-five. Of these surely as many as forty could attend the sessions regularly. The laity of other denominations can and do attend the meetings of their denominations, and our laity are engaged in the same pursuits as they are. Here is a matter to which the ministers should give their attention. After the minister has himself resolved to attend, he should then ascertain whether he has members of his church or churches who are delegates, and then seek to secure their attendance.

This is surely not asking too much of our ministers and laity for the Kingdom of God and the Southern Convention. But it would assure our Convention of an attendance of one hundred, ten, and of course this would be augmented by the visitors and by those delegates who find it humanly impossible to attend all the sessions of the Convention, so that our Convention would make a fine appearance and possess a fine spirit.

But this can be only as we preachers accept the endeavor to build up the Convention attendance by ourselves resolving to go and by putting forth an effort to have our lay delegates attend. It seems to this writer that here is a bit of promotional work to which our conference presidents could give some attention, and profitably.

This attendance should be distributed over the Convention, and every conference should be represented. This, too, seems essential if it is our hope that the programs and plans of the Convention are to find rootage in the work of the conferences.

Two matters among others that will come before the Convention and that are vitally important, are the continuance or the closing of the office of Promotional Secretary, and the problem of publishing "The Christian Sun." It seems that these two matters should be given a place early on the program and each allotted sufficient time for a full and thorough discussion. This observation on these two matters relates only to their place on the program.

From remarks overheard and from articles published in "The Sun," it seems to be the thought of some that our Convention does not have a program and that objectives have not been established for us to work toward. Personally I feel that we have a program and established objectives that manifest a magnificent faith on the part of the Convention. For thirty thousand constituents, scattered over two states and with membership in one hundred, ninety-seven churches to undertake to support an orphanage which cares for one hundred children, a college with an enrollment of over six hundred, a religious weekly, a board of Superannuation, a program of Christian Education, a participation in world-wide missions, a plan of home missions, besides caring for the needs of the local churches and having these function as such in the communities where they serve, sizes up as a pretty extensive program to me. At least, I have always found it big enough to keep me busy as a pastor within the bounds of the Convention.

And as to objectives: there is the matter of evangelistic goals, of "Sun" subscriptions, of apportionment raising, of devotional morale. I think these should be made clear at the sessions of the Convention.

One of our officials states that the difficulty is that only about ten per cent of our ministers are working at the program, and if he is correct, then to me there seems the point of difficulty. And there is another reason for attendance on the Convention.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is our only
Church."

VOL. XCII. RICHMOND, VA., THURSDAY, MARCH 7, 1940.

No. 10.

O Master of the Waking World

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
God's love to earth's remotest part:
Show us anew in Calvary
The wondrous power that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy pierced hand;
Thy way is in the sea and air,
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The peoples hunger for Thee, Lord,
The isles are waiting for Thy word.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power,
In lands where shadows hide the light,
Await a new creative hour:
O mighty God, set us aflame
To show the glory of Thy Name.

—Frank Mason North.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

NEWS AND VIEWS

The Promotional Secretary enjoyed being with the pastors and preaching for the people at Cypress Chapel, Bethlehem (Nansemond), and Suffolk Churches on last Sunday.

Mr. Sam Riddle, a member of our church in Danville, Va., is serving the New Lebanon Christian Church near Dendron, Va., and is living in the parsonage at Dendron.

Rev. Joe A. French and his people at Berea (Norfolk) are hoping to build Sunday school rooms and other additions to their church in the near future, possibly next summer.

Rev. Robert Lee House, who, since February 1, has been pastor of First Congregational-Christian Church in Richmond, Va., will preach at the Portsmouth Church Sunday evening.

Mrs. J. M. Harris, president of the Woman's Board of the Southern Convention, announces that Dr. Walter H. Judd, will be one of the speakers at their Mission Conference to be held at Elon College, N. C., next June. Dr. Judd has served our church in China as a medical missionary, and is an excellent lecturer.

Rev. J. Herbert Owen, pastor of our church in Worthington, Mass., preached last Sunday at the Ramseur Christian Church, Ramseur, N. C. He will be the guest speaker at the Elon College Chapel on Friday and will preach there next Sunday. Mr. and Mrs. Owen are spending their vacation in our area.

The mission secretary has sent envelopes to each of the churches so that every person connected with our churches can make a special offering for Missions at Easter. Readers of THE CHRISTIAN SUN will please be sure that the envelopes get into the hands of the people, and that an urgent invitation is given for a large contribution. Our missionaries deserve our help.

Much of this issue of this paper is given to the "Principles and Government of the Christian Church" with the hope that those interested will keep it for study in the coming Convention. Comments will be made next week on changes that should be made before the book is reprinted. The Convention has voted to change the

name to Southern Convention of Congregational and Christian Churches, but the printing in this paper is just as it appears in the latest edition of the book.

EASTER COMES.

With every rising sun the dawn of Easter comes a bit nearer. Yes, but what of it? This, and more. Today the world is being crucified as definitely as was Jesus on Calvary. Not for the same reason, may be, but just as effectively. Bloody murder rules the world. Death is all about us. Will there be a resurrection? Will better life follow the present

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of March 10, 1940.

Sun.—Where the Kingdom Begins—Luke 17: 20, 21.

Mon.—Membership in the Kingdom—Matt. 8: 5-13.

Tues.—The Home-Folks Rebuked—Luke 4: 23-30.

Wed.—The Grateful Samaritan—Luke 17: 11-19.

Thurs.—Who Is Your Neighbor—Luke 10: 25-37.

Fri.—Substitute Some Modern Distinctions—Gal. 3: 26-29.

Sat.—How to Get Into the Kingdom—Matt. 18: 1-6.

JOIN WITH US IN READING THE BIBLE

death? Will old things pass away and all things become new? Easter says, Yes. Death cannot destroy the best. Goodness and life and love will not die even though they be crucified. From the crucifixion they come transformed, more powerful than ever.

Then let Easter come! And welcome!

PLACE OF MEETING OF THE SOUTHERN CONVENTION.

The First Congregational-Christian Church of Greensboro, N. C., has very graciously invited the Southern Convention to be its guest for the approaching session which will convene April 30. The Executive Committee has accepted the invitation and voted to hold the session with the First Church of Greensboro. Careful consideration is to be given to every detail of the program. Certain standing committees are working faithfully up-

on the reports which they are to make to the Convention. We should like, however, to call attention to the fact that for a convention session to be a complete success, every minister and every lay delegate elected by the various Conferences has a responsibility that should be met. The people of Greensboro can be counted upon to do everything possible for the success of the Convention and the comfort of those who attend; but if one delegate fails to attend, to that extent the Convention falls short of complete success.

STANLEY C. HARRELL,
President.

TO PASTORS AND CHURCH SECRETARIES.

Why not begin now to make it easier to fill out next year's report blank? If some information asked for in the report could not be given, why not begin now assembling that information for the 1939-'40 report?

Many churches did not report the date of organization, the number of male members, the number of absentee members, the average attendance on the chief or principal church service, the Sunday school enrollment, the young people's organizations, and detailed financial statistics. This information is not difficult to secure, nor the records to keep, but both will require a little time and some co-operation on the part of the pastors and church secretaries.

Are reports of any value? Should records approximate accuracy and should they be clear? Anyhow, the Conferences, the Convention, and the General Council, ask for them. And certain ones are asked to keep, compile and edit them. It is an obligation and a responsibility. Let us who are under these keep faith and do our work as unto the Lord.

As a pastor, your secretary has made it a practice to keep a record of the church or churches he serves for each conference year. At the end of the year this record assists and checks against the record of the secretary. The record of the Burlington Church for the months of November, December and January, is before me. In it are listed members lost and received, the sums given to the various missionary and benevolent causes, and pledges made to the same. If all pastors would do this, it would greatly assist the secretaries, inspire them, and assure the Conference secretary of better reports.

Yours for better reports,
J. H. LIGHTBOURNE,
Secretary Southern Convention.

"The Quiet Hour"

By CHAPLAIN H. E. ROUNTREE

MONDAY.

A LENTEN PRAYER.

"Save yourselves from this untoward generation."—Acts 2:40.

Reflecting our past lenten meditations and feeling their urgency, prayer for ourselves seems to force itself upon our spirits, lest we fill our meditations with mere thoughts and words, and miss the blessing.

The word, "untoward" means "without any objective," "cracked," "perverse," etc. It is easy to judge others and conclude that this is an untoward generation. It is not so easy to examine ourselves and judge the untowardness of ourselves. Untoward circumstances may influence us and by them we may become untoward. We are in this danger always.

How can we be saved from this? The objective of Christ is the way. Let us pray for it. We need to be born again. Let us pray for it. We need to give to others the friendship, the good will and the kindness that Christ gave. Christ has set us apart to do that. Let us pray for this.

Prayer.—O Lord, our God, we are as nothing before Thee. Forgive us. Endow us with the Christ Spirit. Make us sensitive to His Spirit. Set us free from sin and death and release redemption of the world through us. *Amen.*

TUESDAY.

THE EFFICACY OF SILENCE.

"Commune with your heart and be still."—Ps. 4:4.

"Be still and know that I am God."—Ps. 46:10.

When we listen to the radio voices that are heard in advertising; when we listen to the noise of the ball games and the parades through the city afterwards; when we listen to the rabble characteristic of this talkative generation; and then contemplate the scenes of Jesus before Pilate and on the cross when He "answered them nothing," we are shamed and rebuked into penitence.

We do not say that there should be no "rooting" and noise at ball games, nor that there should be no talking. But we do affirm that life is unbalanced and departed from a sense of true values. On various occasions Jesus conveyed the finest truths in silence. Our greatest moments are often those in silence. Words serve a purpose and are useful, but beauty of character is not dependent upon words. Instead of talking so much, instead of always

being careful to explain or defend ourselves, would we not do better simply to lead Christian lives and move on our way in silence, just as Christ did.

Prayer.—Amid the noise and turmoil of the day, dear Lord, and despite many voices that call, may we ever hear Thy voice, accept it as Thy call, and answer it with the devotion of our lives. *Amen.*

WEDNESDAY.

MY CHIEF CONCERN.

"He answered him nothing."—Luke 23:9.

"What I must do is all that concerns me, not what people may think. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his solitude."—Emerson.

Jesus might have blasted Pilate, but He kept silent. His time for utterance would come later when He would sit on the throne of the final Judgment.

Prayer.—O Lord, be with us in everything we do. May the power of silence make outstanding the true values of Christ in our lives. *Amen.*

THURSDAY.

THE CHIEF CONCERN OF THE CROSS.

"Woman, behold thy son."—John 19:26.

If our observations are correct, the agonies of suffering and the pall of death are apt to make one introspective. It is easy to feel sorry for one's self and moan. But in the agonies of the cross, tender even unto tears, is our Master in his thought and feeling for those about Him and especially His anguished mother. Life had been cruel. The torturous nails burned his flesh without relief. But this does not dim His memory, His love, nor His passion for those He loves and those He lived for. Yea, the cruelty of that hour served to render more beautiful than ever their love for Him and His love for them. This fact lifts itself above every influence that would drag it down, even death.

He who, in His last agonies, stoops to heal sorrow and to comfort hearts, will stoop even now to heal the universe of its diseases and sorrows, and you and me of our faithlessness.

Prayer.—Our Father, pour out Thy love and forgiveness upon our barren

lives. Make us responsive to that love and to the world's great need. Make us a little like our Christ. *Amen.*

FRIDAY.

DIVINE RESTRAINT.

"I have given you an example."—John 13:15.

So Jesus does as much for mankind by what He didn't do as by what He did do. In this He is the living proof of the forbearance of the Father, which forbearance is extended unto us in this day, and will be till cruel hearts shall cease from sin and come and surrender to Him.

O Self-restraint, passing all human thought, To have all power, and yet as having none.
O Self-denying Love, which felt alone For needs of others, never for its own.

Prayer.—O Lord, we would turn our thoughts to Thy patience toward us and humble ourselves before Thee that we, too, may be patient, loving and good. *Amen.*

SATURDAY.

DESPAIR—PRAYER.

"My God, My God, why hast Thou forsaken me?"—Mark 15:34.

Our subject-word is that of Hocking's in his comment on the text as applied to the "abiding gifts" of the cross to the world. Though Jesus did shrink naturally from the anguish of the cross, beyond this His soul marched on toward one great end for which He came into the world. Paul calls it, "obedience unto death."

Prayer.—O Lord, our Blesser, and Jesus, our Savior and Redeemer, give us definite objectives for life, and endow us with the courage and faithfulness to stick to those objectives always, let the price be what it may. *Amen.*

SUNDAY.

THE KING.

"The King of the Jews."—Mark 15:26.

William T. Ellis has said in one of his illuminating comments that he could not avoid "brooding, as every thoughtful person must do, upon the present plight of the world's Jews." Said he, "There recurs to my mind the awesome phrase of the leaders of Jewry at the trial of Jesus, 'His blood be upon us and upon our children.'"

Those Jews of Jesus' day certainly did not know what they did. Whether or not they still suffer for that crime, it was a sin passing knowledge.

Prayer.—Our Father, we would accept and acclaim Thee as King of our lives, and we would live as Thy loyal subjects. *Amen.*

FOR THE CHILDREN

Dear Friends:

March is here and that makes us feel that spring is just a flower or so away! Already the yellow blooms of the sturdy forsythia are nodding their petals in the breeze. We feel the wind in our hair, tugging at us and we want to run away to play with it instead of going into those stuffy school rooms!

I wonder if there are boys and girls in your community who will not be able to see the spring come unless you help them. Not long ago I was in a home where there was a little crippled lad. His bones are slowly turning to stone. His little brothers and friends wheel him out in his wheel-chair, which the ladies of his church got for him, so that he can watch spring come. Each of you try to find someone whom you can help to see spring come. It may be some older person who would give so much to have a bunch of violets brought by the kind, thoughtful little hands.

In *Thoughts of God* I found the following story of someone who helped a little crippled boy:

LOVE IS VERY PATIENT.

There once lived on a big Southern plantation a family whose youngest child, a little boy named Charles, became very ill. His mother was ill at the same time and she could not care for her little son. She could not even go into his room. When after a long time the doctors saw that Charles would live, they left him to the care of "Aunt Leal," a gentle and loving colored nurse. They told Aunt Leal that Charles might never use his arms or legs again but maybe certain treatment would help him. They showed her what to do.

Aunt Leal loved this helpless little crippled child. Hour after hour she rubbed his poor little arms and legs and supported him while he tried to move them. She kept up his treatments no matter how tired she became nor how often people told her it was useless.

After a long time she began to see a little improvement and finally everyone saw it. Charles could hobble around; he could use his hands, even his fingers a little. For years he could not use them like other people but Aunt Leal kept right on rubbing and bending and urging him to try harder. Even when Charles grew tired and cross and wanted her to stop, her patience never failed.

The years passed and Charles was a

grown man. He could walk and run almost as well as any of his friends. And his hands? Ah! his hands were wonderful, for Charles was a great surgeon. He liked best to work with crippled children like he had been and he often said, "When I have a very difficult case, I try to be as patient as Aunt Leal."

Will all of you make his prayer which follows the story in *Thoughts of God*, your prayer for today?

"Dear God, we thank you for all the patient and loving care we receive from those who love us. Forgive us when we are unkind or thoughtless. May we be patient and considerate of others at all time. Amen."

REUBEN BAR-BARUCH.

When mother called Reuben to get ready for school he was fast asleep. Samuel and Leah were already up and dressed. Reuben wished he could sleep all day; he was so very tired. But he knew that he must get up right away. He had been taught to always obey older people, especially his parents. So, before his eyes could go together again he jumped up.

Zenas waited for Reuben and Samuel at the cross-roads, and they walked together to school.

"Did you learn the Psalm we have today?" asked Zenas.

"I surely did," said Reuben. "I saved it until the last thing last night. It took longer to learn than I thought it would, and I could hardly wake up this morning."

"Samuel, what did you have to learn for today?" asked Zenas.

"I've just finished learning the Ten Commandments. But I didn't stay up late like Reuben. I did my lessons before supper."

When everybody was in school, Rabbi Joseph came in and said, "Let's see how many know the Psalm for today. We shall all say it together."

The Lord is a great God.

In his hand are the deep places of the earth;

The heights of the mountains are his, also.

The sea is his and he made it;

And his hands formed the dry land.

Oh, come, let us worship and bow down;

Let us kneel before the Lord our maker;

For he is our God,

And we are the people of his pasture.

When they had finished, Rabbi Joseph said, "I have a very good story to tell you today. It is the story of a boy your own age. He was named Samuel."

"Reverence my temple,

I am thy Lord."

He hath commanded

Thus in his word.

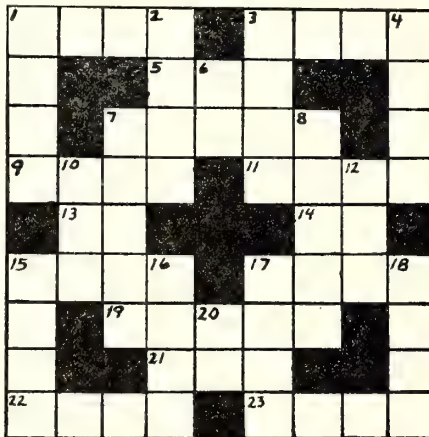
Help us, dear Master,

Reverent to be.

Make all our service

Pleasing to thee.

WEEKLY CROSS-WORD PUZZLE.



Across.

- Transgressions (Isaiah 43: 25).
- To keep from being wild (Mark 5: 4).
- The atmosphere (I Cor. 9: 26).
- Songs or musical sounds.
- The end toward which one strives; the aim.
- An insect that feeds on cloth (Isaiah 50: 9).
- Doctor.
- A state.
- A group which follows a leader or some certain doctrine.
- House made of canvass (Gen. 9: 27).

- It will be where your treasure is (Matthew 6: 21).

- Did eat.

- To carry clothes on the body (Matthew 11: 8).

- Rest; quiet (Luke 12: 19).

Down.

- That which is sung (Psalm 33: 3).
- The first king of Israel.
- To cut smooth (Matthew 25: 7).
- King of Israel following Baasha (I Kings 16: 6).
- Exists.
- The windy month.
- To break the tenth commandment.
- A poem.
- A yellowish-brown collar.
- Your sins shall be this white (Isaiah 1: 18).
- A drop of water from the eye.
- That on which Jesus died (I Peter 2: 24).
- A city near Sidon (Matthew 15: 21).
- Near.

Answers to Last Week's Puzzle.

- ACROSS—1. Fall. 2. Oven. 3. Oar. 4. Near. 5. Swam. 6. As. 7. Manna. 8. Straw. 9. End. 10. Win. 11. Star. 12. Ark. 13. In. 14. R. R. 15. Anna. 16. Azem. 17. Bake. 18. Eden. 19. Arrow. 20. Body. 21. Near. 22. Yarn. 23. N.

CONTRIBUTIONS

SUFFOLK LETTER.

The two weeks of vacation and trip to Florida ended last Wednesday in a safe return to Suffolk. The rest and change of climate greatly benefitted us. We are grateful for the opportunity to visit the land of flowers, fruit, and sunshine.

We attended services in the First Methodist Church of St. Petersburg, Fla., last Sunday (Feb. 25), where 2,600 people were present. The first floor of the auditorium was filled long before 10:45 A. M. We were in our pew one hour and a quarter before the organist began playing the "Prelude." About two hundred persons were in the church when we entered. The pastor of the church is Dr. Allen Moore, a young red-headed, attractive preacher. The guest preacher for the morning service was Bishop Ainsworth of Macon, Ga. The choir director appeared to be about sixty-five years old. Seven of the fifteen male members and five of the twenty-one female members of the choir were gray-haired. Youth and old age sang together. Tourists and residents, church members and visitors seemed to enter into a sincere spirit of fellowship. A stranger who said she was a widow, fifty-eight years old, whose fingers were adorned by several large diamonds, sat by my wife, informed her that she was paying \$350.00 a month for a room in one of the hotels, and invited her (my wife) to be her guest for lunch. She said: "I always invite some one to take lunch with me after coming to this church." We thought that was indicative of a fine spirit, in a great church, where the rich and the poor meet together.

We had the privilege of a visit with Dr. and Mrs. W. A. Harper, who are spending the winter in St. Petersburg. About two years ago Dr. Harper was stricken by paralysis which affected his right hand, his sight and his speech. Vanderbilt University gave him a one year leave of absence, on half salary, to permit him to seek renewed health and strength in Florida. He has improved, but is a very sick man. A brilliant student, an outstanding scholar, a great teacher and a man of wide experience and far-reaching vision he has made a great contribution to the churches of the Southern Convention and the cause of Christian education by his superb leadership while president of Elon College. The great buildings and

equipment on the campus at Elon College stand as a monument to his genius, his faith, his energy, and his devotion to his church. The unfortunate financial depression which wrecked many other institutions engulfed the college and threatened to destroy its usefulness. The president of the college became the target of much criticism and his present condition is largely due to the stress and strain of those trying experiences. Many people are more willing to stone a martyr than to crown a victorious hero. In the building of any great institution the martyrs are painfully marked, and the cruel stones of unrelenting persecution are strewn along the pathway where many shining lights have blazed the way to glory for others. Some sow and others reap. The people of the Southern Convention owe a debt of gratitude to Dr. Harper for his monumental work for Christian education. Silence is better than bitter criticism and appreciation is more desirable than fault-finding.

We return to our field of labor with renewed strength, with gratitude in our hearts for the friendship and fellowship of loyal members of the church, and with the fervent prayer that the kingdom of God may be extended unto the uttermost parts of the earth, and into every activity of human life.

I. W. JOHNSON.

NEWPORT NEWS ANNIVERSARY.

The First Congregational-Christian Church of Newport News has the custom of observing the anniversary of the erection of their present house of worship. Special programs for Sunday school and both church services are arranged for the day of celebration. In this way the interest and affection of the congregation for their church have been increased. It affords an opportunity to remind the community that the church is there as a spiritual force and that those who constitute the church are jealous for its reputation and service.

It has been the writer's privilege to be with this congregation on anniversary occasions for the past three years. It is always a pleasure to worship with these good people. Rev. Jesse H. Dollar has been pastor of the Newport News Church since 1936. He has done a good work and is in a position to do even greater work as the

years pass. His people are devoted to him, and they follow his leadership in a fine way.

The anniversary service was held this year on Sunday, February 18. In preparation for this historic occasion talents (dollars) had been distributed to the congregation with the instruction not to bury the talents but to put them to use that they might earn. The goal was for each talent to earn five, each person receiving the talents to put forth his best efforts to see that the talents earned, and then on February 18, the day for their anniversary celebration, talents were to be surrendered, the increase to be used for a payment on the church's debt. There was much interest in the plan and considerable anxiety as to what the results would be. When the time of reckoning was over, the writer understands that the goal had been reached and the payment made on the church debt as planned. It is a good idea and certainly a Biblical plan.

For the past three years, at least, the Newport News Church has raised all of its conference apportionments, and on the anniversary occasion, which happens to come during the College Period, the full amount of conference apportionments for the college has been paid. This year the Newport News Church was the first to pay its college apportionment in full. The college greatly appreciates the cooperation and help of the Newport News Church as it does that of all the churches. There has been a steady growth in the membership of the church, and in every way the church has made commendable advancement. They are now in the midst of their plans for Easter services. As an expression of their gratitude for the assistance that the Convention has given the church through its Mission Board, this congregation is now planning for its mission offering to be received on Easter.

While they have been dealing with organization, apportionments, things material, and money matters, they have not overlooked the more important thing, that for which the church really exists. They are putting the emphasis on the spiritual and are planning to uplift Christ in a very definite way. They will also go out to give their witness and make their appeal for all who will to come and enter into the joy of Christian service and of worship together with them. May the Lord bless and guide pastor and people in their plans to seek and to save that which is lost and to send His gospel to the ends of the earth.

L. E. SMITH,

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

NORTH CAROLINA YOUNG PEOPLE MEET.

More than sixty young people, representing churches in the North Carolina and Virginia Conference and in the Western North Carolina Conference met with Dr. Henry David Gray for supper in Greensboro last week. Although it was a rainy night, more than one hundred young people were at the First Congregational-Christian Church for the meeting following the supper. Ministers present with their young people were: Rev. W. J. Andes, Rev. A. Lanson Granger, Rev. M. A. Pollard, Rev. Kenneth Register, Rev. D. M. Spence, and Rev. W. E. Wisseman. Mr. Henry Wise, acting pastor at Monticello, and Miss Tora Rudd, assistant to the pastor at Burlington, were also present with young people from their churches. Happy Home had thirteen present at the supper, the largest number from any one church.

YOUNG PEOPLE AND PARENTS MEET.

The Ladies Guild of the Shelton Congregational Church, Portsmouth, Va., gave a supper on Tuesday evening, February 27, to the members of the Christian Endeavor society and their parents. This unusual banquet was given in order that the parents might have a chance to see for themselves just what their young people were doing.

The members first brought their parents into the parsonage, so they could see our informal as well as beautiful meeting place. They were taken into the adjoining parish house for the supper. Yellow and green to emphasize the freshness of youth, as well as of springtime, were used for the color scheme. The tables were in the shape of an "E" for endeavor.

The following "Grace," which we always use at our buffet suppers each Sunday night, was said in unison: "Heavenly Father, we hope never to forget our dependence upon each other and upon Thee. For all our daily blessings we thank Thee, and ask that our meeting tonight be a time of

refreshment to body and soul. For food, friends and fellowship we return thanks in the name of our Master. Amen."

The toastmaster, Dr. Poulson, introduced the officers and a few other members who told the parents just what Christian Endeavor was and what it meant to them. Dr. Hardcastle of Christian Temple, Norfolk, was the guest speaker. "Thermometers and Thermostats" was his topic and he compared these two instruments to people.

JUNE HENRY.

SHELTON C. E. SONG.

Great Spirit of Truth, who, within
and about us,
Gives color and meaning to life;
To find Thee, to mind Thee, we're
banded together
To honor and serve Thee through life.
With high hope inspire us,
Uplift us and lead us,
That we may grow stronger and bold
To serve Thee and know Thee.
We pray and beseech Thee
To teach us, Great Spirit of Truth.

—Dr. Marna S. Poulson,
(Tune, "Marchetta.")

TEA AT WOMAN'S COLLEGE.

Dr. Henry David Gray met with twenty Congregational-Christian students at Woman's College, Greensboro, N. C., on the afternoon of February 27. The girls represented many different churches and parts of the country—from Massachusetts to North Carolina. Two members of the faculty, Miss Gunter and Miss Stout of Sanford, N. C., were also present. Dr. Gray discussed with the group the reasons for an active organization of their own on campus and stressed the importance of cooperation between the college girls and the local churches and Conference. Rev. and Mrs. W. E. Wisseman, Rev. W. J. Andes and Mrs. F. C. Lester were guests at the meeting, which was arranged by Miss Frances Foster.

Those churches that want help in conducting Vacation Bible Schools next summer are asked to write the Board of Christian Education at Elon College, N. C., making the requests.

INTRODUCE YOUR FRIENDS TO CHRIST.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 17, 1940.

SCRIPTURE: John 1:35-46.

Daily Readings—

Monday—A Transformed Servant—Phil. 8-21.

Tuesday—Christ's Mission to Save—Matt. 18:11-14.

Wednesday—Blessing of Soul-Winning—James 5:19, 20.

Thursday—A Tragic Condition—Psalm 142:1-4.

Friday—A Heathen Won by Kindness—II Kings 5:14-19.

Saturday—One Whom Christ Won—John 8:1-11.

Followers of Christ must of necessity be witnesses for Him. To fail to witness for Him means that we are not devoted followers. For instance, we would not think of slighting our best friends. We would introduce all our friends to special guests and acquaintances.

Young people have favorite screen stars, athletic stars, heroes and heroines in many other fields of endeavor. They talk to each other about these leading personalities in their special fields. The greatest personality and hero of all ages is Jesus. We need to introduce our friends to Him. Remember, Andrew found Simon Peter; Philip found Nathaniel.

Introducing one's friends to Christ need not be an unnatural or difficult task. There is no better way to do this than by inviting friends to Christian Endeavor meetings and winning them to active membership, so that they willingly subscribe to the articles of the pledge.

Let three persons speak on the following topics: (1) The importance of evangelism, (2) Evangelism is a normal method of winning for Christ, (3) Methods which young people may use to introduce their friends to Christ.

No doubt you would like to form a class to study and discuss evangelism under the leadership of your pastor. Win someone by Easter Sunday. Become personal workers for Christ.

Make a religious survey of your community to discover those who have not been reached for Christ. Plan to reach them by some method.

When we realize that less than half of the people of our country are church members it is astonishing. "The fields are white unto harvest." "Go, work in my vineyard." These are challenges to us.

Suggested Hymns—

"Jesus Calls Us."

"Am I a Soldier of the Cross."

"We've a Story to Tell to the Nations." S. E. M.

Principles and Government of the Christian Church

Excerpts from The Manual

When the Southern Convention meets in Greensboro, N. C., on April 30, it will face the necessity of making some changes in its methods of procedure. Because the "Principles and Government of the Christian Church" is out of print, the debated sections are given below. Please preserve this SUN for future use, especially if you are a delegate to the Convention. EDITOR.

PRINCIPLES.

CHAPTER I.

THE CHURCH.

The Church is composed of all who exercise repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21).

The Savior came into the world to establish one Church (Matt. 16:18), the members of which belong to various denominations differing widely in doctrine and government, yet they form but one body, of which Christ is the head (Col. 1:18).

All the redeemed are brethren (Matt. 23:8), and members of the Church (I Cor. 12:20). The Church is spoken of in the Scriptures as a family (Eph. 3:15), of which God is the Father (Eph. 4:6), and as a household (Eph. 2:19), which should not be divided against itself (Mark 3:25; Matt. 12:25).

All the principles, operations (I Cor. 12:6), and officers (Rom. 12:4-8) of the Church ought to harmonize in the administration (I Cor. 12:5) of the Redeemer's Kingdom on earth, to the end that all the members (I Cor. 12:12, 13) may be brought into fellowship (I John 1:3, 6, 7) and communion with one another.

CHAPTER II.

THE CHRISTIAN CHURCH.

The Christian Church may be composed of any or all who constitute the body, of which Christ is the Head (Col. 1:18).

But at present it embraces only a part of those who desire the reformation of the wicked (Isa. 55:7; Matt. 9:13), the spiritual worship of God (John 4:24), and the union of the great Brotherhood of Christians (John 10:16; 17:11).

It is opposed to contentions and schisms in the body (I Cor. 12:25). Envy, strife, and divisions (I Cor. 3:3, 4) are hurtful to the Church, and antagonistic to the teachings and spirit of Christianity (I Cor. 1:10).

Its purpose is to propagate the fruit of the Spirit (Gal. 5:22, 23), and to cultivate brotherly love (I John 4:7).

It fosters the essential doctrines of evangelical Christianity, by which the Church has been established and maintained.

It remands to private judgment the peculiar doctrines and tenets which have confused and divided the Christian world, and hence they cease to be matters for debate, when such debate tends to strife (See I Cor. 1:13).

It requires no compromise of faith on the part of any follower of Christ in order to have communion or fellowship (Matt. 23:8; Luke 9:50). In it denominational distinctions cease to exist and Christian love binds the Brotherhood together (I Thess. 4:9).

Its mission will be consummated in the conversion of the world (Psalms 2:8), the union of all the followers of Christ (Eph. 4:13), and His reign in human society.

CHAPTER III.

PRINCIPLES OF THE CHRISTIAN CHURCH.

The Scriptures contain an abundance of indisputable (II Tim. 3:16, 17) truth sufficient for the moral guidance and spiritual enlightenment of man, and adapted to the comprehension of all (Isa. 35:8; Prov. 8:5 and 9:4). The Christian Church, therefore, remands to private judgment those doctrines and tenets which divide the followers of Christ (Gal. 5:15), and takes the following cardinal principles as the groundwork of organization:

(1) The Lord Jesus Christ is the only Head of the Church (Eph. 1:22, 23).

(2) Christian (Isa. 62:2; Acts 11:26) is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice (II Tim. 3:16, 17; Psalm 19:7, 8, 11).

(4) Christian character is a sufficient test of fellowship, and of Church membership (Matt. 7:21; John 3:15; 1:12).

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all (Rom. 14:4; Matt. 15:9; Gal. 5:13).

GOVERNMENT.

CHAPTER I.

SECTION I.

A CHRISTIAN CHURCH.

A Christian Church is an autonomous body of the followers of Christ, organized for religious instruction, spiritual improvement, the worship of God, and the propagation of the Gospel.

SECTION II.

ORGANIZATION OF A CHRISTIAN CHURCH.

Those wishing to organize a Christian Church shall enter into the following agreement:

We, whose names are hereunto affixed, members, as we trust, of the body of Christ, having exercised repentance toward God and faith toward our Lord Jesus Christ (Acts 20:21), being desirous of associating ourselves together as a church, agree to be governed by the following principles:

(a) The Lord Jesus Christ is the only Head of the Church.

(b) Christian is a sufficient name for the Church.

(c) The Holy Bible is a sufficient rule of faith and practice.

(d) Christian character is a sufficient test of fellowship and of Church membership.

(e) The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all. (See Chapter III, Principles of the Church.)

Those who have signed the above agreement should elect a secretary, a treasurer, and other officers or committees, as may be necessary. They should also elect two, or more, deacons. Respecting the election of deacons time should be had for consultation, reflection and prayer that the choice may fall upon those best suited to the office.

After organization, members may be received from any Christian Church, or other evangelical denomination, by letter, or other evidence showing their full connection therewith, or by exercising repentance and faith.

SECTION III.

DUTIES OF A CHRISTIAN CHURCH.

Every Christian Church should procure a pastor for full time, or associate itself with other contiguous churches in the employment of a pastor (Heb. 13:17). The call should preferably be for an indefinite period, and when a change is desired by either party, three months' notice should be given.

The church should faithfully teach the duty of Scriptural giving, that it may provide for the liberal support of the pastor (Luke 10:7; I Cor. 9:14), current expenses, and the general work of the Kingdom.

It shall be the duty of every church, as early as practicable after its organization, to unite with the Conference in whose bounds it may be located, and to comply with all requests of the Conference to which it may belong.

Every church should celebrate the Lord's Supper at least four times a year, and hold four conferences for the transaction of business.

The church should observe the ordinances and maintain gospel worship in its purity and simplicity.

SECTION IV.

DUTIES OF MEMBERS.

1. It is the duty of every member of the church to give of his substance to the support of the church and its enterprises as the Lord hath prospered him (I Cor. 16:1, 2).

2. All members should attend, if possible, the stated meetings of the church, especially every church session, or quarterly conference (Heb. 10:25), and identify themselves with the Sunday school.

3. They should read the Bible and engage in private devotions daily, visit the sick, and minister to the needy (James 1:27).

4. The members should earnestly endeavor to keep peace and unity in the church (Eph. 4:3).

5. They should bear one another's burdens (Gal. 6:2).

6. They should endeavor to prevent one another's stumbling (Rom. 14:13).

7. They should steadfastly continue in the faith of the gospel (Acts 2:42) and the worship of God.

8. They should pray for and sympathize with one another (Eph. 6:18).

CHAPTER II.

SECTION I.

OFFICERS OF A CHRISTIAN CHURCH.

The necessary officers of the church are pastor, deacons, secretary, and treasurer.

SECTION 2.

DUTIES OF A PASTOR.

1. The pastoral office is the highest and most important in the church, and the person who holds this office is, in Scripture, charged with various duties (Acts 20:28; Jer. 3:15; I Peter 5:1; I Cor. 4:1; II Cor. 5:20; Titus 1:7).

2. It is his duty to be a member of some Christian Church and of the Conference in which he labors.

3. It is the duty of the pastor to give himself continually to prayer and to the ministry of the Word (Acts 6:4), and to study to show himself approved

unto God, a workman that needeth not to be ashamed (II Tim. 2:15).

4. It is his duty to see that the churches to which he ministers, and also the members thereof, discharge the obligations imposed by the Holy Scriptures and by the Church government.

5. It is his duty to comply with all the requests, and to execute to the best of his ability all the orders of the Conference.

6. It is his duty to be present at every annual meeting of the Conference and submit a written report of his labors. If prevented from attending he shall report by letter.

7. It is his duty to promote the peace and unity of the church, to study its interests, and labor for its prosperity.

SECTION III.

DUTIES OF DEACONS.

1. It is the duty of the deacons (Phil 1:1; I Tim. 3:8-15) to minister to the needs of the poor, and to have charge of the temporal affairs of the church (Acts 6:1-6).

2. They should make suitable arrangements for, and assist the pastor in the administration of the ordinances.

3. One of the deacons, in the absence of the pastor, should preside in all business meetings of the church, and conduct the public worship of the congregation, when desired to do so, by reading the Word of God, singing, prayer, and exhortation.

4. They should counsel with the pastor in the government and spiritual affairs of the church.

SECTION IV.

DUTIES OF THE SECRETARY.

1. The secretary shall record all the transactions of the church, whether at stated, or called sessions or conferences thereof.

2. He shall record all admissions into the church, and state whether they be by letter or upon profession of faith; if by letter, state from what church or denomination the applicants came, always affixing the date.

3. He shall keep an account of all deaths, change of name by marriage, dismissals, suspensions, and expulsions, with marginal remarks on the church roll, and by order of the church shall issue the following letter of transfer and commendation:

CERTIFICATE OF MEMBERSHIP AND COMMENDATION.
.....19..

This certifies that
is a member; in good standing, of
Christian Church, Conference, and
is, at own request hereby dismissed from this
church to unite with Church, and
when so received responsibility to this church
will cease.

Done this the day of19..
....., Secretary., Pastor

4. He shall attest all the acts and proceedings of the church.

5. He shall have in charge and carefully preserve all the records of the church, which shall be open to the inspection of the pastor and the church, and which he shall deliver to his successor in office.

SECTION V.

DUTIES OF THE TREASURER.

1. The treasurer shall receive the dues of the members of the church, and the contributions of the

friends. He shall keep a full account of all moneys received and paid out by the order of the church, to whom paid and for what purpose. He may serve also as collector, to whom the church may appoint one or more assistants.

2. He shall report in writing, quarterly, or as often as the church may require, all receipts and disbursements.

CHAPTER III.

MINISTERS.

SECTION I.

CANDIDATES.

1. A candidate for the ministry in the Christian Church shall make application to the Educational Committee of the Conference to which his church belongs.

2. Such candidate shall be of approval moral character and religious experience, shall give promise of ability to make suitable preparation, and shall be recommended by the church of which he is a member.

3. The Committee on Education shall examine him as to his fitness and qualifications, and, if admitted to the class, shall have oversight of his training and preparation; and he shall report annually to the committee. Failure to report himself or to make satisfactory progress shall be sufficient ground for dismissal from the roll of candidates.

4. All applications for aid from the Conference shall be through the Committee on Education.

SECTION II.

LICENTIATES.

1. A licentiate is one authorized by the Conference to preach the gospel as a probationer until he shall give proof of his ability to teach efficiently the great doctrine of salvation (I Tim. 5:22).

2. Special care should be taken that the candidate for licensure possess the moral, religious and literary qualifications necessary to fit him for the responsible position to which he aspires (II Tim. 2:2 and I Tim. 3:6).

3. He shall, therefore, be a man of unblemished Christian character, have a good English education, and be recommended by the church of which he is a member.

4. That there may be no doubt of his qualifications, he shall be carefully examined by the Committee on Education as to:

(a) His religious experience, and his call to the ministry (Rom. 10:15).

(b) His knowledge of the Principles and Government of the Christian Church.

(c) His knowledge of the Scriptures, and of the leading doctrines of Christianity.

(d) His knowledge of arithmetic, geography, English grammar, history of the United States, physiology and elements of rhetoric.

5. The committee shall report to the Conference as to the qualifications of the applicant, and his fitness for licensure.

6. The Conference, being satisfied with his proficiency, shall provide for his licensure during the session of Conference or some subsequent time and shall issue a certificate of licensure, signed by the president and the secretary.

7. When a licentiate shall have preached for a reasonable length of time, and his services do not appear profitable to the churches, the Conference should revoke his license, and demand the return of his credentials.

SECTION III.

ELDERS.

1. The importance and responsibility of the office of an elder require that the incumbent possess an unsullied Christian character, a good education and a ready capacity to teach (I Tim. 3:2).

2. Every candidate for ordination shall have preached a sufficient length of time to give ample evidence of usefulness to the church (I Tim. 3:6, 7), and be recommended by one or more of the congregations to which he has ministered.

3. He shall also be carefully examined by the Educational Committee of his Conference upon the following three years' course of study, the examination to be held at each successive Conference until the course is satisfactorily completed:

First year—(1) English and American literature, (2) general history, (3) church history, (4) theology—revealed, (5) homiletics.

Second year—(1) physics, (2) mental science, (3) history of the Christian Church, (4) Biblical literature, (5) theology—pastoral.

Third year—(1) higher rhetoric, (2) astronomy, (3) geology, (4) moral science, (5) history of the Protestant Reformation, (6) theology—natural.

4. Those who have certificates of satisfactory examinations on the literary studies of this course, or have a diploma from a college of recognized standing, will be required to stand examinations only on the theological studies of the course. If the candidate can stand these examinations satisfactorily in less than three years, he will be permitted to do so.

5. When the course of study shall have been completed, the Committee on Education shall report to Conference with recommendations as to ordination.

6. Conference, being satisfied with the qualifications of the candidate, shall appoint an ordaining presbytery of three elders to set him apart to the sacred office of an elder in the church. Persons so ordained thereby become members of the Conference.

7. Ordained ministers of other evangelical denominations may be received as elders, without reordination, provided they pass an approved examination and show satisfactory knowledge of the Principles and Government of the Christian Church and are recommended by the Committee on Education.

CHAPTER IV.

CONFERENCES.

SECTION I.

MEMBERSHIP.

1. A Conference shall be composed of all ordained ministers and all churches organized upon the cardinal principles of the Christian Church, within certain specified bounds.

2. Every church shall have lay representation, and each Conference shall fix its own ratio. Provided, that each church shall have at least one delegate and that no church shall have more than four.

3. One-fourth of the ministers belonging to the Conference, and as many delegates as may be present having met at the time and place appointed, shall constitute a quorum for the transaction of business.

4. Ministers and messengers from sister Conferences and representatives of church institutions shall be entitled to seats as deliberative members, but may not vote. Ministers in good standing in any other evangelical church may be introduced to Conference as visiting brethren.

SECTION II. ORGANIZATION.

1. Conference shall meet on its own adjournment, and be called to order by the president; or, in his absence, by the vice-president. Then shall follow religious exercises.

2. The secretary (or, in his absence, any one invited to act *pro tempore*) shall then proceed to read the roll of ministers and churches belonging to Conference, and if a quorum be present the fact shall be announced and the organization completed.

3. A president, vice-president, secretary, assistant secretary, and treasurer shall then be elected in a manner approved by Conference; after which an appropriate address or sermon should be delivered by the president.

4. All officers shall be elected for a term of one year.

5. Conference shall be governed by such rules as usually govern deliberative assemblies; or it may adopt such rules and regulations as appear best suited to its needs.

SECTION III. DUTIES OF OFFICERS.

1. The president shall call the Conference to order, sign all the proceedings of Conference, and perform such other duties as his office may require.

2. In the absence of the president, the vice-president shall perform the duties of the office.

3. The secretary shall have charge of, and preserve all the books and records of the Conference, attest all its proceedings, and see that they are duly recorded, and do whatever else may be imposed on him by the duties of his office.

4. In the absence of the secretary the assistant secretary shall perform all the duties pertaining to the office.

5. The treasurer shall have charge of, and safely keep all funds belonging to the Conference, and shall invest, dispose of, or pay out these funds only on order of Conference.

SECTION IV. BUSINESS OF CONFERENCE.

1. Conference shall meet annually for the transaction of such business as may advance the interest of the church and the cause of God.

2. Business shall be transacted in the order of time in which it may be presented, or in accordance with a program previously arranged under the direction of Conference, except a matter that is made the special order of the day.

3. Conference shall appoint the following standing committees: *On Education, Home Missions, Foreign Missions, Sunday Schools, Christian Endeavor, Evangelism, Social Service, Religious Literature, Woman's Board, Christian Union*, and on other subjects when deemed advisable.

4. *The Committee on Education* shall be composed of elders; all questions and matters pertaining to education shall be referred to them; all candidates for the ministry shall be under their charge; all applicants for licensure or ordination shall be examined by them; and all ministers applying for admission into Conference shall be referred to them. They shall also report upon the general educational interests of the Conference.

5. *The Committee on Home Missions* shall have charge of all matters pertaining to Home Missions within the bounds of the Conference.

6. *The Committee on Foreign Missions* shall keep in touch with and report upon the Foreign Mission interests of the Christian Church.

7. *The Committee on Sunday Schools* shall report the general condition of Sunday school work and make recommendations for its development.

8. *The Committee on Christian Endeavor* shall have the general superintendence of the Christian Endeavor work in the Conference and strive to make this organization for Kingdom training effective in all the churches.

9. *The Committee on Evangelism* shall endeavor to intensify the spiritual life of the churches, to awaken a general evangelistic spirit among them, to furnish evangelistic information, and to suggest a program.

10. *The Committee on Social Service* shall suggest service programs for the churches, that the church may be the community center in ministering to the whole life of the membership.

11. *The Committee on Religious Literature* shall assist in circulation of the church organ, denominational publications, and recommend the best literature for the people.

12. An *Executive Committee* of three, two of whom shall be elders, the president of the Conference being chairman, shall be appointed to transact necessary business between sessions of Conference.

13. Conference shall require every minister to make a full report in writing of his ministerial labors during the year; and if he neglect to make such report for three consecutive years, his credentials shall be revoked.

14. Conference should provide for the support of aged and infirm ministers.

15. If deemed advisable, the above committees, one or all, may be incorporated as Boards, in which case they should be *elected*. Such Boards are competent to transact the business specified in their charters, to which Conference must first assent.

CHAPTER V.

CONVENTION.

SECTION I.

MEMBERSHIP.

1. The Convention should be composed of representatives from all the Christian Conferences admitted into membership, and shall bear the title of the Southern Christian Convention.

2. The Convention shall consist of all the officers of the Convention, the presidents and secretaries of the Conferences, the chairmen of all boards of the Convention, the presidents of all church institutions, and an equal number of elders and laymen, chosen by the Conferences in annual session, in the proportion of one delegate to every two hundred members; but every regularly organized Conference shall have the right to send two delegates—one elder and one layman. The delegates shall be elected for two years.

SECTION II. ORGANIZATION.

1. The regular meetings of the Convention shall be biennial, at which a president, a vice-president, secretary, assistant secretary, and treasurer shall be elected, whose term of office shall continue for two years, or until their successors are elected.

2. One-third of the members of the Convention, half of whom are ministers, having met at the time and place appointed, shall constitute a quorum for the

transaction of business, but a smaller number shall have the power to adjourn to some future day.

3. At every biennial session each member shall furnish the Secretary with a certificate of his election, signed by the secretary of his Conference.

4. At the opening of every regular meeting of the Convention, a sermon, or address, appropriate to the occasion, shall be delivered by the president.

5. In cases of emergency, the president may call an extra session of the Convention; and it shall be his duty to do so when requested by one-third of the members of the Convention, half of whom are ministers.

6. Three months' notice shall be given through the public press of any meeting of the Convention in extra session unless such meeting shall be agreed to by the body on adjournment.

SECTION III.

DUTIES OF OFFICERS.

1. The president shall preside at all the meetings of the Convention, sign all the proceedings of the body, visit annual Conferences, and confer, counsel, and advise with the brethren, and perform such other duties as his office may require. The vice-president shall perform all the duties of the president in his absence or in case of death.

2. The secretary shall duly record all the proceedings of the Convention, attest all its acts, take proper care of all documents, records, and writings belonging to the body, countersign all drafts on the treasurer for the payment of money, and publish the time and place of meeting when directed to do so by the president.

3. The treasurer shall receive all moneys for the Convention, keep an accurate account of all receipts and expenditures, pay money only on orders drawn by the president and countersigned by the secretary; and at every regular session of the body make a full report in writing of all assets, receipts and expenditures.

SECTION IV.

BUSINESS IN THE CONVENTION.

1. The Convention shall have the supervision of all the general enterprises of the denomination within the bounds of the Conferences of which it is composed.

2. The Convention shall appoint a Board, consisting of five, on *Publications*, whose duty shall be to provide suitable matter for reading and religious instruction, carefully examine all manuscripts and other matter designed to be published by the Convention, provide for the publication of a religious newspaper, to be issued weekly, as the organ of the Convention; provide suitable Sunday school literature, and shall be governed by such rules and regulations as the Convention may prescribe. The board shall continue in office for two years, or until its successor is appointed; and shall make a full and complete report in writing, at each regular session of the body. The Convention should place at the disposal of the board sufficient means to give success to the publishing interests of the Convention.

3. A *Board of Education*, consisting of five, shall be appointed, whose duty it shall be to examine all plans and projects for the establishment of schools and colleges, and to devise means and suggest ways by which the educational needs of the Convention may be supplied. This board shall be appointed for two years, and be governed by rules and regulations prescribed by the Convention, and report in writing, at every regular session of the body.

4. A *Mission Board* of ten members shall be elected, five to represent Home Missions, and five to represent Foreign Missions: this board shall have charge and control of the Home and Foreign Mission affairs of the Convention and make a full report of their work to the Convention in its regular sessions.

5. Standing Committees shall be appointed on *Evangelism*, *Social Service*, and other subjects that require mature deliberation, with such duties as the Convention may prescribe.

6. The Convention shall elect a Board of ten members on *Religious Education*, five to represent the Sunday School Department and five to represent the Christian Endeavor Department; and this board shall have charge of the Religious Education of the Convention.

7. The Convention shall elect a board of five members on *Superannuation*. The duties of this board shall be to administer the funds raised by the Conferences, the Convention, or from other sources for superannuation in the bounds of the Southern Christian Convention.

8. *Woman's Board*. The Convention shall elect as one of its standing boards the officers nominated to it by the Woman's Missionary Convention of the Southern Christian Convention, and this board shall have charge of the Home and Foreign Mission interests of the women in the various churches and conferences of the Convention, and report at each regular session to the Convention.

9. The Convention shall have an *Executive Board* of five members, consisting of the president, who shall be chairman, *ex-officio*, and four other members, elected by the Convention, to whom shall be referred all matters of business which require attention between the sessions of the body. This board shall report in full its work biennially.

10. The Convention shall devise plans for raising funds to prosecute successfully the various enterprises under its control.

11. All difficulties arising in the local Conferences may be carried, by appeal, to the Convention, whose decision shall be final.

12. The Convention shall determine the boundaries of the local Conferences.

13. For the division of existing Conferences, or the formation of new ones, application shall be made to the Convention; and when the good of the cause demands the division of an old Conference, a division may be ordered, or a new Conference may be formed, when a number of ministers and churches sufficient to give influence and perpetuity to the cause are widely separated from any other Christian Conference.

14. The Convention shall also appoint a *Commission on Christian Union*, whose duty it shall be to serve as a medium of information and communication for the Convention.

Chapter VI deals with "Discipline." It is omitted here because of lack of room.

CHAPTER VII.

AMENDMENTS TO GOVERNMENT

All amendments or changes in the Principles, Government, or Official Forms and Ceremonies, shall be authorized by the Convention; and all motions and resolutions for this purpose shall be published in the Church paper three months before the session at which the subject is to be considered, and all changes may be determined by a two-thirds vote of the Convention.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

TRIUMPH THROUGH SURRENDER. (GETHSEMANE.)

LESSON X—MARCH 10, 1940.

LESSON: Matthew 26:30-56.

DEVOTIONAL READING: Psalm 42:1-5.

GOLDEN TEXT: *Not as I will, but as Thou wilt.*—Matthew 26:39.

The World's Most Decisive Battle.

Gethsemane was the scene of the world's most decisive battle. To be sure there were no vast armies drawn up in battle array; there were no airplanes flying over head, or tanks rumbling along the ground; there was no sound of guns, or bursting of bombs, or clashing of swords. There were no vast numbers of people waiting breathlessly the outcome. There was simply one man alone in a simple garden dotted with olive trees fighting this decisive battle. To be sure he had a little group of eleven men with him, but these men did not seem to be particularly interested, for they fell asleep during this significant battle. And yet in a sense the destiny of mankind hung upon the outcome of that conflict. The conflict itself was really an inner conflict—the heart of Jesus was torn by two great issues, and if he had followed his human and his selfish instincts the whole history of the world would have been changed. It was because Jesus won the victory in Gethsemane that he was able to save the world, and it was because of that victory that we have the Christian Church. The issue was whether Jesus should follow his own wishes or whether he should accept the will of God. Thanks be to God that Jesus won the victory.

It can not be said too often, or with too much emphasis, that Jesus could have lost. He was no mere automation; he was not simply caught up in a great impersonal machine without any choice in the matter. Jesus was a free moral agent; he had the power of choice, he could have done otherwise. Gethsemane finds its true significance in the fact that Jesus deliberately and out of love chose to do the will of God no matter what it might cost.

Alone, But Not Alone.

When Jesus came into Gethsemane his eleven disciples went with him. Leaving eight of them near the entrance of the garden he took three of them a little deeper into the garden. But even these three most trusted, most intimate disciples were left be-

hind, and Jesus went a little further, and there alone he fought his great battle. There are some burdens which others can help us to bear, but there are some burdens which every man must bear for himself. After all is said and done the great issues of life are fought in secret and alone. We may get advice from others, we may get help from others; but when we come to our Gethsemane, when we come to the place when we have to choose between our wills and the will of God, every man must face the issue alone. Yet not alone! The Father was with Jesus in the garden, for if it had not been for the Father's help Jesus could not have won. Let every man know that when he faces the great issues of life, and the great crises and the emergencies of life, that although he may be alone in one sense, he is not alone in another sense. The spirit of God is near, and with him.

Sorrowful Unto Death.

Jesus himself said that his soul was "exceeding sorrowful, even unto death." Matthew said that he was sore troubled. This is no reflection on Jesus. Although he was divine, he was also human. He was subject to the ebb and the flow of human feelings and human reactions. He came to the garden physically tired out as a result of the ordeal through which he had been passing, conscious of the ordeal through which he was yet to pass, feeling a sense of loneliness, depressed by the scorn and the envy and the bitterness of his enemies, disappointed because of the unfaithfulness of one of his inner circle, filled with sorrow over the sin and the suffering of the world. Then, too, Jesus was a normal human being, and he loved life. There was an instinctive reaction toward the thought of such an untimely and tragic death, and in the background of it all the unbearable burdens of the world's suffering and sin. Thus it was that he came to the place with agonized spirit and broken heart.

"If It Be Possible."

It is to be noted that Jesus did not think of prayer as getting something from God which God did not want to give him, but rather of finding out God's will and of finding grace to do God's will after it was known. In sincerity and in humility he simply prayed that if there were some other way by which he could accomplish his saving mission that God would reveal

it to him, but in every instance he put in the words, "if it be possible."

Sleeping in Gethsemane.

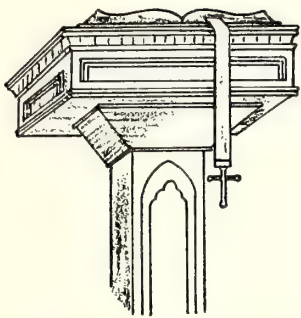
It hardly seems possible that Jesus' most intimate friends could sleep through his agony in Gethsemane. But on three occasions when he returned from his prayer he found them sleeping. Here is a parable of life. Men are often asleep when great spiritual issues are being fought out. And often those who are closest to us know nothing of the great conflicts in which we are engaged and the great agony of soul which we experience. But he that keepeth Israel neither slumbers nor sleeps. His ear is ever open to the cry of his children.

"Arise, Let Us Be Going."

These are tremendously significant words. Jesus did not wait fearfully and he did not accept passively the coming events. By strength, by prayer, having found the will of God and having experienced the grace and the power of God, he went forward to meet the worst that the world could do to him, confident and unafraid. Instead of being a victim, he became a victor. This does not mean, of course, that Jesus deliberately sought trouble, or that any man should deliberately seek trouble or suffering. It does mean that those of us who are Christian, as we face the duties, the demands, and the disasters of life, should meet them in conquering and radiant spirit, seeing in them not so much as enemies but as challenges to victorious living and to inspiring witness. Jesus had found power through surrender. He knew that when he put himself in the will of God that he had all of the resources of God.

The Secret of It All.

One may wonder at the poise and perfect self-control of Jesus throughout all of the hectic experiences leading up to his crucifixion. Even Pilate, a cold-blooded, calculating Roman governor, marvelled at his poise and self-control. The secret of what Jesus did in public was the fact that he had won the victory in private. Back of Gethsemane there was a long series of victories in the so-called little things of life. It is a terrible mistake for an adult or a young person to think that he can go along through life compromising and losing in the little things of life and then be victorious in the great emergencies of life. Gethsemane shows us the importance of victory in little things. He who conquers his temptations today, and he who surrenders his will to the will of God today, is thereby making possible victory in the great crises and emergencies of tomorrow.



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VA.

WITH AND WITHOUT HIM.

“I go a fishing.”—John 21:3.

The text is taken from one of my favorite passages of Scripture. It has so many lessons in it. Here I find, *First, Lives that had left the Lord.* How many there are! Men and women who have under the fine impulse of the Holy Spirit chosen to follow Jesus. That is what these disciples had chosen to do—to follow Jesus. The world has long since learned that that is the finest possible course, even though it does not do it. Those who really follow Him find it blessed. And their testimony is filling the earth. But these lives had left the Lord. Through many disappointments they had now said, I am going back to my old mediocre ways, to my unlit, uninspired paths! And so they went out into the night.

The night was perhaps the right time for fishing at that season of the year, and on that lake; but is it not remarkable how many of the instances of men turning away from the Lord tell of them “going out into the night?” And these lives that had left the Lord found a dark and dreary, and gainless business. “And that night they caught nothing.” Many more nights away from the Lord, and they would have caught something, but it would have been worse than nothing. What danger there is in turning our lives from the Lord! And how easy it is to do. Going fishing was not bad. It was from their duty, and their calling! Reading the Sunday morning newspaper is not bad, but missing church on Sunday morning is deadening to the spiritual welfare of the individual, and damning to the church’s influence and power in the locality. Listening to the radio is not bad, but listening to it when we should be worshipping God in the church is hurtful. The thousand and one little things that interrupt our worship on Sunday, and that interfere with our daily devotions throughout the week, seem innocent enough, but if they lead us

away from the Lord they will empty our lives.

Second, *Empty lives, empty boats.* Their lives were without their Lord, and their ship was without its load. What a picture we have here! The hands of Jesus cupped about his mouth as he calls across the slight wisps of morning fog to the men out yonder on their empty boat. Jesus and morning came to together! It was sunrise when he stood at the end of their night watches! And it is sunrise for any man who will hear the call of the Christ and heed it. And what beautiful lake-shore language, “Boys, have you any meat?” No meat! No! Only the memory of the long weary night. The tiresome toiling, the rowing and hunting, and finding not. Empty hearts and empty boats. During the night they had not eaten their midnight meal of broiled fish; they had none to eat. And now morning and no breakfast.

Have you tried walking out on God? It’s lonely. It’s desolate. It may be shrouded with some false glister at first, but away from God leads into the night, and into emptiness. Men pull out into the night of absence from God looking for happiness; through many tests and roads they travel; they may even pile up this world’s goods, and surround themselves with the clanging of many cymbals; but when the test of real food for their souls comes, and the friendly question, “Boys, have you any meat?” is asked, they will have to reply, “None,” if they have walked out on God.

Third, *A fire, and fish, and bread!* All they sought they could find in Jesus—and more! All they needed

he had. But do you notice that the fire, and the fish, and the bread, came after they had heard his voice, his command, and obeyed? Obedience is better than sacrifice. Ah! Better than food! That is what I covet. To hear his voice, and obey it! I know that he stands at the door of every life—every empty life—and knocks, and if his voice is heard he will enter the life and there shall be supper! Not hunger but food. He told them to cast on the right side of the ship and they would find. They did, and they did! They obeyed and their empty boat was loaded. And then the fire, and the fish, and the bread—and then “no one durst ask him, Who art Thou? knowing that it was the Lord.” Obedience brought more than fish, it brought faith; it brought more than loaves, it brought the Lord himself and his loving presence.

“Jesus then cometh, and taketh bread (taking bread again!), and giveth them (yea! and through them and the like of them he would give it to the whole wide world!), and fish likewise.”

Is something taking you away from the Lord? Sorrow, disappointment, pride, vanity, wealth, leisure, talents, time, sin, what? What is taking you away from the Lord—from the risen and powerful Lord, able to bring food, and fullness of life? Be it sin or sorrow, or disappointment or wealth, whatever it is, he can change your darkness to dawn, and your emptiness to a life filled with blessing, and helpfulness to others, and joy and happiness for yourself, if you will turn to him.

It came at the price of obedience—hearing his voice and obeying it.

Our Missions Corner

J. O. ATKINSON, D. D., *Mission Secretary*

At Easter, Jesus gave his life for the Church. It would seem that a dollar from each church member at Easter for the mission of the Church would not be too much to expect. That would be a big help to our four hundred missionaries around the world. Will you and your church do that much? EDITOR.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 2, 1940.

Sunday Schools.	
South Norfolk, Va.	\$ 5.00
Pleasant Ridge, Ramseur, N. C.	3.95
Hank’s Chapel, Pittsboro, N. C.	4.66
Pleasant Hill, Liberty, N. C.	2.55
Ingram, Va.	4.82
Wakefield, Va.	4.00
Palm Street, Greensboro, N. C. ..	7.75
Lebanon, Semora, N. C.	.65
Ether, N. C.	3.14

Timber Ridge, High View, W. Va.	1.02
Bethlehem, Timberville, Va.	1.75
Ramseur, N. C.	5.17

Total	\$ 44.46
Previously acknowledged ...	8,959.19

Total since Sept. 1, 1939 ... \$9,003.65

The above offering speaks for itself, though it does not tell all that it stands for and represents. Though the offering for the week is not large it means that there are very many who had some part therein and thus made a contribution to the wholly unselfish and divine task of sharing the love and the life of our Lord with others. For this we are grateful beyond expression.

Sincerely,
J. O. ATKINSON,
Mission Secretary.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

After all the rough weather we have had since before Christmas, on this morning of March 4 the clouds have passed by, the sky is clear, and the sun is shining bright and beautiful. The birds, too, are singing in harmony with the beautiful day. We trust we will have some days of clear open weather so we can begin to plan our farm work and get our vegetable crop planted. We try to raise all we can on the farm to help save our small bank account.

We have a great many appeals to take fatherless and dependent children. We have room for more if we had funds to support them. We try to run on our income and take children as funds come into support them. We admitted three little fellows last week. The father died about a year ago. The mother was reared near Elkton, Va. She was left with four children all under nine years of age. She appealed to the orphanage to come to her rescue and the committee authorized us to take them. They are fine little fellows, bright and full of life.

When we take in a child this thought always comes to us. What will it develop into by the time it reaches eighteen years of age? Will it be a child we will feel proud of, or will it not?

No one realizes the responsibility the workers and superintendent of our orphanage have on their shoulders. It is a responsibility that we carry day and night. The life of a child is at stake. Its success or failure depends largely on the training it receives during its young and tender years.

It is always a real joy to us when a child reared in the Christian Orphanage goes out and becomes a graduate nurse, or a secretary to some official in some big business concern, or has some other useful employment. We feel that our work has not been in vain. I wish our people would take more interest in helping to support the orphanage so we could reach more children and do a larger work.

C. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 7, 1940.

Amount brought forward	\$2,416.67
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Henderson	\$ 4.40
Hayes Chapel	1.00
	\$ 5.40

N. C. & Va. Conference:		Valley Va. Central Conference:	
Monticello	\$ 2.48	Winchester	\$ 3.42
Elon College, Freshman		Timber Ridge, Thanksgiving	1.50
Sunday School Class ..	2.60	Linville	6.82
Reidsville	6.50	Bethlehem	1.40
	11.58	Concord	.50
Western N. C. Conference:			13.65
Antioch (R)	\$ 1.00	Special Offerings.	
Sophia	3.29	Mr. Godwin	\$ 15.00
Big Oak	2.16	Mr. May	3.00
Flint Hill (R)	1.00	Men's Bible Class, Rosemont S. S., support of	
Hank's Chapel	9.55	Robert Currin	12.50
	17.00	Mrs. Phillips	5.00
Eastern Va. Conference:		Mr. Stout	20.00
Mt. Carmel	\$ 6.00		55.50
South Norfolk	5.00	Total for week	
Wakefield, Jan. & Feb. ..	4.00		\$ 128.32
Holland	5.19	Grand total	
Berea, Nansemond	5.00		\$2,544.99
	25.19		

OUR WORK AND WORKERS

DR. TRIPP TO BE AT HOME.

Dr. Thomas A. Tripp, director of Town and Country Department of our denomination, is to be at Duke University next week to speak to students of the School of Religion and any others who are interested. His schedule is as follows:

March 11—11:30 A. M., in Room 301, School of Religion Building; 12:30 P. M., in York Chapel, School of Religion Building; 7:30 P. M., in Recreation Room, School of Religion Building.

March 12—11:30 A. M., in Room 109, School of Religion Building; 13:30 P. M., in the University Chapel.

Ministers and others interested in rural work are invited to hear Dr. Tripp when he speaks at Duke. Many of our people heard him at the Conferences in 1938 and will be delighted to have the opportunity of hearing him again.

RURAL CHURCH AND COMMUNITY CONFERENCE.

The Rural Church and Community Conference, conducted annually by the Vanderbilt School of Religion will open Monday, April 1, for a four-day session.

The mornings of the Conference at Vanderbilt, Nashville, Tenn., will be devoted to a forum on church and community problems and to special classes. Subjects for the forum discussions, led by authorities in their fields, are: "The Rural Church and Its Young People," "Community Building," "Preventative Public Health," and "Financing the Country Church." Dr. William F. Frazier, executive vice-president of our Board of Missions, will discuss "The Minister's Message" during each of

the mornings, while other classes will be on "The Minister's Art" and "Rural Church Trends."

Each evening during the conference Dr. Edwin E. Aubrey, chairman of the Theological Field at the University of Chicago, will deliver the Cole Lectures, using as the general theme of his addresses, "Man in Search of Himself." The afternoons will be left free for denominational meetings, sightseeing, recreation, and special features to be announced later.

Ministers in North Carolina and Virginia who are interested in attending this conference, are asked to write Rev. F. C. Lester for further information.

Goliath is not to be feared if there be a David in the camp. A shepherd lad, trained in heart by communion with the Eternal, and trained in hand amid the pursuits of peace, is a bigger asset than implements of war. It is a significant fact that Israel's most picturesque leader and king got his early training, not in the council chambers of war, but under Syrian stars when keeping the sheep. The American nation, like early Israel, turns to the fields and the open country for its leaders, in business, in political affairs and in religious activities. The shop, the store, the bank, the political arena, the pulpit all turn for reinforcements to where frugality, industry and good morals are enthroned.—*N. C. Christian Advocate.*

There are few signs in a soul's state more alarming than that of religious indifference—that is, the spirit of thinking all religions equally true, the real meaning of which is that all religions are equally false.—*Robertson.*

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D.D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Elon College Golden Anniversary

GOLDEN ANNIVERSARY FUND.

The campaign is progressing slowly, but it is still moving. We are hoping that it will come with a rush as we near May 1. If you plan to join the Anniversary Club, and surely you do, your pledge or contribution would be of great assistance at this particular time. Quite a number have paid on their pledges recently. This will enable us to make further payments on our debt. If you have made a pledge and have not paid and find it convenient to do so, your check will be greatly appreciated, particularly before April 1. It is possible for this debt to be paid entirely. I still believe that it will. May the Lord put it into the hearts of the people to do their duty by the college.

The report is as follows:

	Pledged	Paid
K. R. Thompson,		
Reidsville, N. C.	\$ 50.00	\$
L. O. Truitt,		
Greensboro, N. C.	50.00	50.00
Harold McDiarmid,		
Raeford, N. C.	50.00	
Totals	\$ 150.00	\$ 50.00
Total	\$ 150.00	
Previously reported		42,512.50
Grand total		\$42,662.50

CONFERENCE APPORTIONMENTS FOR THE COLLEGE.

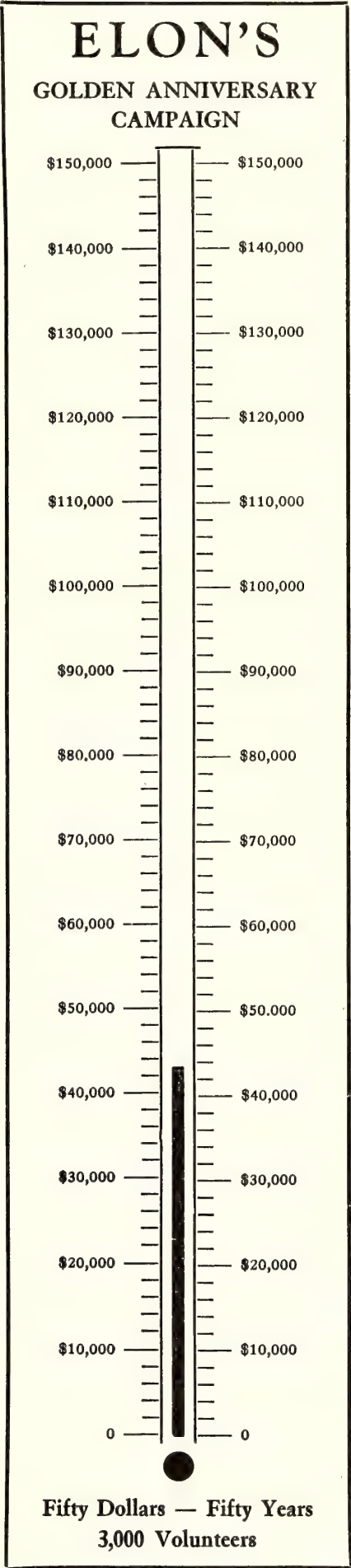
I am sure that we do not need to remind ourselves that the weather for practically the entire college period has been somewhat unfavorable for church attendance and less inviting for personal contributions. I sin-

cerely hope that the friends of the college may take this matter of offerings for the college seriously, as I am sure many will.

We are considerably behind what we were last year at this time. In fact, I imagine that the most of us are ashamed to look at the figures. The college period is over. The offerings amount to \$909.90. The amount apportioned is \$12,500. Needless to say, the college sorely needs the help of the church at this time. It is now making an earnest appeal. I hope that this appeal will not fall on deaf ears or irresponsible hearts. Won't the Sunday schools and churches please come to our assistance.

The following is the report:

Churches.	
N. C. & Va. Conference:	
First Christian Church, Burlington	\$ 19.70
Concord	5.00
Mt. Zion	48.00
Winston-Salem	24.00
Ingram	20.70
Eastern, Va. Conference:	
Newport News Christian Church	170.00
Eure	1.75
First Church, Richmond	10.32
Eastern N. C. Conference:	
Shallow Well	12.00
Va. Valley Central Conference:	
Bethel	10.00
Sunday Schools.	
N. C. & Va. Conference:	
Mt. Bethel	1.00
Eastern Va. Conference:	
Oak Grove	1.51
South Norfolk	5.00
Holland	4.00
Eastern N. C. Conference:	
Hope Mills	3.37
Total	\$ 336.35
Previously reported	573.55
Grand total	\$ 909.90



Your subscription will count for far more now! Don't delay any longer.

Easter and Missions

By J. O. ATKINSON, D. D., Mission Secretary,
Southern Convention.

Easter, which celebrates the greatest event in the history of mankind, approaches; coming as it does this year on March 24. If our Lord Christ had not arisen from the dead He would simply have gone down in history as another man and would thus have been numbered among the wise ones of His day just as Plato, Aristotle and Socrates were numbered and given their lasting names to history. But Lord Christ arose from the dead and thus proved that He was more than a mere man. The Apostle Paul speaking of this event says, "If we believe not in the resurrection, we of all men are most miserable." It is the resurrection that sets Him apart from all others who ever lived and proves Him to be what He said He was: "I am the way, the truth and the life. No man cometh unto the Father but by me." To make Him and His resurrection known among all peoples and nations is the supreme task that He committed to the church, promising the church if they would do this that He would be with them always even unto the end. We sometimes forget, or ignore, the fact that Satan himself was once in heaven and caused the same disturbance there that he causes on earth today. And the world today is to drive him out from among men and the children of men in the same way that they drove him out from the sacred courts of heaven, namely: "And they drove him out by the blood of the lamb, and the word of their testimony." Thus it is by believing in the shed blood of our Lord Christ and giving our word of testimony to that belief that the kingdom of heaven is to be built up on earth and Satan himself is to be driven out.

The glad Easter season gives us renewed opportunity to express our belief and give the word of our testimony by making an offering of self-denial with which offering we may go, if not in person, then through the support of the brave and noble souls who have gone out for us, to give their word of testimony in His name and about the power of His resurrection. Thus our church has most wisely designated Easter as the time for a special offering for missions that through this offering we may share with others less favored than ourselves that which really makes our life worth living. Just as Tanksgiving in the fall is designated as a period of giving to our Orphanage, that needy children may be fed and clothed, so Easter is designated as the time when those who are hungry for the bread of life may be fed and clothed with the spirit and the word of God. Nothing should be allowed to interfere with the Sunday schools and churches in making this offering just as liberal as possible in order that through self-denial we may show our gratitude, not to mankind only, but to our loving Heavenly Father, Who gave His Son to the world because of His love for the world. Through our Easter offering in His name and for His sake we not only obey the most emphatic command of our Lord, but join with Him in building His church on earth, against which church the gates of hell (all forces of evil) shall not prevail. Here's hoping, trusting and believing that all of our faithful pastors who wish to help make this a better world in which to live and to drive out Satan from this earth, may by their gifts show their belief in the blood and give their word of testimony in His behalf. We shall be grateful beyond all words for every pastor and every person who shall take a part in this holy and heavenly task.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, MARCH 14, 1940

No. 11.



Junius E. West,

The above picture will show SUN readers the fine and friendly face of Colonel J. E. West, Suffolk, Va. In all our membership we have no more devoted layman and none more loyal and faithful than Colonel West. The Southern Convention created a Mission Board in 1906 and at the second meeting of this Mission Board in June, 1908, Colonel West was elected President of the Board and has served faithfully and efficiently in that capacity ever since. Although a very busy citizen and business man, he has never found his own affairs too pressing to keep him away from the regular and called sessions of the Mission Board. All this he has done for the church without charging even a penny for his services. Through these

years he has also served as Chairman of the Home Mission Committee of his own Eastern Virginia Conference. His unstinted and loyal devotion to the cause of missions and the church, which he has served so faithfully through all these years, should certainly be a source of inspiration to other faithful laymen in the church as no doubt it is. Here is devoutly hoping on the part of all of us that Colonel West may be spared many years yet to give the rich and rare experience of the years to the cause of missions and all that the church of his choice stands for. Too much cannot be said of a layman who without any earthly reward, or hope of reward, serves so faithfully the church of his devotion.

NEWS AND VIEWS

Don't forget the mission offering at Easter.

The Mid-Year Session of the Valley of Virginia Central Conference will be held on Thursday, March 28, at Bethlehem Christian Church.

Miss Muriel Lester, one of England's best-known Christian leaders, will speak at the United Church in Raleigh, N. C., on Tuesday evening, April 2, at 8 o'clock.

Our new church at Asheboro has bought a nice corner lot on which to erect a building, and the group of thirty-five already have a few hundred dollars in the building fund. Congratulations and good wishes! Rev. A. Lanson Granger is the pastor, and the work was begun last summer.

Rev. F. C. Lester was the guest of the Wake Chapel Sunday School, Fuquay Springs, N. C., on last Sunday, when he taught the adult and young people's classes and spoke to the entire school on the purpose of a Sunday school and the relation of the local church to the denomination.

Since the quadrennial convention of the World's Sunday School Association, which was to have been held next July in Durban, South Africa, cannot take place because of the war, the North American Administrative Committee will meet May 8-10, at Lake Mohonk, New York. Arrangements are being made by the Rev. Forrest L. Knapp, the new associate general secretary.

Radio news from Raleigh includes the following statement: "For almost a year WRAL has carried a feature known as a 'Review of Religion,' a weekly broadcast of the news of the world of religion with the Rev. Allyn P. Robinson, minister of the United Church, as commentator. The program has called forth so much interest and favorable comment that the local station will now originate it as a network feature. Beginning Sunday afternoon (March 3) the religious news broadcast will be heard weekly over the Carolina and Southern broadcasting system. The program has been heard previously on Tuesday evening at 7:45." THE CHRISTIAN SUN wishes Mr. Robinson good success in this extension of his religious news broadcasts.

Declaring that New York, as the "wealthiest state in the nation," is best able to sustain decent, if not ideal standards in its vital social services, Bishop Francis J. McConnell of the Methodist Church and ten other religious leaders appealed to State legislators not to reduce the executive budget in a statement recently. The statement asserted that a reduction in State aid to education and for relief, or a slackening of the enforcement of social and labor legislation because of economies, would be "inconsistent with any sound concept of democratic government." "We are wholly in ac-

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of March 17, 1940.

Sun.—The Triumphal Entry—John 12: 12-19.

Mon.—My House of Prayer—Luke 19: 45-48.

Tues.—A Light Into the World—John 12: 37-50.

Wed.—The Betrayer—Luke 22: 3-6.

Thurs.—The First Supper—Luke 22: 14-20.

Fri.—The Crucifixion—John 19: 16-30.

Sat.—Futile Precautions—Matt. 27: 62-66.

JOIN WITH US IN READING THE BIBLE

cord with the sound principle that government should be operated at the lowest cost, consistent with efficient and humane administration," the statement added. "We recognize, however, that human values must be conserved and that human health, welfare and security cannot be measured alone in terms of dollars and cents."

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, announced recently that the Council was launching a nationwide radio campaign "to check misunderstanding, fostered by hate propaganda in the United States, with the stress on better cooperation among religious and racial groups." Dr. Cavert said the campaign would be conducted over local stations in cities and towns throughout the co-operation of leading clergymen. The talks will not consist of "trite appeals for more tolerance," he said, "but will stress factual information on the contributions made to American democracy by peoples of widely different cultures and faiths." He

explained further: "The primary aim of this radio campaign is to lay essential facts before the American public, in order that, through an educated public opinion, we, as a people, may profit from the example of many less fortunate. European peoples living in countries where democracy has been destroyed by tactics that include the fomenting of racial and religious hatred and oppression."

HOLY WEEK SERVICES.

FIRST CONGREGATIONAL-CHRISTIAN
CHURCH,

NEWPORT NEWS, VA.

REV. JESSE H. DOLLAR, *Pastor*.

SUNDAY, MARCH 17, 10:45 A. M.

"Hosannas That Hurt."—Luke 19: 39-44. (Their Hosannas came from temporal expectancy, His hurt from being misunderstood.)

SUNDAY, MARCH 17, 5:00 P. M.

"The Calm After the Storm."—Mark 11: 11. (After the strain of the day He withdrew to Bethany with His disciples that He might be comforted by quiet and understanding.)

MONDAY, MARCH 18, 7:30 P. M.

"Thunder the Ages Have Heard."—Matthew 21: 12-19. (Shows them the emptiness of their forms and ceremonies by the parable of the fig tree, and upbraids them for their misuse of the temple.)

TUESDAY, MARCH 19, 7:30 P. M.

"Forging the Nails for His Hands."—Mark 11: 20-28. (Declares himself to be "The Son of David" and engages them by his unanswerable questions.)

WEDNESDAY, MARCH 20, 7:30 P. M.

"Whence Cometh His Power?" (As always, when facing a great battle, He withdrew himself to quiet—perhaps in Bethany for His last visit.)

THURSDAY, MARCH 21, 7:30 P. M.

"This Do In Remembrance of Me."—John 13: 3-20; Matthew 26: 26-30, 36-46. (He memorialized His death and suffering by the institution of the Lord's Supper.)

FRIDAY, MARCH 22, 7:30 P. M.

"The Cups of Calvary."—Matthew 26: 34; Mark 15: 23; John 19: 30; Story, John 19: 16-42.

SUNDAY, MARCH 24, 7:00 A. M.

Holy Communion.

SUNDAY, MARCH 24, 10:45 A. M.

"Our Eternal Hope."—John 20: 1-18. ("Mary Magdalene cometh and telleth the disciples, 'I have seen the Lord.'")

SUNDAY, MARCH 24, 5:00 P. M.

Easter Cantata: "Rise, Glorious Conqueror."

"The Church Year"

Communion Service for Maundy Thursday

By AUBREY C. TODD.

Such splendid suggestions have been made in THE CHRISTIAN SUN regarding the observance of Lent and Easter, that I shall try to avoid unnecessary repetition by devoting this article solely to the observance of Maundy Thursday. I have been asked to give suggestions for a communion service to be used on that day, which would be different from the ordinary, yet adaptable to the average church. Before I do this I should like to issue a warning. Too much liberty cannot be taken with the traditional order of the communion service. If everybody feels free to make his own innovations, this service will lose something of its solemnity and mystery. Before one makes changes he should acquaint himself with the history of the communion service, and be sure his change is not too far afield from the practices of the Universal Church.

For this service, I suggest that the communion table be placed on the raised platform, and not left on the floor level. Since this is the week that we are thinking about the historical Jesus, it may add to the effectiveness of the service to have the celebrant or minister to sit behind the table with the deacons on either side. Two candles may be placed on the table for their symbolical value. Although the altar arrangement, with the celebrant facing with the people toward the altar, is more desirable at other times, the informal grouping about the table is good for this particular occasion, since it is suggestive of the meal of fellowship in the upper room.

THE ORDER OF SERVICE.

PRELUDE (Soft music to call attention to reverence of the service).

CONFESSION OF SINS (By the minister, or if a printed bulletin is used, a general confession in unison).

HYMN: "The Fairest Lord Jesus" (Or some other hymn that emphasizes the historical Jesus).

READING OF THE SCRIPTURES (Optional).

DEVOTIONAL PREPARATION:

Minister: Hear what comfortable words our Savior Christ saith unto all who truly turn to him:

Come unto me all ye that travail and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only begotten Son, to the end that all who believe in him should not perish, but have everlasting life.

THE OFFERTORY (Lifting up the bread the Minister prays the following):

"Accept, O Holy Father, Almighty, Everlasting God, this stainless host, which I, thine unworthy servant, offer unto Thee, my God, living and true, for mine innumerable sins, offenses, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen."

(After pouring the water and wine into the chalice, he lifts up the chalice and prays the following):

"O God, who hast wonderfully created human nature, and still more wonderfully restored it: grant us, by the mystic signification of this commingling of water and wine, to become partakers of His Godhead who vouchsafed to become partaker of our manhood, Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen."

(If the custom of mixing water and wine, with its rich symbolism, is not used, a prayer may be substituted in which the chalice is offered for salvation, in a manner similar to that when the bread was offered.)

SANCTUS (By the choir and people, seated. This may be prefaced by suitable versicles, if a printed service is used. If the Sanctus is not familiar, a hymn may be used).

THE CONSECRATION:

Minister: Let us pray.

"O Lord and Father, according to the institution of Thy Son Christ our Lord, we celebrate before Thee, with these gifts which we have offered unto Thee, the memorial thy Son hath commanded us to make. Here also we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee, humbly beseeching Thee that we and all others who shall be partakers of this Sacrament may worthily receive it to our souls' good, be filled with Thy grace and heavenly benediction, and made one body with Thy dearly beloved Son, our Lord Jesus Christ.

Who, the day before He suffered, took bread into His holy and venerable hands, and with eyes lifted up towards heaven, unto Thee, O God, His Almighty Father, giving thanks to Thee, did bless, break, and give unto His disciples, saying: Take and eat ye all of this. (Lifting the bread with both hands here.) For this is my body. (A slight pause.)

In like manner, after supper, taking also this excellent chalice into His holy and venerable hands: and giving thanks to Thee, He blessed, and gave to His disciples, saying: Take, and drink ye all of it. (Lifting the

chalice.) For this is the chalice of my blood of the New and Eternal Testament: the mystery of faith; which shall be shed for you, and for many, for the remission of sins. As often as ye do these things, ye shall do them in remembrance of me. Wherefore, O Lord, admonished by Thy saving precepts, and following Thy divine institution, we make bold to say:

OUR FATHER (By minister and people).

AGNUS DEI (While the choir sings the Agnus Dei softly, the minister reverently takes of the bread and wine, and ministers unto the deacons, who receive the elements seated).

THE COMMUNION (Before giving the bread to the deacons to pass to the people, the minister says):

"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving."

(Before delivering the Cup, he shall say:)

"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

THANKSGIVING (Either a closing prayer of thanksgiving or a hymn).

BENEDICTION.

POSTLUDE (Soft music in keeping with the rest of the service).

Japanese War Minister General Shunroku Hata recently declared before the Diet that the Salvation Army must be placed under "proper regulations" for prevention of "espionage." He said the military authorities had started watching the organization's activities. What guilty secrets are they fearful the Army lassies will uncover? The Japanese Salvation Army has about 240 members, five of whom are foreign co-workers. They operate 134 chapels and their communicants number about 14,000. The organization first achieved recognition in arousing public opinion against Tokyo's licensed quarters.

It is one of the highest tributes to music that religion can use it. It is one of the highest proofs that religion brings joy into the heart that when men have found God they want to sing. It is no slight authentication of our Lord that the angels sang at his birth.—*Noble*.

"Self-denial is the quality of which Jesus Christ set us the example."



CONVENTION PROBLEMS.

Much is being said among our people about the problems of the Southern Convention of Congregational and Christian Churches. One who is not familiar with our work might get the impression that these are new conditions that have come upon us and press for solution. In very truth the problems have been with us through the years. Some of them may be a bit more acute, but one is inclined to believe that members of the Convention are becoming more aware of conditions that have been needing consideration and change for years.

The work of the Convention is done by boards and committees and by elected officials. In the final analysis, the work centers around individuals. All of these individuals are known by most of the members of the Convention. It is very difficult to separate the work from the workers in our thinking. But if discussions are to be fair, and if those who have served the church faithfully are not to be injured, and if progress is to be made, it will be necessary to discuss the problems of the Convention without reference to the persons involved. By vote of the Convention this writer is one of the workers. He has done his duty as he has known it daily since election. His opinion has not agreed with that of others equally as faithful in service. When the work of Promotional Secretary is discussed it should be done on the basis of the work done and the things that need to be done. The Convention should outline the things to be undertaken and then select the person that will best accomplish that job. This can certainly be done without injury to the person now working at the task. The same principal will apply to all other phases of the Convention work.

When the delegates meet in Greensboro on April 30 they should seriously consider the things that need to be done, and the methods by which they can be accomplished, and then elect the persons best suited for the work to be done.

CONVENTION PROMOTION.

It is often stated that resolutions are passed by the Convention and by the conferences and that nothing is done about them afterwards. This should be no surprise because for many long years the Convention has had no one to bring to the attention of the churches the things to be done by them in order to keep in line with the resolutions. Of course the minutes are printed, but they are distributed long after the meetings are over and the resolutions are forgotten, and even then there is no one to call to the attention of the churches the resolutions adopted by the larger body.

Two years ago the Convention elected a Promotional Secretary with the hope that he would bring to the attention of the churches the plans and programs of

very busy trying to do this—and the many other things committed to his hands.

The working out of pastorates and the securing of new ministers for churches or aiding churches in doing so, editing and selling "The Christian Sun," the distribution of good literature, the development of Sunday schools, Christian Endeavor societies, assisting conferences, Sunday school conventions, missionary conferences, and Pilgrim Fellowships, and being the contact man between the Convention and the denominational and interdenominational agencies have been some of the activities of the Promotional Secretary. A simple enumeration of only a few of the things that are to be done makes it clear that one man cannot do effective work among two hundred churches along all these lines.

Because the work has not been too effective, because it takes money for salaries and expenses, and because the Convention has nothing in its budget for this as such, there are those who feel that the office should be discontinued and not be a charge on the boards or the churches. The Convention will need to decide what should be done. If effective work is to be done, more workers will be needed and the cost will be increased. If the Convention wants to spend its money as it has in the past and make no increase in contributions, then this work cannot be continued. This would put us back where we were two years ago with no one responsible for getting before the churches the entire program of the church. Success does not seem to lie in this direction.

SOME SUGGESTIONS.

The following suggestions are made not to push over personal desires, nor to say that all the wisdom lies here. Rather the ideas are presented so members of the Convention may be thinking constructively as they prepare to share in the work to be done in Greensboro.

The Southern Convention should have an office of education and promotion. The one in charge should be clothed with the power of the Convention so he can act as an official along many lines. He should be responsible for printing minutes of the Convention and conferences, and for getting the plans of these bodies before the churches. He should be *ex-officio* member of all boards and committees of the Convention but without vote. (This will let him know what is being undertaken.) He should be responsible for presenting to the churches the claims of the various enterprises of the Convention, but should not be a financial agent of any board or institution. He should be a friend of the churches and aid them with their problems without charge. Anything that would help the churches and thereby make more effective the Convention should come within the work assigned to him.

There should be a director of religious education on the staff of the Convention office. This person would work with the secretary but would have as his or her

major job the development of religious education and young people's work in the churches, conferences, and Convention.

The Board of Publications should be given a free hand to deal with "The Christian Sun" and other publications of the Convention. This board should be given money with which to work (as is authorized by the government of the church), and directed to produce a saleable paper that will aid the churches in doing their work. The board should contract with an editor elected by the Convention and a printer selected by the board. All institutions and boards that use "The Christian Sun" for promotional work should help to pay for the publication of the paper. The cost to each should be in proportion to the space used and the income received from the churches.

The emphasis for the next five years in the Convention should be on the development of better local churches. This will involve the formation of pastorates, training ministers and members young and old, developing financial plans that include stewardship and result in larger giving, broadening the outlook and activities of churches and church members, and the elimination of friction. It may mean that for a while less money will be invested in buildings and institutions and more in people who will go in and out among our churches bringing new ideas and inspiration. It will take several of our best workers to render the service that the churches need, but it will pay big dividends to the Convention.

YOUNG PEOPLE'S WORK.

We now have a Board of Christian Education charged with the whole educational work of the Convention, a Woman's Mission Board and a Mission Board charged with missionary work. All of these boards have claims on the loyalties of young people. In each conference has been organized a people's group, now called Pilgrim Fellowship, that undertakes to direct the activities of young people in all phases of church work. Conflicts in ideas and programs were inevitable.

Now that we have recognized the conflicts, it is time to get together and clear the difficulties. To say that either group was wrong is beside the point. We simply need to find the kind of organization that will function without conflicts, and then in the spirit of love go on with the work.

The young people have not yet organized as a Southern Convention group because they have not seen the need of it. The conference group has made plans for local churches, and the Southeast Fellowship and the National Pilgrim Fellowship have given the necessary larger outlook and fellowship.

It is suggested by some that there should now be set up by the Convention a Council for Young People's Work. This council might be composed of the presidents of each conference Fellowship, an elected member of each conference Fellowship, a member or members of the Board of Christian Education and the Woman's Mission Board. A further suggestion is that a young person should be a member of each board of the Convention, and that these young people should be members of the youth council. It is believed that this council can coordinate the work of young people in the Convention.

It appears to be necessary for the Convention to take some action relative to young people's work. The above suggestion is only one of many ways to start the process of coordination. This phase of our work is very important, and we must discover the way to work so the young people themselves will find delight in serving the Christ through the church.

F. C. L.

THE MISSIONARY TASK REQUIRES A MORE CHRISTIAN CHURCH.

If the church is to serve effectively as God's missionary agent in promoting the Christian way of life for men and nations, she has to become more vitally Christian herself. "Tarry ye" and "Follow me" are just as truly imperatives from the lips of Jesus as "Go ye." "Ye shall receive power when the Holy Spirit is come upon you," is always a basic condition for missionary success. Irresistible spiritual power, always and everywhere has a divine source, but is regularly channeled through human lives. No matter how efficient our organizations, how skillfully planned our field work, or how busy our typewriters may be, these are all secondary matters and mere tools of our labors. A missionary church must be in the deepest, truest sense a thoroughly Christian Church. The living God must be in the midst of her. What St. Paul possessed as the basis of a holy, untiring zeal must be the possession of all our churches.

What faith in God is needed! What super-human power is offered! What mountains of difficulty must be removed! What revolutionary religion is demanded! "Never since its struggle with the Roman Empire has Christianity been so seriously challenged in so many lands," says Latourette in "Missions Tomorrow." Our current humanistic theology and over-confident social schemes are not enough to guarantee that the Christian cause shall conquer. An amiable type of sentimental piety, all too common among us, is too mild. It does not equip people to live, and tirelessly toil, and even die for bringing God to men as Christ, or Paul, or John Huss have done. Only a God-centered religion, such as Jesus lived and taught and made vital for his disciples, as they faced the Roman Empire, will at all suffice for the work that lies ahead. Whatever will generate and develop the mood and the might of New Testament religion throughout the millions of church members calls for our first missionary concern.—Adapted from an article by Lewis C. Wright in "North Carolina Christian Advocate."

We are told that each new language we master gives us another life to live. The same may be said of each new friendship. To be a friend you must interest yourself in someone else. You must desire good for that person. You must do what you can to enrich that person's life. By simply multiplying the number of your friendships you multiply the number of lives you can live and enjoy.—Henry Curtis.

The young man who has the combination of the learning of books with the learning which comes of doing things with the hands need not worry about getting along in the world today, or at anytime.—William S. Knudsen, President of General Motors Corporation.

CONTRIBUTIONS

SUFFOLK LETTER.

The last issue of THE CHRISTIAN SUN (March 7) contained the organic law of the Southern Convention and the Conferences composing the same. It was a fine idea to print this for several reasons: (1) Many ministers and delegates do not have a copy of the last edition of the *Principles and Government*; (2) The next session of the Convention should give careful consideration to adopting some amendments to the present book; (3) A new edition of the book should be issued at an early date; and (4) If an examination were held, and the papers were closed graded, it would be surprising how many people in the Convention would "flunk."

The Convention from time to time has made a number of "Amendments" which did not appear in THE CHRISTIAN SUN. A number of these "Amendments" were adopted during the last regular session in Portsmouth, Va. They were not adopted, as amendments, but the nature of the motions or resolutions passed was directly in line with an amendment.

Two of these items should be mentioned in this connection. The first was the consolidation of the Board of Education and the Board of Religious education. The form of the resolution passed affecting this consolidation does not clearly indicate the distinctive duties of the Board of Christian Education. By a stretch of one's imagination it may be possible to accept the statement that Elon College, or any other church college, is the head, logically, of the religious education work in the various churches and Sunday schools of the denomination. But the actual facts do not substantiate this claim. There is a great gap—too wide and too long—between the Sunday schools and a standard college, and no arbitrary vote of a church governing body can bridge that gap.

In the next place it was a mistake to include in this consolidation a requirement that the president of Elon College shall be the Chairman of the Board of Christian Education. The present president of Elon College is thoroughly capable of doing that work. Succeeding presidents of Elon College may be also be capable. But president of Elon College is not the Chairman of the Board of Trustees of said institution. The Board of Trustees of Elon College is required

to consider matters in which the president is personally concerned. The Board of Christian Education will be called upon to deal with some things in which the Chairman is likewise involved. He may or he may not be in a position to give unbiased attention to all the matters pertaining to the work of Christian Education in the local churches because of his personal relation to one great institution. The Convention should be free to make nominations and elect the personnel of this Board upon the judgment of the delegates, from time to time, and not by constitutional arrangement. It is requiring too much of the president of Elon College to demand that he shall be Chairman of any Board by fixed law.

The Convention provided two years ago for a new officer—Promotional Secretary. The duties of this officer were not definitely and clearly indicated. The next session of the Convention should give consideration to this matter. In this connection the Convention should determine whether it is the function of this officer to act as a superintendent of pastors and churches in the various Conferences of the Convention. This writer devoutly believes that it is not the function of any Convention officer to be involved in trying to find places for idle ministers and pastors for vacant churches. This work should be done by Conference officials and not by a Convention secretary. Pastors and churches and would-be pastors often need assistance, but not that kind in our Convention. This is not said in criticism of our present Promotional Secretary. It is not a personal matter in any respect. It is simply a question as to the propriety of assigning this kind of work to a Convention officer, when it properly should be the duty of Conference officials.

I. W. JOHNSON.

DELEGATES TO THE SOUTHERN CONVENTION.

An article in THE CHRISTIAN SUN, March 7, 1940, by Dr. Stanley C. Harrell, president of the Convention, announces the place and time for the biennial session of the Southern Convention of Congregational and Christian Churches. We shall all be very happy to go to Greensboro, and the date of the meeting is ideal.

I have been greatly interested in discussions through THE CHRISTIAN

SUN regarding problems confronting the Convention and possible procedures in an effort to find the proper solution of these problems that confront us. In interest of the work of the Convention and effective planning for the days that are ahead, I venture to raise the question of official representation in the approaching session of the Convention. I am aware of the fact that representation in the Convention was determined years ago and printed in the *Government and Principles of the Church*. I am aware also of the proper and orderly procedure necessary for the changing of any item governing the church in every particular. I have no contention with anyone on these points. I am, however, of the opinion that without adequate representation in our Conference and Convention sessions, it is hardly possible to acquaint the constituency with the spirit and purpose of the governing body of the church.

According to reports made to the several Conferences in 1938, the churches constituting the Southern Convention have a total membership of 30,289—102 ministers. According to the secretary's report reporting for the Portsmouth Convention, there were present during the entire session of the Convention forty-six ministers and forty-two laymen, making a total of eighty-eight delegates. I realize that there were others in attendance at the Convention who were not delegates, but when it came to official action, these eighty-eight were the only ones who could legally cast ballots. I call attention to the fact that one Conference was represented by one minister only and that not a layman was present as a delegate, and I believe that no one was in attendance at this session of the Convention from that Conference other than this minister. The matter of representation in the Convention was discussed at length, and the Convention voted a change in the representation to include all officials of the Convention and Conferences constituting the Convention, all ordained ministers in good standing, and one delegate from every local church elected by the local church. According to the Convention's record, page thirty-nine, this item was "made a referendum to the several Conferences of the Convention for their consideration." The minutes are silent as to any report back to the Convention.

The writer attended all annual sessions of the Conferences constituting the Convention last year. These Conferences approved the referendum with some minor changes. The writer does not object to the changes and is

glad to concur with the Conferences in their decisions. If there had been no change in the plan for representation adopted by the Convention by either of the Conferences, in the writer's judgment the new plan would ordinarily have gone into effect and the session of the Convention would have opened, and the approaching Convention would have been constituted on the new plan of selecting delegates. With changes having been made, it will be necessary for the Convention to approve the plan as changed either through its Executive Committee or by vote of the Convention in session. Since the purpose of the Convention's action has not been seriously altered, it seems to me that the Executive Committee might approve the actions of the several Conferences constituting the Convention and through its secretary issue a call in keeping with the new plan of representation to be approved by the Executive Committee in order that there may be a more adequate representation of our churches in the approaching session of the Convention. We cannot accomplish what we should without a program and without having the church interested in that program. The best way to assure the kind of program we ought to have for our church and to secure interest and cooperation in the execution of that program is to have the churches adequately represented. I think that it is a serious mistake to have fewer than one hundred representatives of our great church participate in the findings and plans for the church's program in the days that lie ahead.

This article is not intended to take issue with anyone, to raise any kind of contention, but it is an effort to see if we cannot get more of our people together that together we may face our problems and plan for a solution of the same.

L. E. SMITH.

TAKING CHRIST SERIOUSLY.

We should take Christ more seriously. It was serious business with Him, giving His life for you and me, and for the world. He meant to be taken seriously or not at all. He gave His life for us, and He expects us who believe that, and who therefore appreciate it, to give our lives for Him. By that I do not mean that we should all be preachers, or missionaries, or church workers in some professional sense, (I fear that a goodly number of them do not take Christ seriously, and give Him their lives) but I do mean that we should consider the fact of Christ in the world, and seeing that

fact fully investigate it, and if when finding it true we appreciate it, then working and living as though we did.

Dr. Lewis Rawls did a great deal for me in the very patient way in which he, along with others, attended with all his wit and skill my wife when she was so ill last winter. He did something for me. That is a fact which I appreciate, and my heart thrills whenever I have the slightest opportunity to do something for those near and dear to him in turn. And I could cite full many a dear, dear friend who has helped me so very much. They are facts. Their services to me is real. Now likewise I know that Christ has done something for me, and for all the world. Now ought I not take Him seriously? I should. And so should all we who know Him, and realize that He has done something for us.

Now again, if He has done anything at all for us, He has done that which He claims, namely, redeemed us

(clothe it in whatever language you like) and since He has redeemed us then we should indeed take Him seriously. To do that we must accept that exercise known as prayer. We cannot do it of ourselves, single-handed. We shall need His Spirit, which comes through prayer. And then in due time it will be manifested unto us how we can take Him seriously, and just what it will mean to us. Do we appreciate what He has done for us? Let us take Him seriously.

JOHN G. TRUITT.

"If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate."

"The man who is fond of books is usually a man of lofty thought and of elevated opinions."

Regular Price \$4.25

COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

GENUINE LEATHER BINDING GOLD EDGES

Durable, flexible, overlapping covers—will not break in the back. Authorized King James Standard VersionNo. 4610J

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

1550 pages. Size closed, 8 x 7 x 1 1/4 inches.

MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enamel paper.

HOLY BIBLE

PRONOUNCING

HOLMAN

NOW \$2.85 Postpaid

\$2.85

Postpaid

NEW TYPE NEW FEATURES NEW HELPS

A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

Specimen of Holman Boldblack Type

1169	CHAPTER 2.	A.D. 98.
Christ's message to the churches.		
UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;		CHAP. 2.
		Acts 19, 1.
		ch. 1, 16.
		27, 1. 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary—Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker\$4.25

Special Offer

TEMPORARY PRICE \$2.85 ONLY

Prepaid

USE THIS COUPON

Please send. All Charges Prepaid. THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name

Address



WHERE THE MONEY GOES.

This is the period in which all our churches are called upon to prepare for and to take on Easter, or the nearest service thereto, an offering for missions. Those taking this offering and those giving to it will naturally wish to know something of where the money goes. First of all, let it be borne in mind that in giving to missions we are obeying the most emphatic command our dear Lord ever gave while here on earth.

Now unless the church designates otherwise the money donated through the Easter offering goes half to home missions and half to foreign missions. In the home field we are at present doing a purely home missionary work in Carroll County, Va., where we have a regular pastor for the two churches with their Sunday schools which we have organized and for the three preaching places, since we have not yet built a church at the third preaching place.

Then at Ocean View, Va., we are helping to support the pastor since the population there is not permanent, but many are reached by the gospel, especially in the summer months when Ocean View has many tourists.

In the home field we are now assisting very materially in the organization and support of our church at Asheboro, N. C., Rev. A. Lanson Granger, Jr., pastor. The organization has purchased and paid for a lot and hopes to build at an early date. Between thirty and forty members joined the organization even before a lot was purchased. The need for our church in Asheboro was very obvious since our members from the rural churches in Randolph County were constantly moving, and are constantly moving, to the growing industrial city of Asheboro.

We are building in Winston-Salem, North Carolina's largest city, where we should have had a church and where there was a demand upon us for a church of our denomination years ago.

We are also assisting in maintaining our growing and promising work at Lynchburg, Va., where we too long neglected our opportunity there.

We are also assisting materially in helping to maintain our church in Richmond, Va., where we now have a beautiful and adequate building, but whose congregation is not able financially to sustain the church and support the pastor.

We are also helping to support some of the weaker pastorates in our Valley of Virginia Conference.

This will give some idea of what we are doing with our mission money in the home field.

In the foreign field we are helping to support through the American Board (by the way, the oldest Mission Board in the United States) 430 mis-

sionaries in active service, in addition to 6,354 native workers. There are thirteen distinct missions with 2,779 places of service. On these fields we have 815 churches with 115,955 members. There are 1,301 Sunday schools with a membership of 69,352. Our missionaries and only those whose lives are dedicated and consecrated to the service of their Lord are sent out as missionaries, or will go out, are working in our fields for us in Africa, China, India, Japan, and the Near East.

We should indeed take a pardonable pride and a most loyal and devoted interest in this work, worldwide in its scope, thus carrying out directly the command of our Lord, who said, "Ye shall be witnesses of me unto the uttermost parts of the earth." The church is not poorer, but richer financially and spiritually, as it obeys our Lord and seeks to share the good news of His earthly pilgrimage, crucifixion, and resurrection of Him with others not blessed as we are whom to know aright is life eternal.

J. O. A.

Conditions in China

By DR. JOHN E. BAKER.

[Dr. Baker of Shanghai, China, one of the world's authorities on transportation, irrigation, flood, famine, and refugee relief problems, is the technical adviser for the American Advisory Committee in China. This committee distributes the relief funds of the Church Committee for China Relief, 105 East 22nd Street, New York City. Dr. Baker is now in this country lecturing on behalf of China Relief.]

It is impossible to exaggerate the story of China's sufferings or to overestimate the tremendous and appalling needs for relief among her children and adult civilian population. During these two years of war, China has suffered more casualties of dead and wounded than all the belligerents in the World War. And added to these casualties are the ravages of flood, drought, and famine in the North.

The area of greatest relief needs at present is the flooded area of Hopei Province, where two rivers, the Wei and Yungting, submerged a vast expanse of land equal to about half of the area of New York State and drove from five to eight million people from their homes. These flood waters are frozen in the dead of winter, but in some cases the ice only adds to the hardships of the homeless refugees.

Much of the land that was deeply flooded last fall is now drained. However, there is no food, for last year's crop was swept away by the floods. This area also flooded the year before and consequently the wheat crop was

short. The other principal food crops of this region, including "kaoliang" (Egyptian corn), beans, and millet, are completely lacking in the area flooded by the Sha and Wei rivers.

Last year's food situation in North China was complicated by an abnormal drought which preceded the flood. This flood was due to rains back in the mountains and to a cloudburst in Shansi. In another area, the flood of 1939 was a secondary flood, for in 1938, when water from the Yellow River came down to the Hwai Basin and the Grand Canal and on to the farm lands of Anhwei and North Kiangsu, it rendered homeless about 12,000,000 people. The Yellow River continued the same course in 1939, but only a portion of the 1938 victims returned to their homes when the waters fell.

The breaking of the Yellow River dikes—which the Chinese and Japanese seem to blame on each other—has acted as an effective war defense measure but has resulted in the inundation of wide areas of fertile fields, with the resulting serious loss of normal food crops.

Relief in China is distributed on the basis of need alone, without regard to belief or creed. Protestant and Catholic missionaries in more than two hundred mission centers throughout China are working side by side in the administration and dis-

tribution of these civilian relief funds. They provide food, shelter, warm clothing, and medical and surgical care for millions of homeless refugees and others in desperate need, due to the ravages of war, flood, famine, and drought in China.

Nearly all of the missionaries have stuck to their posts throughout these tragic, dangerous years of war, and often at great personal risk have continued to minister to the sick, wounded, hungry, cold, and dying. These Christian missionaries deserve the supreme faith in their integrity which is attributed to them by all the Chinese.

Missionaries may have failed to work miracles when the people hoped for them, and thus may have disappointed some of the Chinese in rural areas, but they have never failed in their personal honesty and honor regarding the handling of funds and supplies, no matter whose these might be. If a missionary should ever break faith with the Chinese, in this respect, it would be tragic for the whole missionary cause—but to my knowledge, not one of these missionary men and women has ever broken faith! No one questions the missionaries' unselfish and sacrificial service in giving food to the hungry, clothing to the naked and shivering, and medical and hospital care to afflicted minds and bodies, shattered by the horrors of war, famine, and flood. And no one hesitates to entrust large sums of money to these missionaries to be placed to the credit of persons in far-off cities or even countries, in order that the relief of China's sufferings may be carried on without interruption.

Those of us who have been in China a long time know that China will come through this crisis and survive. In disaster and distress, you may not be sure *how* the Chinese are going to survive, but if a man lives through, he will eventually make the grade and come up on top.

Any contributions to the Church Committee for China Relief will be administered through missionaries to the best of their ability, and will help the sufferers in that great country. One dollar will save a life in China for a month.

"Discipleship is a practical matter—and not only it is practical, but painful to the flesh as well. Does your daily life exhibit the marks of crucifixion?"

"If you would take the real measure of a man, note the size of things that make him mad."

AN AMERICAN WOMAN WORKS IN INDIA.

Fresh from seven years of work among the Marathi people of India, Miss Lucille E. Day of Sholapur brings a vivid story of an awakening people catching a vision of the Christian way and weaving it into their daily life and problems when she speaks in the churches of America during her present furlough. Miss Day was one of the five missionaries who addressed the great 130th Annual Meeting of the American Board in St. Louis in October.

Living in Sholapur, a mill city whose factories use cotton from Africa, Egypt, America and India, and whose problems include unemployment and relief as do those in the United States, Miss Day, a trained social worker, sees the permeation of Indian life with the Christian ideal.

From childhood Lucille Day has been interested in people of other



MISS LUCILLE E. DAY.

lands. Her aunt was the famous heroine of Sivas, Miss Mary Graffam of Turkey. In college Miss Day found her best friends among girls of other races. Born in Colorado, Miss Day was educated in New Mexico State College and Oberlin College.

With an international background, for before she went to India under the American Board of Foreign Missions in 1932 Miss Day had served in the Near East teaching in Turkey and Greece, plus a careful study of the culture and customs of India and Indian religions, Miss Day is in a position to interpret with unusual ability, that great country to the Congregational-Christian Churches of America.

She has lived in an ashram similar to the famous Gandhi ashram where "people live a simple life together and go on a corporate spiritual quest." She has studied village life and the history and ceremonials of the Buddhist, Jain and Hindu temples. Miss Day has visited and talked with the great Indian poet, Rabindranath Tagore and met many of India's outstanding men and women.

In India she has taught in the mission schools, developed adult education, worked with the local Indian Christian Church, and served on the staff of the Gates Memorial Hall Settlement or as it is called in Marathi, "Christa Seva Mandir," a Christian social center. She is most closely connected now with the Christa Seva Mandir which has a baby clinic, Scout groups for boys and girls, lectures, classes, sports, an employment bureau, library and other much needed social service features.

The March issue of *The Missionary Herald* carries an article by Miss Day, "Seeking God in a Garden" which tells of one example of Christian work in India.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 9, 1940.

Sunday Schools.

Hines Chapel, McLeansville, N. C.	\$ 3.00
First, Greensboro, N. C.	7.93
Durham, N. C.	5.25
Winchester, Va.	3.62
Mayland, Broadway, Va.	1.71
Linville, Va.	6.35
Antioch, Harrisonburg, Va.	3.17
Hank's Chapel, Pittsboro, N. C.	6.36
Graham, N. C.	2.81
Holy Neck, Holland, Va.	5.47
Newport, Shenandoah, Va.	2.46
Wood's Chapel, New Market, Va.	.39
Mt. Pleasant, Cameron, N. C. ..	2.92

Total \$ 51.44

Individuals and Churches.

Lynchburg, Va. (Personal donation by Mr. A. S. Dunn, credited to church)	6.00
--	------

Total for week \$ 57.44

Previously acknowledged ... 9,003.65

Total since Sept. 1, 1939 ... \$9,061.09

We are grateful indeed and sincerely trust that as Easter approaches, the time for the general offering, the donations will very largely increase. It is on or about Easter, the special period appointed by the church to take the offering, that we may help share the power, the glory and the blessing of our risen Lord with those less favored than ourselves.

Sincerely,

J. O. ATKINSON,

Mission Secretary.

"Does the fragrance of Christ cling to us? It will if we are much in His company. Are our garments scented with the savor of Christ? We should be; and we may be. How? By yielding ourselves to the Holy Spirit within."

"A wonder it must be, that there should be any man found so stupid as to persuade himself that this most beautiful world could be produced by the fortuitous concourse of atoms."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

MEETING WITH DR. GRAY.

On Thursday night, February 29, one hundred and fifty young people from Eastern Virginia met in the Suffolk Christian Church to hear Dr. Henry David Gray, superintendent of young people's work in our denomination. Following his talk concerning the aims, ideals, methods and organization of Pilgrim Fellowship there were many interesting questions from the floor. Dr. Gray did a fine job of clearing the thinking of those present in regard to young people's work. His definition of Pilgrim Fellowship is "The young people of Congregational and Christian Churches in the United States."

PLANS FOR SPRING RALLY.

On Saturday, March 30, the Eastern Virginia Pilgrim Fellowship will hold its spring rally at our church in Richmond. This is to be in the form of a "Little Amsterdam"—learning about the great gathering of young people in Amsterdam last summer. Miss Virginia Gaines, a representative of the Protestant Episcopal Church at Amsterdam, will be present to tell our group about that meeting. Miss Gaines is from Richmond.

Miss Lucy Eldredge, co-worker with Dr. Gray in our denominational young people's program, is planning to be present for this meeting. She has not been with the young people of Eastern Virginia in a meeting recently and they are looking forward to having her with them.

REIDSVILLE CHRISTIAN ENDEAVOR BANQUET.

On Friday evening, March 1, our Reidsville Church was the scene of their annual Christian Endeavor banquet. St. Patrick furnished the inspiration for the decorations and color scheme. Miss Ruby Wright presided as toastmaster. Guests included Rev. J. L. Neese, pastor of the Reidsville Christian Church, and Mrs. Neese; the Rev. Mr. Ballard, pastor of the Methodist Protestant Church in

Reidsville, and Mrs. Ballard; Mr. Luther Medlin, field secretary of the North Carolina Christian Endeavor Union; Burrow Fleming, business manager of the Tarheel Christian Endeavor Bulletin; Miss Elberta Murray, president of the North Carolina and Virginia Pilgrim Fellowship; and Mrs. F. C. Lester, counselor for the North Carolina and Virginia Pilgrim Fellowship. Fifty were present to enjoy the delicious and evening of fun.

The main address of the evening was made by Mr. Medlin who discussed points of emphasis in the Christian Endeavor program, including loyalty, cooperation, and organization.

YOUNG PEOPLE AND MISSIONS.

We are now in the "Mission Period" so far as our churches are concerned. Usually the special offering for missions comes at Easter-time when we express our gratitude for the risen Christ by our gifts made that others might know about Him. This year Easter comes much earlier than usual—March 24—and the time for raising money for missions in our churches is short. We hope that young people in our churches will feel the Easter spirit in such a way that they will want to give liberally in the offering of their church for missions.

KIRBY PAGE IN FLORIDA.

On the first Sunday in March Dr. Kirby Page, world-renowned author of religious books and leader in peace movements, spoke at night in the First Congregational-Christian Church of Winter Park, Fla., under the sponsorship of the Pilgrim Fellowship of that church. The offering received at that meeting is to help pay the expenses of young people from that church to the Summer Conference next summer in Florida.

"Perhaps the beam is in our own eye, the astigmatism? Get our optics righted, the mote may disappear in the eye of the other fellow,"

EASTER: LOVE INVINCIBLE.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 24, 1940.

SCRIPTURE: Luke 24: 46, 47;
Matthew 28: 1-10.

Daily Readings—

Monday—Love on the Cross—Luke 23: 39-43.

Tuesday—The Victory of Love—I Cor. 15: 53-57.

Wednesday—The Depth of God's Love—Romans 5: 6-9.

Thursday—The Human Evidence of Love—I John 4: 7-12.

Friday—The Exalted Name—Phil. 2: 5-11.

Saturday—Christ's Love in Action—Matt. 15: 29-32.

The Christian Endeavor World has a beautiful service of worship outlined for this meeting. Some groups may plan to present an Easter pageant which dramatically relates the meaning of Easter. Many groups of young people will have part in Easter sunrise services. You might plan one for community. A symbolic candle lighting service will be very appropriate for either a sunrise or evening service.

Easter is the time when we may renew our faith in a living Christ; also a time when individuals may accept the way of a living Christ, one whose love is invincible. His love for us caused Him to submit to the way of the cross. It was a love so great that the tomb could not contain Him. The Eastern morning miracle affirms the invincible power of love.

In these difficult days when nations are trying to destroy each other we need to be reassured of the overcoming power of love. We need to exercise the spirit of love in everyday affairs of life. Love, expressing itself as kindness, mercy, generosity, sympathy, brotherliness, and service, makes our relations with our fellowmen beautiful and good. Love in human relations is able to overcome hate in every instance.

Ask your pastor to speak on "Invincible Love." Let each have an opportunity to express himself on the following:

(1) Instances I have seen where Christian love has been invincible in the face of hatred and ill will.

(2) An important issue in the church, or community, or nation, or world which needs an application of invincible love.

Suggested Hymns—

"Christ the Lord Is Risen Today."

"Love Divine, All Love Excelling."

"This Is My Father's World."

S. E. M.

FOR THE CHILDREN

FUZZY FUR AND THE MAGIC MUSIC.

Fuzzy Fur, the little brown bear, was very much surprised, and for two reasons. The first was that some other bear had visited his very best patch while he was away and had eaten all the berries. The second was that as he went rumbling, grumbling down the hill he suddenly heard a most entrancing sound that was not like anything he had ever heard before.

The sound was more soothing than the sighing of the wind in the trees. It was more entrancing than the tinkling of the brook, as it tumbled down the mountain side. It was more melodious than the song of the mockingbird, swinging on the topmost bough of the oak in the moonlight, or the roundelay of the golden throated oriole singing in the flower-be-jeweled thicket.

To Fuzzy Fur it was more wonderful than anything he had ever heard. He forgot his hunger, as the sound floated to him across the valley, and suddenly he decided he would go and find that music.

Now, when Fuzzy Fur wished to find anything, he had a sure and easy way of doing it. He wrinkled his nose and followed the scent, as it floated by on the breeze, and when his nose got there the rest of him would be right behind it. So Fuzzy Fur turned his nose to the breeze and sniffed.

He smelled many things, but nothing that was new to him. Apparently this magic had no scent, by which he could find it. He could smell things at a much greater distance than he could see or hear them. It was just as well that he could, for the dangers that lurked in the forest were usually silent dangers.

Fuzzy Fur knew that a mountain lion, crouching on the branch of a tree high above the trail, could remain motionless and silent for hours, but his nose told him the lion was there long before he came to it. He knew, too, that some things have no scent. A baby deer, for instance, weak and helpless and unable to protect itself from enemies, has no scent, and if it kept perfectly still and silent an enemy could pass right by it and not know it was there.

This magic music, then, must be something like that, for there was no strange scent on the air.

"Well," thought Fuzzy Fur, "if I

can't smell nor see it, I can hear it so here goes."

Up came one foot and up came another. Down went one foot and down went another. Over fallen trees, through tangled vines, over slippery rocks, those feet took Fuzzy Fur, until he found himself on the trail that led to the house where Billy lived with his Uncle Jim, the forest-ranger. But Fuzzy Fur kept right on, until, when he turned a corner, he saw Billy and Uncle Jim in the garden under the apple tree.

There was a scent of cake and jam and sugar and all kinds of good things now, but Fuzzy Fur's nose took no notice of them, which was most unusual. Nor did he pay any attention to Uncle Jim and Billy, though at any other time he would have stopped and hidden among the trees, or gone away again.

Fuzzy Fur thought of only one thing, and that was the magic music that held him spell-bound. He saw Bill with a queer looking thing tucked under his chin. Billy was sawing away at it with a funny looking stick, reminding Fuzzy Fur of the lumbermen he had once seen sawing trees. But instead of the harsh, rasping noise the lumbermen made, Billy was making the magic music that had lured Fuzzy Fur and made him forget his hunger.

Uncle Jim and Billy had their minds on the music, too. Billy's fingers twinkled up and down the violin as the bow swept across the strings. Uncle Jim's feet tapped to the music, as it was wafted away to blend with the whisper of the breeze and the rustle of the leaves in the treetops, where the first stars were beginning to show.

Then, suddenly, abruptly, the music ceased.

Uncle Jim looked up with a startled, "What's wrong?"

Slowly and deliberately Uncle Jim turned his head.

"It's that rascal Fuzzy Fur," he said. "But he's not up to mischief this time, so we won't frighten him away. Quick! He's going! Start playing again."

Fuzzy Fur had indeed been going, thing, and that was the music that held him spell-bound. He saw Bill with a queer looking thing tucked of wire, he opened his mouth and put out his tongue as though to see if he could taste the music.

"Bears are extremely fond of

music," said Uncle Jim, as Billy kept on playing the violin. "They will forget all about food, and even about possible danger, when they hear music. It seems to fascinate them in some strange manner, so that they can think of nothing else."

Uncle Jim turned again and saw Fuzzy Fur standing up on his hind legs gazing eagerly at the musician. Sometimes Fuzzy Fur would pat the fence post with his paw, as though beating time, and sometimes he would mark time with his hind feet until he almost seemed to be dancing.

"Are all animals as fond of violin music as that?" Billy asked.

"Not all animals," said Uncle Jim. "But bears will forget everything else, when they hear violin music. If there was a big bone put right under Fuzzy Fur's nose at this moment, I'm sure he wouldn't know it."

"Isn't he enjoying himself, though," Billy chuckled.

"I believe," said Uncle Jim, "that if you moved slowly and deliberately, and kept right on playing, you could walk up to him."

"I'm going to try!" Billy got up slowly to his feet.

"Don't make any jerky move," warned Uncle Jim. "Just move steadily."

Slowly, one deliberate step after another, Billy advanced, keeping his fingers running up and down the violin strings and the bow sweeping back and forth across them, until he stood where he could have reached out a hand and touched Fuzzy Fur. For several minutes he stood playing, with Fuzzy Fur swaying his head from side to side delightedly, and padding away with his feet on the pine needles.

And then, when Billy's fingers were so tired that he couldn't play any longer, he stopped.

For a moment no one moved. Then, with a sigh that seemed almost human, Fuzzy Fur dropped to all fours, nodded at Billy, as much as to say, "Thank you for the music," and trundled off along the trail.

"I just couldn't keep playing a moment longer," said Billy, rubbing his fingers to get the stiffness out of them. "I'm glad we didn't frighten him away."

"I think Fuzzy Fur enjoyed his visit immensely," chuckled Uncle Jim. "And I don't think you will ever be as close as that to a real wild bear again."

"Oh, I'm not so sure," replied Billy. "I think I'll try it again some evening. I know we all had a good time, you and I and Fuzzy Fur."—*Alfred I. Tooke, in The Presbyterian of the South.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

GETHESEMANE.

"They came to a place which was named Gethsemane."—Mark 14:32.

The meaning of Gethsemane has suffered at the hands of artists and theologians. The artists have pictured it a scene of beauty, when it should be one of sorrow and horror. The theologians have elaborated interpretations beyond understanding. The simple story of the experience is compelling and convincing. Let us reduce our understanding of it this week to its simple God-intending meaning, viz.: Gethsemane is the supreme expression of Christ's hate for sin, of His love for man and of His faith in the triumph of right, let the sacrifice be what it may.

Let us hate sin as He did. Let us love man as He did. Let us have faith like His. In these experiences Gethsemane is understood and through these experiences we see God.

Prayer—O Lord we desire to be Thy children and to have each day a perfect relationship with Thee through Christ. *Amen.*

TUESDAY.

A CRUCIFIED WILL.

"Not my will but thine be done."—Luke 22:42.

Gethsemane was the crucifixion of the will of Jesus. He undoubtedly wanted to live like all others. He prayed to the Father to let this cup pass. But He would not be misunderstood; He was in a world to finish a work for the Father and immediately he nailed His will to the cross of His Father's. This makes these words not a cry of agony, but a shout of triumphant victory. "The spirit of sacrifice stays not to count the price. Such was Christ's giving." Many a soul, in his search for God, in his last extremity, has found Him by merely crucifying his own will and taking up full obedience to the Father.

Prayer—O Lord, we know that Thou didst lay down Thy life for us, Thy sheep. Help us to give our all to Thee. *Amen.*

WEDNESDAY.

BEYOND GETHESEMANE.

"Father, forgive them: For they know not what they do."—Matthew 23:44.

The meaning of Gethsemane in its estimate of sin, its love for men, its faith in ultimate good and in its submission to the Divine Will would seem to be enough and yet that is not all. Midst the agonies of the cross He is heard to say, "Father forgive them." This situation finds no parallel in history—a sinless man, a perfectly good man, a God-trusting man crucified, abused, mutilated and dying, forgiving his executioners. Such forgiveness is unique in grace and glory.

However, Jesus represents God, and in this He reveals divine mercy in which man can ever trust. Can we trust Him?

Prayer—O God, as Thou dost reveal Thyself to us in Christ's passion this week, help us to see, to know, and to understand. In His name we ask it. *Amen.*

THURSDAY.

ETERNAL LIFE.

"They that passed by railed on him."—Mark 15:29.

"That they might have life."—John 10:10.

Nothing was lacking from the complete ignominy of the crucifixion. Although suffering such physical torment as only His delicate fibre could know, He still goes on beyond the limits of salvation to give more light to man in his understanding of an eternal hope. He died this death that we might live the life. It has been called a bloody transaction, yet by that blood sin-blackened souls are made white.

Prayer—O Lord, at Calvary we bow in confession of our sins, in sorrow and anguish for our sins, and we plead for forgiveness. O Lord, help us to love Thee up to the level of the cross, if we can. In His name we ask it. *Amen.*

FRIDAY.

LENT CHANGES LIFE.

"It is finished."—John 19:30.

Jesus came not only preaching repentance and salvation but that His chief aim was to finish His work (John 4:34). To this end he prayed continually (John 5:36). Just before the sad catastrophe of His death He stated in that magnificent prayer of John 17, "Father, I have finished the work." That work is now crowned with the eternal halo of his sacrifice.

The supreme task of life is the finished task.

Prayer—Pray as you feel.

SATURDAY.

THEY STILL LIVE.

"And he said to me, these are they which came out of great tribulation . . . therefore are they before the throne of God and serve him day and night."—Rev. 7:9-17.

"It is impossible to say," said Stopford Brooke, "that the dead have no influence on our lives. They touch us from the past." Memory and love invite them and they come. We renew our courage from their brave spirits, our faith from their confidences and charge ourselves to realize their hopes. We know that they are with God—and with us—and ask no more than to be worthy of their love.

Prayer—We bless Thee, Lord of Love and the enduring, for our friends beyond the veil. Grant us such an assuring sense of their dear presences, that being true in spirit now to them, may we be true in trust to Thee. *Amen.*

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CALVARY: TRIUMPH THROUGH SACRIFICE.

LESSON XI—MARCH 17, 1940.

LESSON: Matthew 26:57-27:56.

DEVOTIONAL READING: Psalm 22:1-8.

GOLDEN TEXT: *He was despised, and rejected of men; a man of sorrows, and acquainted with grief.*—Isaiah 53:3.

The Alchemy of Jesus.

Before the days of scientific chemistry, there was a group of men called alchemists who were constantly trying to find some particular substance, or element, which would change the baser metals into gold. But Jesus is the great Alchemist. He took the Cross, the symbol of degradation and disgrace, shame and suffering, and transformed it into a thing of beauty and of power. Indeed he made it the central symbol of the Christian religion. In his day it stood for everything vile and shameful; in our day it stands for everything pure and holy. This is because of who Jesus was and of what happened on a cross on Golgotha nineteen hundred years ago.

Where Golgotha was, or is, nobody really knows. There are several traditional sites pointed out as the possible or probable place of the scene of the crucifixion. It is difficult also to explain exactly what happened at Calvary. Indeed, there have been several theories of the atonement. But in spite of the mystery as to the place and as to the actual meaning, Christians are agreed that something happened on Calvary which has made a profound difference in their lives and in the history of the world. Instinctively they feel that what he suffered and what happened there have a personal significance as well as a universal meaning. They see in the Cross of Christ not simply a single historical event, but a revelation of an eternal process back of the universe. They see here the awfulness of human sin, the extent to which love will go, the power of vicarious sacrifice, the willingness of God to take upon himself the sorrows and sufferings and sins of his children, the ultimate victory of good over evil, and the redeeming power of self-giving love. No man can stand before the Cross of Christ and feel any sense of self-complacency or of pride.

Facing Life's Issues Clear-Eyed and Clear-Headed.

Before he was nailed to the Cross, they offered Jesus wine to drink, mingled with gall. It was a kind of drug which was given to condemned criminals to lessen their suffering and pain and to deaden their finer sensibilities. But Jesus refused it. He went to his last earthly adventure cleared-eyed and clear-headed. He was fully conscious of all that went on during those terrible hours. He gave himself with the last full measure of devotion to his cause. He was sustained and strengthened not by artificial stimulants, and he was not deadened by drugs as he faced life's most meaningful experience. How unlike so many modern men and women who have to resort to all kinds of stimulants and drugs to brace themselves up for the unusual experiences of life, in fact, even for the ordinary experiences life.

They Crucified Him.

There were many factors and many forces which entered into the crucifixion of Jesus. A man has written a book entitled, *They Crucified—And Crucify*, in which he lists the motives and forces which nailed Jesus to the cross—selfishness, greed, covetousness, love of special privilege, bigotry, pride, etc. Dr. Henry Sloane Coffin in another stirring book has shown how certain interests were involved—the militarists, commercial interests, civil authorities, religious aristocracy. We must not think, however, that these forces ceased when Jesus was crucified. They are still alive in the world, and again and again they are crucifying the Son of God afresh.

Unbelievable Indifference to Human Suffering.

One can hardly believe that people could be so cold and callous as were some of the people gathered around the cross. For instance, the soldiers cast lots, or, as we would say, threw dice for the personal belongings of Jesus. Those who passed by on the road that ran by the cross poked fun at him and taunted him with jeers. The priests made sport of him, mocking him and assuring him that if he came down from the cross they would believe on him. Others simply sat there and watched him stolidly, indifferently, in a detached way. It is an index to the callousness and coldness of the world of his day, an index of

how coarse and sodden life had become. And yet there are many of us who have become so sophisticated and who have become so accustomed to hardship and to suffering on the part of others that we reproduce the very scenes which took place on the Cross of Calvary.

The King of the Jews.

Over his head was written a superscription, "This is Jesus, the King of the Jews." It was written in three languages, which made its message universal—in Hebrew, in Greek, and in Latin. It was meant, of course, as hollow mockery. As a matter of fact, it was the profoundest truth. To be sure he was not a king of the Jews in the sense that the Jews expected a king. But whatever else the Jews may have been they had a genius for religion. And that strange man on the cross was the world's final authority of the spiritual life of the race. He would be king, but not by force. His kingdom was not of this world; it was righteousness and joy and peace in the Holy Spirit.

"If Thou Art the Son of God."

The priests and the scribes and elders told Jesus that if he would come down from the cross that they would believe him. They also intimated that the fact that he was on the cross was evidence that he was not the Son of God. "If thou art the Son of God, come down from the cross." And they must have put a world of meaning in that word, "if." As a matter of fact, it did look rather strange to them from their materialistic view of life that God would allow his Son to be nailed to the cross, if he were truly the Son of God. Why did he not now manifest his Sonship by some supreme miracle! If he did this, it would be easy to believe that he was the Son of God. Thus they reasoned with themselves. Of course, they would have done nothing of the sort. If Jesus had come down from the cross, he would have failed at the the Son of God. It was just because crucial point of showing that he was he voluntarily went to the cross and there suffered and died that we can believe that he was the Son of God. In no other way could God have possibly shown the absolute love which he bore for his children than by giving himself in Christ to the shame and suffering of the cross. There are people today who are looking for some spectacular and miraculous revelation of the love and power of God. They think that they would believe in Christ and in God if they had some visible manifestation

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Last week the writer had an opportunity to visit an old colored woman who is one hundred years old. She was a slave in her early life and belonged to my grandfather. She was one of the servants in grandfather's home. The writer has always known her as "Aunt Mary." She is now blind and cannot see her friends, but she can recognize the voices of those with whom she is well acquainted. She is now ill and confined to her bed. It was real touching as she held the writer's hand and said, "I am too weak to talk much. I wish I could talk to you a lot. I am soon going to leave. I am going home. I am praying that God will call me soon. I want to go home."

"Aunt Mary" has lived an honest upright life and was a faithful servant to the white people. She reared a family of children and taught them her same good traits.

"Aunt Mary" will soon leave us and I believe she will shine in glory as a redeemed soul. Only a few of the old slaves are left. We will miss them when they are gone. Their masters taught them to be honest and polite—a lesson they never forgot. To have the opportunity to visit one who has lived one hundred years and hold them by the hand and talk with them is a rare opportunity.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 14, 1940.

Amount brought forward \$2,544.99

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Catawba Springs	\$ 8.50
N. C. & Va. Conference:	
Berea	\$ 8.00
Ingram	3.39
Durham	24.20
Mt. Bethel	2.70
Hines Chapel	6.00
Greensboro, First	11.85
Lebanon	.60
Gibsonville	6.65
Burlington	36.27
Bethlehem	2.91
	102.57
Western N. C. Conference:	
High Point, First	\$ 1.61
Pleasant Hill	4.56
Smithwood	1.39
Graham	2.00
Mt. Pleasant, Oct., Nov.,	
Dec. & Jan.	1.76
Ramseur	12.63
	23.95
Valley Va. Central Conference:	
Timber Ridge	.90
Ala. Conference:	
Rock Stand	\$ 6.70
Roanoke	1.73
	8.43

Eastern Va. Conference:	
Rosemont	\$ 21.31
Damascus	\$ 2.65
Liberty Spring:	
Friendship Bible Class .	1.00
Senior Boys & Girls Class	.50
Holy Neck	6.13
	30.59

Special Offerings.

Miss Vida McDowell,	
Farmer, N. C., for Sun-	
day School	
	\$ 1.50
Mrs. Simmons	25.00
Mrs. Moore	1.00
M. B. Smith, Jr., Guardian	
for Whitten children ..	75.00
Mr. Godwin	15.00
	117.50
Total for week	\$ 292.44
Grand total	\$2,837.43

SUNDAY SCHOOL.

(Continued from page 13.)

of his miraculous power. But after all, God is not revealed in such demonstrations. He finds his fullest revelation in the cross and in the spirit of those who like Christ take upon themselves the sorrows, sufferings and sins of others and bear them for the sake of others.

Numbered with the Transgressors.

They thought they were adding insult and injury to Jesus by crucifying him with two men who were robbers. As a matter of fact, they were thereby dramatizing an eternal principle. If Jesus had been the only one crucified, there would have been a certain majesty and dignity about it which would have made a different impression upon some of those who saw it. Just as he came into the world partaking of the load of common humanity, just so in this last tragic act of his earthly life did he again partake of the experiences, of the sufferings, and of the shames of humanity. In his own body he bore our sins upon the tree, and by his stripes were we healed—thus wrote the prophet hundreds of years before the event happened, and thus wrote Simon Peter later in the light of what happened.

Forsaken of God.

Perhaps the most agonizing cry which came from the heart of another were the words of Jesus, "My God, my God, why hast thou forsaken me?" In the final and closing moments of his earthly life it seemed that God himself had forsaken him. He felt cut off from all fellowship, both human and divine. Thus did the weight of the sorrow and sin of the world weigh heavily upon his heart. It is significant, however, to note that Jesus a few minutes later when he realized that the end finally had come said, "Father, into thy hands I com-

mend my spirit." Thus he died as he had lived—in quiet confidence that the Father's wisdom, and the Father's power, and the Father's love overruled all, that His spirit was in the Father's hands, and that ultimately God would vindicate him and through him make known his redeeming love.

Going Home.

"Into thy hands I commend my spirit." Here are some of the most comforting words that Jesus ever spoke. Death was for him a doorway into a new experience with God. In quiet confidence and trust he yielded his spirit unto the Father, quite confident that God was able to keep that which he had committed unto him against that day. Thus can we as we face life's final adventures confidently and quietly yield our spirits into the Father's hands, knowing that he doeth all things well, and that he will also keep that which we have committed unto him against that day.

QUIET HOUR.

(Continued from page 12.)

SUNDAY.

WHAT EASTER MEANS.

"Who is made not after the law of a carnal commandment, but after the power of an endless life."—Heb. 8: 15-17; I Cor. 15: 53-58.

This is faith's challenge to death; today is only the present tense of the endless life. In the light of Easter morning death is only a door; the road goes on beyond its shadowed portals. We ought, then, to live as those who are already about the high task of an endless life, making much of duty, rejoicing in friendship, rejoicing in every good thought, holding every blessing subject to correction and enlargement, and loving without any fear that love will have an end.

Those who thus live can bear light afflictions gladly, lay ample foundations for character and knowledge and care most for that for which we may always care. For those who thus live fore-gleams of heavenly beauty will pierce the mists of time and eternal meanings bless and hallow each new day. This is the message of Easter and thus to live is to practice immortality.

Prayer—O Thou in whose steadfastness our lives are established, we praise Thee for life and immortality brought to light in Jesus Christ. Let our Easter faith be so manifest in our daily lives that goodness may become our habit and love our law. In His name. Amen.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

LASSITER.

On December 31, 1939, the "Death Angel" visited our community and took from our midst Wallace B. Lassiter, Jr., one of the most faithful members of our young people's missionary society of Berea (Nansemond) Christian Church.

W. B., as he was known by all, was a loyal and devoted friend to everyone, and was loved by all.

Therefore, let it be resolved:

1. That we record our sincere appreciation of his Christian character and faithful service to the society and the cause of Christ.
2. That, while we miss his presence which was ever a joy and inspiration to us, we know that he is safe in the arms of Jesus where there is neither sorrow nor suffering.
3. That we extend to the family our deepest sympathy, and pray that God may sustain them in this dark hour.
4. That a copy of these resolutions be sent to the family a copy spread upon the minutes of our young people's society, a copy placed on the minutes of Berea Christian Church, and a copy sent to "The Christian Sun" for publication.

JANET SAVAGE,
BILL HOLLAND,
LLOYD MARCH, Jr.,
Committee.

HICKS.

On January 20, 1940, there passed from the labor of the Lord here on earth to her reward above Sister L. W. Hicks, aged sixty years. She was staying at the home of her daughter, Mrs. C. J. Perry, Route 2, Wake Forest, N. C. Mrs. Hicks had lived virtually her entire life in the vicinity of Wake Forest, holding her church membership at Oak Level Christian Church for many years until two years ago, at which time she and her husband transferred their membership to Beulah Congregational - Christian Church.

The writer, with the assistance of Rev. H. O. Baker, Baptist minister of Rolesville, N. C., conducted the funeral service on January 22 at Beulah Church, with the burial in the cemetery at Oak Level Church.

E. M. POWELL.

SHELTON.

Mrs. O. P. Shelton was born on May 3, 1869, and passed away on February 19, 1940. She was an active member of the First Congregational - Christian Church in Greensboro. She was interested in all the activities of the local church and the denomination as a whole. She was a faithful reader of "The Christian Sun."

Mrs. Shelton is survived by four sons, Fleet of Gibsonville, Ned of Fayetteville, Worth of Durham, and Fleming of Greensboro; three daughters, Mrs. L. H. Richardson and Mrs. P. A. Robinson of Greensboro, and Mrs. G. W. Putnam of Raleigh; one brother, Mr. John Rippey of Altamahaw; and fourteen grandchildren.

W. E. WISSEMAN.

STEWART.

Mrs. Mary B. Stewart died on February 18, 1940, at the age of thirty-one. She leaves behind to mourn her going her mother and father, Mr. and Mrs. J. R. French; her husband, Walter Stewart; three children, Margaret June, Joel Melford, and Jimmie Elliott; four sisters, Mrs. Cora Daniel, Mrs. Alice McManeous, Mrs. Nona Mae Benefield, and Miss Lois French; five brothers, Rev. Joe A., Jimmie Larkin, Floyd and Alton French.

We cannot understand why a young wife and mother is cut down in the bloom of life, but God works in mysterious ways his wonders to perform, and all things work together for good to them who love the Lord. She suffered untold pain and bore it with patience for six weeks. Then Jesus, the one whom she loved and served, came as he had promised and took her back where she rests with him.

Her funeral was held at Noonday Christian Church, of which she was a member, in the presence of a house filled with sorrowing relatives and friends. Burial was in the cemetery of the church. The funeral was conducted by the writer, assisted by Rev. J. H. Harris. May God bless and keep the sorrowing loved ones.

J. D. DOLLAR.

"Man estimates a preacher by his appointment, God never. Who are we to set in judgment on our fellows?"

ELON'S

GOLDEN ANNIVERSARY CAMPAIGN

Fifty Dollars — Fifty Years
3,000 Volunteers

Your subscription will count for far more now! Don't delay any longer.

Our Easter Offering for Missions

The Southern Convention through the Conferences asks each church for an offering for Missions at Easter.

THE REASONS:

1. The offering expresses love for Jesus Christ.
2. Our church has 440 missionaries in foreign countries depending on us for support.
3. Pastorates, churches, and communities in North Carolina and Virginia need our help.
4. Sharing with others brightens our own religious experience.
5. The message of Easter is needed in our world.
6. Missionaries build international friendships.

THE METHODS:

Churches will use various methods of giving their members an opportunity to share. Among them may be the following:

1. A simple offering in the regular service of the church.
2. Reception of envelopes distributed ahead of time.
3. Offerings raised by Sunday school classes and other groups.
4. Large gifts from individuals.
5. An offering at the close of a fine pageant or play.
6. A canvass of the entire membership for this special purpose.

Our Offerings Express Our Love

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, MARCH 21, 1940.

No. 12.



WHAT DOES EASTER MEAN TO YOU?

What does Easter mean to you?
Stately church with cushioned pew,
Where, Lenten season gone at last
And days of self-denial past,
Richly-clad, devoted throngs
Of worshipers unite in songs
Of praise in lily-scented air?
Is this what makes your Easter fair?

Does it mean the end of winter's reign,
Bright skies and welcome warmth again,
Singing of birds, budding of trees,
Sweet spring odors on the breeze
From daffodil and crocus bed
And balsam branches overhead?
Sad is the world and cold and gray
If this is all of Easter Day.

But if this blessed season brings,
A firmer faith in holy things;
Assurance of a living Lord;
A strengthening of the tender chord
Of love that binds us to the life to come
Where loved ones 'wait us in the heavenly home,
No pain or loss can e'er efface the bliss,
Dear friend of Easter, when it means all this.

—May Ricker Conrad

NEWS AND VIEWS

The Woman's Missionary Society of Turner's Chapel, near Sanford, N. C., had their foreign mission study book reviewed on last Sunday afternoon by Mrs. F. C. Lester of Elon College.

Rev. R. E. Newton, pastor of our Page County (Va.) churches, is spending a few days with his family in West Palm Beach, Florida. Rev. C. G. Scannell will supply for him at Joppa and Dry Run on next Sunday.

Dr. E. M. Halliday and Rev. T. A. Tripp, officials of the Home Boards of our denomination, have recently made a survey of Negro work in North Carolina. They also visited in Ashboro and were favorably impressed with the success of our new church there.

Rev. W. J. Andes is holding pre-Easter services at Happy Home, near Reidsville, N. C., on Wednesday, Thursday, and Friday nights of this week. The young people's society will present a pageant entitled "The Way of the Cross" on Saturday night.

Rev. Emmanuel Hedgebeth, student in Yale Divinity School, is spending his spring vacation with his parents in Holland, Va. On last Sunday Mr. Hedgebeth was the guest speaker at Elon College, from which he graduated last spring.

Hank's Chapel, near Pittsboro, N. C., will hold a sunrise service at 6:00, have Sunday school and morning worship, and have presented a missionary pageant by the women's society on Easter Sunday. The Promotional Secretary recently enjoyed meeting with the Women's Missionary Society there.

Rev. Herbert G. Council, Jr., has accepted a call to the pastorate of First Christian Church, Portsmouth, Va. Mr. Council is now pastor of the Congregational Church at Canterbury, Conn. He graduated from Yale Divinity School last June and is a native of Franklin, Va., where he is a member of the Christian Church.

The Mid-Year Session of the Valley of Virginia Conference will convene at ten o'clock in the morning on next Thursday, March 28, at Bethlehem Christian Church, Broadway, Va. Among the speakers will be Rev. W.

J. Andes, Rev. F. C. Lester, and Rev. R. E. Newton. Mr. Roy A. Larriek of Winchester is the president.

Mr. Henry Wise, acting pastor of Monticello Christian Church, Brown Summit, N. C., is spending his college Easter holidays by conducting Holy Week services in his church each evening during this week. The Promotional Secretary will conduct communion service for him and the church on Thursday night.

The Upper Alamance Fellowship will meet at Berea Christian Church on the fifth Sunday afternoon. The children from the Christian Orphanage will present a program, and re-

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of March 24, 1940.

Sun.—The Resurrection—John 20: 1-23.

Mon.—These Not Far From the Kingdom of God—Mark 12: 28-34.

Tues.—The Judgment of the Present—John 3: 16-21.

Wed.—The Resurrection Taking Place—John 5: 19-29.

Thurs.—The Judgment of Rejection—John 19: 41-44.

Fri.—Gospel Mathematics—Matt. 18: 21, 22.

Sat.—Do You Go To Church?—Matt. 5: 23, 24.

JOIN WITH US IN READING THE BIBLE

ports will be made by all of the churches in that area concerning their Easter services. It is the time for the election of office. A full attendance is urged.

Rev. O. D. Poythress, pastor of the First Christian Church of South Norfolk, Va., is assisting Rev. Aubrey C. Todd in a series of services at Sanford (N. C.) Christian Church this week. Mr. Todd gave a series of studies on the Gospel of John at Hope Chapel, Norfolk, Va., last week. Rev. F. C. Lester filled his appointment in Sanford last Sunday morning.

On next Sunday the Promotional Secretary will lead the sunrise service at Bethel, preach at the morning service at Mt. Olivet (R), and at the evening hour will preach and conduct communion for the Mt. Olivet (G) Church in the Valley of Virginia.

Rev. C. G. Scannell preached at Bethel last Sunday, and on that Sunday Rev. and Mrs. J. Herbert Owen of Worthington, Mass., visited in this field.

Rev. Joe A. French, executive secretary of the Eastern Virginia Sunday School Convention, has recently sent to the ministers a "Calendar for Christian Education," which lists special days to be observed and things to be done from now until July. These suggestions will certainly prove helpful to the leaders of religious education. Mr. French also sent a letter to his members, telling of the Easter program at Ocean View and Berea. He says that the service of Mr. R. B. Wood of the Christian Temple is aiding greatly in the promotion of our Sunday school work at Ocean View.

HAPPY HOME.

Despite the fact that Happy Home is a rural church, and the fact that there has been much sickness in the community, the pastor has filled all his regular appointments these winter months. We are sorry that one of our most loyal members who is on the Board of Trustees, Mr. George Hill, has been confined to his room. His improvement makes us look forward to welcoming him back.

The young people have been carrying on their work. Members of the older young people's class, taught by Miss Clarice Gunn, have been furnished copies of "Lenten Devotions for Young People." Thirteen enjoyed meeting and dining with Dr. Gray, secretary of the department of young people for our denomination, at Greensboro, February 27.

The World's Day of Prayer was impressively observed. The program was led by Miss Ruth Stephens, vice-president of the Missionary Society.

In commemoration of Missionary Month the first part of the worship program on the first Sunday in March was in charge of Mrs. H. E. Robertson, president of the Woman's Missionary Society. She asked the superintendents of various departments to tell the congregation something of the work we are doing. "Aunt Betty" Wall, our oldest member, read a beautiful poem. The choir was composed of members of the Missionary Society.

Our pastor, Rev. W. J. Andes, preached a missionary sermon. His appeal was made to the men as well as to the women. As in other services, he had a passion for lost souls and, as usual, invited such to accept the truths of Christian faith.

REPORTER.

FOR THE CHILDREN

Dear Friends:

Do you know what last Sunday is called in our church year? Yes, that is right! It is called Palm Sunday. Do you know why we give it that name? Our Bible has the story of that first Palm Sunday in it.

It was on the Sunday before Easter, long ago, that Jesus came riding in triumph into the big city of Jerusalem. Great throngs of people gathered about him as he came. They marched along the road by the side of him. Some of them lay their cloaks on the road for his colt to tread upon. Others broke branches from the date palm trees and spread them in the way. Perhaps the children who were too small to break the branches from the trees gathered the bright, gay blossoms to scatter upon the road before him. The people and the children sang this song as they marched with him into Jerusalem:

"Hosannah to the son of David: Blessed is he that cometh in the name of the Lord; Hosannah in the highest."

So, it is in memory of Jesus that we keep Palm Sunday. We call it Palm, because of those first palm branches which were broken and strewn in his way to do him honor.

This week is known as Holy Week because this was the week that Jesus suffered and died. On Thursday of this week he met with his disciples for

a last meal with them. This last meal was eaten in the same way the meal was eaten in your story of Reuben. When you read this story remember that Jesus ate in the same way.

This meal is eaten every year by the Jews in memory of the passover in Egypt. Bread made without yeast is always used because when the Jews fled from Egypt they did not have time to put leaven in their bread. When the head of the table serves the lamb he is very careful not to break any bones because this was commanded of the Jews in Egypt by Moses.

When you read the words of the last hymn in your story, think about how Jesus must have felt as he sang them at the last supper with his disciples.

On Easter you will enjoy your Easter eggs and you will no doubt see the Easter bunnies. We have these because of the fact that the egg and the bunny are symbols of fertility or new life. During the past some religious faiths in the European countries have used these symbols and some of our ancestors brought the same ideas to America where they are still very much in use today. Both of these tell us that Easter is near. I do not know where the idea that the bunny lays the eggs comes from. Do you? I think that perhaps it got its beginning somewhere in America.

Easter is a glad time and if we

listen we may hear the song that the Easter flowers sing as they grow and bloom. Here is a poem that we used to sing at Easter time about the growing flowers:

Down neath the pure, white snow
Where tiny star flakes so brightly glow,
A golden sun beam found its way,
And listening heard strange things one day;

Up from this wonder-land so fair,
Came sweetest voices in words of prayer;
In clear, soft tones the blossoms said
As each so lovingly hung its head:

"Dear Father, help us quickly grow,
Thy love and goodness to others show;
Day by day to tell of Thy care,
Thy many blessings with others share."

So from the earth these flowerlets wee,
Come with a message for you and me,
Their voices blend as sweet bells chime,
Singing His praise at this Easter time!

To all of you the gladdest of all Easters. Do not forget the greeting which you should give to your family and friends on Easter morning!

Greeting: "Christ is risen!" Response: "He is risen indeed!"

REUBEN BAR-BARUCH.

Baruch, his good wife Sarah, his two sons, Reuben and Samuel, and his little daughter, Leah, sat down to eat the passover supper together. Sarah had worked hard all the week to prepare for this meal. The house had been cleaned throughout and she had spent much time in preparing the food.

First of all, Baruch asked God's blessing upon the meal. Then each of them dipped their fingers in their wine and drank it. Next, they washed their hands and their arms. Before partaking of the bitter herbs, Baruch prayed a prayer of thanksgiving. After the herbs were eaten, Sarah brought in unleavened bread, sauce, the lamb, and thank offerings. At this time Baruch explained to the three children the meaning of the passover feast. Then they all sang together Psalms 113 and 114.

They ate of the things on the table, saving the lamb until last. When they had finished eating they washed their hands again. At the close of the meal they all sang the "Great Hallel," which goes like this:

The Lord is on my side;
I will not fear; what can man do unto me?
They compassed me about like bees;
They are quenched as the fire of thorns.
I shall not die, but live.
The Lord hath chastened me sore;
But he hath not given me over unto death.
Open to me the gates of righteousness;
I will go into them, and I will praise the Lord;
The stone which the builders refused is become the head-stone of the corner.
Bind the sacrifice with cords, even unto the horns of the altar.

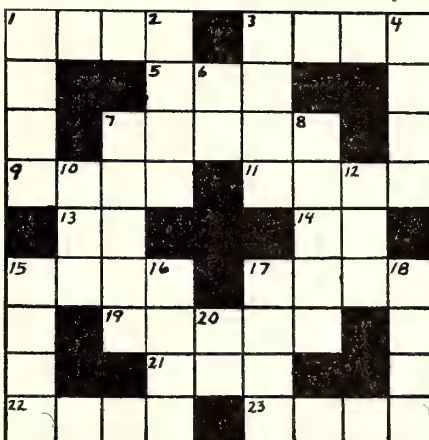
CROSSWORD PUZZLE.

Across.

1. Precious stones or jewels.
3. A store pit for green fodder.
5. California.
7. Fourth son of Jacob (Gen 37: 26).
9. An eighth of an ounce (I Chron. 29: 7).
11. Sepulchre or place where Jesus was buried.
13. Before Christ (Ante Christum).
14. North America.
15. To halt.
17. An eagle's nest.
19. An Easter rabbit.
21. Jesus said the Kingdom of Heaven was like one (Matt. 13: 47).
22. To come together (Prov. 22: 2).
23. To rouse or exert oneself (II Tim. 1: 6).

Down.

1. How the Psalmist felt when he was asked to go to church (Psalm 122: 1).
2. Film on top of water.
3. A bed rail.
4. The name of a rock (Isaiah 10: 26).
6. In the year of our Lord (Anno Domini).
7. Joseph's father (Gen. 37: 1).
8. Made by bees (Matt. 3: 4).
10. A rodent of the mouse family but larger.
12. To scar or disfigure.
15. Stalk of a flower.
16. To kick a foot-ball.



17. Busy little insects (Prov. 30: 25).
18. Twelve (12) months.
20. New England.

Answers to Last Puzzle.

- ACROSS—1. Sins. 3. Tame. 5. Air.
7. Music. 9. Goal. 11. Moth. 13. D. R.
14. Va. 15. Sect. 17. Tent. 19. Heart.
21. Ate. 22. Wear. 23. Ease.
DOWN—1. Song. 2. Saul. 3. Trim.
4. Elah. 6. Is. 7. March. 8. Covet.
10. Ode. 12. Tan. 15. Snow. 16. Tear.
17. Tree. 18. Tyre. 20. At.



HOLY WEEK.

This week from Palm Sunday to Easter has long been observed by the church as Holy Week. Clustered about these days are many memories sacred to those who love the Lord Jesus. It was during that last week of His earthly life that He rode into Jerusalem as a triumphant conqueror, cleansed the temple, received Gentile seekers after truth, disputed with the leaders of the Jewish Church, observed the Passover feast, instituted what we know as the Lord's Supper, prayed in Gethsemane, died on the cross, and arose from the tomb of Joseph of Arimathea. Well may we look at the events of that great week with awe and reverence, for in very truth much that was holy was crowded into it.

But our week is not holy simply because of the historic events centering around Jesus. Our week is holy because we, seeing the purity of His life, seek the way of holiness for ourselves.

ATONEMENT.

Atonement simply means "at-one-ment." The Creator and the created—God and man—became separated. The very ancient story in Genesis is one description of how they lost their fellowship. It was a long and dreary road from the Garden of Eden to Calvary and the garden in which Joseph's tomb received the body of Christ.

Just what happened when Jesus was crucified is difficult for the wisest of men to describe in detail. Doubtless we shall never know so long as we dwell on earth. But through the centuries men have believed that something happened which brought back the old friendship and fellowship of God and man. God and man became one in purpose again. According to John 3:16 it was the love of God which sent Jesus into the world. It was the searching of the Good Shepherd for the lost sheep that gave purpose to the life of Jesus. One can hardly believe, therefore, that the death of Christ on the cross changed the mind of the Father, or in any way made Him more anxious to forgive and redeem than he always had been. On the contrary, it seems to be fair to say that "God was in Christ reconciling the world unto himself," that the magnetism of deity was drawing men unto the Father through Christ, that yearning love was reaching out to take hold on the minds of wicked men and to bring them into fellowship with the Father. The atonement, therefore, seems to have been the gracious outpouring of God's love that draws to itself reverent worshippers.

LIFE EVERLASTING.

When the disciples had buried Jesus they buried their hope of the Kingdom of God coming to earth under His leadership. Apparently they did not expect Him to arise from the grave. They were afraid of the Jews who had had Jesus killed, and were ready to return to their old jobs of collecting taxes and catching fish.

A few faithful women came early on Sunday morning with a love-offering to present to the dead Christ. They fully expected to find His body in Joseph's tomb and to anoint it with costly spices which they brought. Their loyalty would not let them leave, even though hope had been blasted. Their faithfulness was rewarded by discovering that death could not destroy the Master of Men.

The message of the resurrection deals with life everlasting. Dr. Henry B. Wright, a late professor in Yale Divinity School, said that the resurrection of Jesus was as fully attested as any event in ancient history. If we can believe in other historic documents, we can believe that the body of Jesus arose from the tomb and lived among his friends here on the earth.

Those who knew the Master and those who followed Him later joined in the belief that because He lives we, too, shall live. His resurrection does not necessarily guarantee this, but it certainly does indicate that life is not finished when the body is laid to rest in the tomb. There is something about personality that lives on. Goodness cannot be destroyed. Beauty and love are immortal. Our life everlasting depends upon the goodness, beauty and love which come into our experience and become part of us.

"GO, TELL."

Doubtless flowers bloomed and birds sang in the garden of Joseph that first Easter morning when Jesus called Mary by name. Churches are usually filled at Easter with fragrant flowers and singing people. This is well. It is beautiful.

But the message of the Master to Mary of Magdala was "Go and tell." He had a message to be delivered. She was the messenger.

In like manner those who worship in the church on the coming Sunday should remain among the beautiful surroundings until the Master speaks some word, gives some message that can be delivered. When that message is received, it is our business to go in haste to deliver it.

In fact, we know already the message of Jesus. We know of the cross and of the triumph. We know of the sacrifice and the joy. We know of the sorrow and the happiness. We know of death and life everlasting. It is our business, therefore, to go in haste to deliver the message which the Master has given us.

It is for this reason that our churches are asked to make a contribution for Missions on Easter Sunday. Because we believe in the resurrected Christ, we want others to know about Him. Because we have tarried until he has said a forgiving word to us individually, we needs must go to proclaim His divine love to all of His children around the world. Let us therefore bring an offering and come into His courts with thanksgiving on the Holy Day which we keep in memory of His Resurrection.

CONTRIBUTIONS

SUFFOLK LETTER.

Easter ranks with Christmas in religious importance. The birth and resurrection of Jesus are the two outstanding centers of Christian faith. The miraculous is predominant in both events. The enemies of Jesus have tried to eliminate the Annunciation, the Virgin Birth and the song of the angels. These features are too deep and mystic for reason and philosophy. And the account of the resurrection is also full of mystery and elements beyond the reach of ordinary human experience.

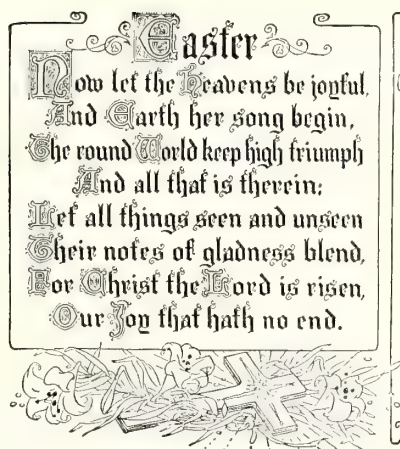
The enemies of Jesus nailed Him to a cross in an effort to get rid of Him. That cruel execution was the worst a sinful world could plan. Death has always been considered the short route to extinction and oblivion. Not so with Jesus. The cross could not destroy His soul. The grave, though sealed and guarded, was unable to retain His body. All the fetters of Roman soldiers were not adequate to curb the strength or silence the tongue of Omnipotence. An empty grave, a woman's discovery, the disciples' warmed hearts, the identified person of our Lord beside the sea—all bear witness to a fact—the greatest fact of that age—Jesus arose from the dead.

After nineteen centuries of criticism and investigation, and skepticism and unbelief—millions of people read the story of the resurrection anew at Easter, and join with men and women, boys and girls around the earth—singing: "He is risen, the Lord Omnipotent reigneth." And well they may sing. For the hope of the nations centers in the abiding faith that Jesus, the Son of God, actually arose from the dead. Pity the carping critics who vainly seek to destroy faith in the Son of God. That story is still printed in the Bible. It will remain for the centuries to come.

Why do teachers in high schools, colleges, universities, seminaries and churches seek to undermine a simple faith in these great fundamental tenets of the Christian faith? Why should any teacher of science and philosophy discredit the doctrine of the Bible? One answer is: "This is a scientific age, and men must not accept dogma without being able to give a reason for their faith. Religion is too dogmatic." To which one may reply: "Science becomes dogmatic—more dogmatic than Christianity—by

its method of approach to these statements of truth." And one may ask: "Why does not the unbelieving teacher ask the students to discredit all the scientific dogmas and deductions of the laboratory, until they are proven by reliable investigation?"

Young men and young women are not called into the chemical laboratory for the purpose of trying to disprove the discoveries of scholars in the field of chemistry or physics. They are required to prove certain formulas by reason and experiment. And all these proofs rest upon certain cardinal principles, long accepted as true and trustworthy, in the laboratory. And in this age of superficial thinking and thoughtless living there is a need to re-discover the eternal verities of divine revelation. Young people will



find much available material for such an investigation. It will mean a new discovery of human talent and spiritual power. For all life, whether we accept it or not, is ultimately governed by spiritual law. Discarding the Bible, persecuting the preacher and the church, absenting ourselves from the worship services and destroying the religious significance of the Sabbath Day—will not abolish the existence of the inexorable spiritual laws of God, under which all men are compelled to live, and which, in simple faith, we are commanded to love and honor.

Jesus lives! Praise His name! Words and definitions change. He is unchanging. He survives criticism, denial, betrayal and death. He is the Way of Life. I. W. JOHNSON.

THE CONVENTION.

The president of the Convention, Dr. Stanley C. Harrell, is much concerned about the program for the

approaching session of the Southern Convention of Congregational and Christian Churches. Everyone interested in the achievements and progress of the church is. There are certain things that of necessity must enter into the program.

Various departments, boards, and committees will be expected to make reports evidencing successes or losses during the biennial now coming to a close. Discussions of failures, losses, debts, etc., will occupy our attention. These matters, it seems to me, should be properly considered in group meetings and given to the public only with a constructive program whereby the church, recognizing its failures and losses, may easily atone for the same with the cooperation and help of the entire constituency. I do not believe that this is the time for recession or retrenchment in our church's program, but a time for optimism, determination, and plans that will carry us forward rather than discourage progressive programs.

The church moves forward not by putting the emphasis upon the mechanical and material but by emphasizing the spiritual in such a way as to challenge the faith of its members. The path of victory for the kingdom is still the highway of faith that challenges and commands the entire resources of the ones of us who constitute the church on the earth. All things are possible to those who believe. Faith does not look backward, but it moves forward at all times, confident of victory for the right.

This does not mean that the church is to have nothing to do with things material. It has everything to do with our money and our money's worth. It is impossible to give God your heart and bank your harvest. What we have and are at his disposal. He is the Master of us all and the Master of all that we possess. Until we as a church can realize that not only we but what we have are His, I know that spiritual achievements are practically impossible, but when we put what we have at His disposal, somehow, though not understandable by us, what we have is made sufficient for our needs. As a church we are not poor in this world's goods unless we are poverty stricken in things that are spiritual. At this moment our church and the institutions of our church have great financial needs. At the same time the constituency of our church has great material resources.

I make no apology for holding before our people the privilege of the tithe. If we as a church and as a people would bring a tenth of our income
(Continued on page 15.)



OBEDIENCE.

The supreme and emphatic word of the Bible, both of the Old and New Testaments, is *obedience*. From beginning to end of this Book of books, revealing as it does the infinite love of our Lord, this word *obedience* is put down as a condition to the benefits and blessings of an all-wise God. It is recalled that Moses, one of the two best and greatest of men, was permitted to see, but not allowed to enter, the land of Canaan to which he was leading the children of Israel, because of one single act of disobedience. Along with this stands the fact that the children of Israel, fleeing from Egyptian bondage, had to wander forty years in the wilderness rather than some forty days, because of their wilful disobedience and hardness of heart against the will of their Heavenly Father. All through the Old Testament the faithful preachers and prophets of God warn the people and with agonizing pity and anxiety begged them to obey the will of God, declaring that there was no other way to His love and care than the way of obedience.

In this connection it may be recalled that David loved his son, Absalom, to the extent that he would gladly have died for him, but he could not help, and could not save the life of Absalom, because Absalom was rebellious and refused to obey the wish of his father, David, and sought his own way rather than that of his father. Again and again the prophets of the Old Testament point out the fact that God in His loving compassion prefers obedience, even to their sacrifice, and the prophets declare that God despises their meal offerings and peace offerings and other vain tokens of devotion and will have none of them because they will not obey Him. Israel was a hard-hearted and stiff-necked people through many generations, preferring to go their own way rather than that clearly pointed out by the Lord who had brought them out on eagles' wings unto Himself. He would have kept them unto Himself, but they rebelled and would not obey.

The same story runs through the entire New Testament as well. With infinite compassion and pity Lord Christ sought with zeal to bless and to benefit all those who He came in contact with, but only those who would obey Him could receive the blessings and benefits of His grace and unlimited compassion.

Now the Son of God and the best friend that man-kind ever had reserved His most emphatic, His supreme and superlative command to obedience, until after His crucifixion and resurrection. "Go ye," said our Savior just before His ascension, "and teach all nations to observe whatsoever I have commanded you." That, the reader will see, is not a request, nor a petition, but an emphatic command. St. Luke puts the command in these words, "Ye shall be witnesses of me unto the uttermost parts of the earth." That also is a command, an emphatic command, requiring obedience and not just a simple request.

Those of us who profess Him as our Savior and Redeemer have not obeyed Him and thus nearly two thousand years after this command was given we find a large part of the world rejecting and refusing to obey and as has recently been pointed out, about three-fourths of the world's population are at war with each other trying to kill and being killed. This has come about because the peoples who have known Him and the power of His resurrection have not done their duty in making Him known and sharing His love and life with others.

All of us are not called to go out individually and preach His gospel to those who know Him not, and worship idols instead of the true and living God, but all of us may go and should go through our donations to missions to help send out and support those loyal, true and devout souls who have gone out in His name and for His sake. They are our representatives, and our Lord's representatives, and in helping to send them out and support them we are obeying His most emphatic command. At this glad Easter time it should indeed be counted a privilege and a joy to make an offer-

ing in His name and for His sake that others who do not know the power of His resurrection shall know Him, whom to know aright is life eternal.
J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 16, 1940.

Sunday Schools.

Morrisville, N. C.	\$ 1.80
Wake Chapel, Fuquay Springs, N. C.	6.60
First, Portsmouth, Va.	6.72
Big Oak, Eagle Springs, N. C. ..	2.10
South Norfolk, Va.	5.00
First, Greensboro, N. C.	7.27
I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va. .	3.00
Mt. Olivet (G), Dyke, Va.	2.94
Antioch (R), Seagrove, N. C. ...	.62
Spring Hill, Waverly, Va.	5.19
Bethlehem, Suffolk, Va.	2.10
Bethel, Elkton, Va.	1.00
Union (N. C.), Burlington, N. C.	6.00

Total \$ 50.34

Individuals and Churches.

Youngsville, N. C.	\$ 2.00
Albemarle, N. C.	24.00

Total \$ 26.00

Total for the week \$ 76.34
Previously acknowledged ... 9,061.09

Total since Sept. 1, 1939 ... \$9,137.43

The above offerings were received and acknowledged with deep gratitude. They express a desire to obey the most emphatic command of our Lord and to share His life and love with others. We never go amiss in denying ourselves in the name and for the sake of our Lord.

Sincerely,

J. O. ATKINSON,
Mission Secretary.

WOMAN'S MISSIONARY PROGRAM FOR APRIL.

Prepared by

MISS DOROTHY WILLIAMS,
Franklin, Virginia.
AFRICA.

Prelude.

Call to Worship :

O Lord, we come this morning
Knee bound and body bent
Before thy throne of grace.
O Lord—this morning
Bow our hearts beneath our knees
And our knees in some lonesome valley.

We come this morning
Like empty pitchers to a full fountain
With no merits of our own.
O Lord—open up a window of heaven
And lean out far over the battlements
of glory
And listen this morning.

—From "Listen, Lord," a
prayer by J. W. Johnson.

Quartette—"Steal Away."

Scripture—St. John.

Prayer,

Song—"Lord, I Want to be a Christian."

Business.

Leader: In introducing the subject mention David Livingstone.

"He passed like light across the darkened land."—Taken from Congregational and Christian Missions.

Leader:

A. West Africa:

1. Elende.
2. Bailundo Station.
3. Work in Galangue.
4. Story: Jesus Walks in a Zulu Village.

B. South Africa:

1. Inanda Seminary.
2. Theological Department.
3. From the Journal of a Missionary Nurse in Africa.

Hymn.

Benediction.

PROGRAM OF EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

The following is the program of the twentieth annual session of the District Meeting of the Eastern Virginia Woman's Missionary Conference, to be held March 26, 27, 28, 1940:

THEME: "Toward a World Christian Fellowship."

MORNING SESSION—10:00 O'CLOCK.

10:00 Call to Worship.

Hymn.

Invocation.

Devotionals.

Superintendent's Message.

Recognition Service.

Appointment of Committees.

Announcements.

Special Music.

Offering.

Address.

Hymn.

Prayer.

12:30 Adjournment.

AFTERNOON SESSION—1:30 O'CLOCK.

1:30 Call to Order.

Hymn.

Invocation.

Address—Dr. J. O. Atkinson.

News of Elon School of Missions—Mrs. J. M. Harris.

Special Music.

Forum.

Hymn.

4:00 Adjournment.

SUPERINTENDENTS AND PLACES OF MEETING.

Norfolk District—Mrs. Joseph French, Superintendent, Tuesday, March 26, Portsmouth Church.

Nansemond-Franklin-Gates District—Mrs. E. P. Jones, Superintendent, Wednesday, March 27, Holland Church.

Waverly District—Mrs. Garland

Spratley, Superintendent, Thursday, March 28, First Christian Church, Richmond.

NORTH CAROLINA WOMAN'S MISSIONARY RALLIES.

Miss Lucy Eldredge, one of the national secretaries of young people's work in our church, is to be with us for the week of our rallies. Miss Eldredge was given a trip to China, Japan, and other countries last spring, so she will give us first-hand information from our mission stations. She has had much experience with women's groups and will answer questions and give suggestions for more effective work in our local societies.

This year several of our districts are to be combined for their spring rally. The meetings will be held as follows, beginning at ten o'clock in the morning:

Alamance and Guilford-Rockingham-Forsyth Districts—First Church, Greensboro, April 2.

Durham-Wake and Vance-Warren Districts—United Church, Raleigh, April 3.

Halifax District—Liberty Church, April 4.

Chatham-Lee-Moore and Randolph Districts—Pleasant Ridge (Randolph County), April 5.

MRS. W. E. WISSEMAN,
President.

SCHOOL OF MISSIONS.

1. Elon College, June 17-18-19-20.
2. Price, \$5.50.
3. Slogan: "A Car Load From Your Church."
4. Conference Hymn: "Jesus Shall Reign Where'er the Sun."
5. Dr. Walter H. Judd is to be one of the speakers.
6. Time to arrive—Monday, June 17, in time for six o'clock dinner.
7. First Session—Monday evening, June 17, eight o'clock.

(Continued on page 14.)

Regular Price,
\$4.25

COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

Now
\$2.85
Postpaid

GENUINE LEATHER BINDING
Durable, flexible, overlapping covers—will not break in the back.
Authorized King James Standard VersionNo. 4810J

GOLD EDGES
\$2.85
Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE
Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

MAPS
THE most beautiful in any Bible; 12 pages in COLOURS on enameled paper.
1550 pages.
Size closed, 5 x 7 x 1 1/4 inches.

NEW TYPE NEW FEATURES NEW HELPS

A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

Specimen of Holman Boldblack Type

1169 CHAPTER 2. Christ's message to the churches. UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:	A.D. 96. CHAP. 2. • Acts 13, 14 • ch. 1, 16; • Ps. 1, 6.
---	---

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bible.

Best Printing on Best Quality of Thin Bible Paper
The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION
now first published, consist of
The Inclusive Dictionary-Concordance in one alphabet
It contains every needed assistance to the Bible student, including Over 100 Illustrations

No. 4810 J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker\$4.25

Special Offer
TEMPORARY PRICE \$2.85
ONLY
Prepaid

USE THIS COUPON

Please send. All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name _____

Address _____

The World Needs th

THE MESSAGE

About God

"God Is Love."

It is important to believe in God, but the kind of god in which we believe makes the difference. There are gods of wood and stone and gold. Worship of them makes people hard and cold. There are gods of pleasure. The worship of them makes one light and frivolous. The god of war sends people out to kill and destroy.

The God of Christ is a Father who cares for all his people, for he is love. The worship of him makes people loving. Love is active, creative, constructive. It is full of power and reverence. Sacrifice is true to its nature. Because God is love he gave himself to his people in the Christ of Calvary and Easter. The message of the Church concerning God is that he is working through all the ways of love to make this a good world.

About Us

"Now Are We the Sons of God."

The gods of wealth and pleasure and war destroy the values of man, but the Christian message says that he is a child of God. The God of love has made us in his own image. We may have lost much of our likeness to the Father, but always he is trying to get us to become like him. "We know that when he shall appear, we shall be like him."

This is the message of Easter. "God so loved the world that he gave his only begotten son," said Jesus. "God was in Christ reconciling the world unto himself," said Paul. The sins of men sent Jesus to the cross, but the love of God raised him from the dead and sent his spirit to dwell in human hearts always. "For me to live is Christ, and to die is gain."

About Our World

"One Shepherd, One Fold."

Race, culture and wealth tend to divide the human family, but love and grace and God bring them together. Some religions and religionists break human fellowship and put men into classes, but the founder of Christianity tears down the walls of partition and binds people of all races, clans and classes into one family. The children of God, those who are made in his own image, are one family with the same Father.

In Jesus' day there were many shepherds and many flocks of sheep. There were many religious leaders who thought that people were so different that they should be divided. Jesus said the time would come when there would be one fold for all the sheep because the sheep would all know their Master's voice. The message of love is the magnet that draws all men unto God. Color and race and nation fade when the Good Shepherd calls his sheep.

**God Expects U
Our Easter Offerin**

Message of Our Christ

THE NEED

Physical

"If Thine Enemy Hunger, Feed Him."

Hungry people tramp the highways and shiver in hovels in this fair land of plenty. There are probably more of them in North Carolina and Virginia than there are members of our churches. All over America children grow to maturity with physical handicaps they can never overcome. And America is a land of plenty. Other nations are many times worse off than we. Probably half the people of the world today never eat a good meal.

Hunger, pain, and poverty write themselves deep on the hearts of men. Jesus knew this and said, "If thine enemy hunger, feed him." Relieve the physical need. Show friendliness by giving bread. Thirty million homeless people in China today call to us for bread. Half of India is hungry. "The good shepherd gives his life for the sheep." What will we give?

Mental

"What Think Ye?"

"As a man thinketh in his heart, so is he." Think you are sick, and you are likely to become so; believe in goodness, and spiritual health is likely to be yours. It makes a difference how people think. Those who believe that the Emperor is divine must obey without question, even to the extent of worship. If "might makes right," then the stronger may take from

the weaker whatever he likes. But if men are "sons of God," then they must be regarded in that light and respected as such.

The minds of men in our world of today are confused, disturbed. Think of Russia, Poland, Finland, Germany, Ethiopia, China! What can the non-Christian think of those who say they are followers of Christ? As mad men, multitudes tear at each other's throats. Human life is cheap because the minds of men are crazed. "What think ye?" Will the Church bring peace, sanity?

Spiritual

"Grow in Grace."

Degrading poverty, cruel war, excessive greed, and religious ignorance are crippling our Father's family, and crushing the spirits of those who can find no peace until they rest their souls in God. Nerves crack and minds give way because the spirit cannot stand the strain. Suicide is much too prevalent around the world. Men, women, and children lose heart because there seems to be no light behind the dark clouds.

Growth in grace and in the knowledge of our Lord and Savior, Jesus Christ, will heal the broken-hearted and give new spirit to our weary world. Men of courage and daring are needed. This is not the time for hermit souls that dwell apart and feast on God. Broken and battered people need to know of the redeeming love of God. Then they, too, may grow in grace and become like the Father.

Do Our Best
Express Our Love

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

AN OLD EASTER HYMN.

In the center of this page you will find the words of a great old hymn, yet one that many of our young people's group have never used. This hymn, "The Day of Resurrection," was written in 750 A. D., by John of Damascus, but was not translated into English by John M. Neale until 1862. It may be sung to the tune of "Lancashire," which was composed by Henry Smart in 1863. This is familiar, for we sing "Lead On, O King Eternal" to this tune.

In the great hymn given here the author describes the resurrection of Jesus from the dead as the "passover of gladness." We know that this has really become true in the life of the church, for multitudes of joyous people come to worship the risen Lord on Easter day. Try to sing this hymn which has come down to us from ages past and see if it does not express your feelings today.

SHALLOW FORD CHRISTIAN ENDEAVOR BANQUET.

On Saturday, March 16, the Christian Endeavor Society of Shallow Ford Christian Church, near Elon College, N. C., entertained the County Christian Endeavor officers, the North Carolina and Virginia Pilgrim Fellowship officers, and the deacons, Sunday school officers and teachers of the local church at a St. Patrick's banquet.

The president of our society, Samuel Barber, was toastmaster and he filled his part of the program in a very entertaining way. He is active in County and State Christian Endeavor work.

The waitresses were members of the local society and were dressed in the Christian Endeavor colors. Their service was very efficient.

Christian Endeavor songs were sung by the group in an enthusiastic manner. Mr. W. E. Walker made several moving pictures of the speakers and group. A fine spirit of fellowship was manifested throughout the program.

Rev. George Dillinger, pastor of the First Evangelical and Reformed

Church of Burlington, was the principal speaker of the evening. He presented the Christian Endeavor as a part of the church, primarily concerned with winning souls for Christ. Secondly, Christian Endeavor is a standard for social development. His remarks were appreciated by the young people.

The banquet was held in the newly constructed basement of the church.

THE DAY OF RESURRECTION.

The day of resurrection,
Earth, tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection-light;
And, listening to His accents,
May hear, so calm and plain,
His own, "All Hail!" and, hearing,
May raise the victor-strain.

Now let the heavens be joyful,
Let earth her song begin;
Let the round world keep triumph,
And all that is therein;
Invisible and visible,
Their notes let all things blend;
For Christ the Lord hath risen,
Our joy that hath no end. Amen.

—John of Damascus.

The Christian Endeavor had a leading part in making this addition to our church possible.

ONIE MAE WYRICK,
Corresponding Secretary.

HOW THE BIBLE INFLUENCES THE WORLD.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 31, 1940.

SCRIPTURE: John 5:39-47;
II Timothy 3:14-17.

Daily Readings—

Mon.—A King Reconsecrated.—II Kings
23: 1-3.
Tues.—A Code of Morals.—Exodus 20:
1-17.
Wed.—The Highest Rule of Action.—
Matt. 7:12.

Thurs.—The Seal of Certainty.—Isa. 55:
10, 11.
Fri.—Love, the Summary of Law.—Matt.
22: 35-40.
Sat.—Endurance of the Gospel.—I Peter
1: 22-25.

Feature a Bible exhibit as a part of this meeting. Collect as many different sizes and translations as possible.

Let individuals make posters about the Bible. Display these at the meeting. Make posters advertising the exhibit.

Topics for Short Talks—

1. The Bible shows us the nature and purpose of God.
2. The Bible gives us help for our personal problems.
3. It is our source-book of knowledge about Jesus.
4. How God's Word influenced the Psalmist. (Consider such expressions as, "A lamp unto my feet," etc.)
5. Help I have gained from the Bible.
6. The Bible truths are practical in personal experience and in daily life.
7. The Bible has influenced the prevailing moral standards of the Western world. (The Ten Commandments, the Golden Rule, some of the teachings of Jesus, have been universally regarded as patterns of conduct.)
8. The Bible has been a source of comfort and peace of mind, of hope and encouragement for multitudes of people. Distressed people in every age of the Christian era have found saving help in the Holy Scriptures.

For Discussion—

1. Why is the Bible not more appreciated?
2. Why is it not more widely read by people who know it and realize its worth?
3. To what extent do you think the Bible is influencing world events of today?
4. What plan of study and reading of the Bible is best for personal devotion?
5. How may we use the Bible more effectively in our homes, schools, social affairs and church?

Suggested Hymns—

"Come, Thou Almighty King."
"Thy Word is as a Lamp."
"Break Thou the Bread of Life."

S. E. M.

"A person ashamed of his relations is a poor specimen of church membership and a still poorer specimen of Christianity!"

Only the little man thinks that the little things don't count—*Theodore Roosevelt*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE SEPULCHRE: TRIUMPH OVER DEATH.

LESSON XII—MARCH 24, 1940.

LESSON: Matthew 27:57-28:15.

DEVOTIONAL READING: I Corinthians 15:20-28.

GOLDEN TEXT: *Now hath Christ been raised from the dead, the firstfruits of them that are asleep.*—I Cor. 15:20.

Was Crucified, Dead, and Buried.

In countless churches throughout the world countless numbers of men and women in repeating the Apostle's Creed say "was crucified, dead, and buried." They may say these words quite absent mindedly, and they probably would not pick them out as some of the most important words in the Apostle's Creed. As a matter of fact, they are very significant words. The resurrection of Jesus would have little or no meaning if he had simply swooned or fainted, or gone into a coma. Jesus died on the cross. He was actually dead even before the soldiers thrust the spear into his side. He was dead when he was put in the tomb. The glory of the resurrection lies in the fact that Jesus came back from the realm of death, that he overcame the last enemy, that he conquered death.

A Rich Disciple.

We do not know much about Joseph, who, with Nicodemus, paid the last loving rites to the body of Jesus. We do know, however, that he was a rich man and that he was a disciple of Jesus. Perhaps in a quite unobtrusive way Joseph faithfully followed the teachings of the Master and was a devoted disciple. He probably used his wealth as a steward; indeed, it is not at all unlikely that he was among those who supported Jesus and his twelve disciples in their work. To be sure, he was not known as well as some of the other disciples, the twelve for instance. It is well to remember, however, that here and there, and everywhere, Jesus has his disciples who quietly and modestly, but sincerely and faithfully, try to practice His principles and to express His spirit in their personal and in their social relationships. Jesus has a great number of rich men who are sincere and consecrated disciples.

One can imagine how tenderly and lovingly Joseph and Nicodemus pre-

pared the body of Jesus for burial. And when the body was ready they laid it in Joseph's tomb, a new one, and then rolled the stone before the door of the tomb. And then Matthew states simply, "They departed." There was no doubt in their minds that Jesus was dead. And it must have been with heavy hearts that they turned away from the tomb and left their Friend behind. It was not simply the fact that he had died; his death involved the very break-down of the world in which they lived. It seemed as if all of his hopes, his ideals and his dreams had been mere fancies, without any reality and without any hope of fruition. It was a dark, dismal world to which these disciples and the other disciples turned at the close of that Friday.

Women Last at the Tomb.

"And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre." Women were last at the tomb. Even after the men who had lovingly paid the last rites had gone away, the women continued to sit there. With what emotions they must have sat there! One wonders if with their discouragement and despair there was not a woman's intuition that somehow it could not all possibly be final. In any event it was typical of womanhood at its best that they gave the last full measure of devotion to their Lord.

That Deceiver.

Matthew gives us a very interesting insight into the minds of the chief priests and Pharisees in the account which he gives of the extra precaution to which they went to see that nobody molested the tomb. They seemed to have remembered that while he was alive Jesus had said something about coming back again from the dead, of rebuilding the temple, the temple of His own body. They referred to him as "that deceiver." Yet they seemed to have a haunting fear that he wasn't such a deceiver after all. In any event they didn't want to take any chances. It would knock their chances completely if this man should appear on earth again, or what would be just about as bad, to have the disciples steal the body and then assert that he was alive again, pointing to the empty tomb as a witness to that fact. They, therefore, with the permission of Pilate, sealed the stone which guarded the entrance to the tomb, and thus

put the authority of Rome as a safeguard against any effort to break open the tomb. Furthermore, they appointed a guard so that even if the disciples had attempted to steal the body they would not have been able to do so. Unconsciously, they were thus adding another link in the chain of irrefutable evidence that Christ would rise from the dead. Not only did his disciples not expect it, but his enemies took every precaution to see that it did not happen.

Women First At the Tomb.

Mary Magdalene and the other Mary were the last to leave the tomb. They were the first to appear again at the tomb. Here again we see something of the love and loyalty which has been a beautiful product of the Gospel of Christ in the lives of women through all the centuries. Christ has done a great deal for women and for womanhood, and women have been among his most faithful and sacrificial servants.

The Open Tomb.

In every one of the gospels one faces the fact that no direct description is given of the resurrection itself. Of course, no account could be given. There was no one there to see it, and hence no one to describe it. Matthew intimates, however, that it was something similar to a great earthquake and lightning—it would seem that all nature conspired in this dramatic event. It was a terrific experience, and the guards which watched by the tomb of Christ shook and became even as dead men; as we would say, they did freeze with fear, or were scared to death. The stone was rolled away, and the tomb was thus opened.

The Empty Tomb.

Seeing the stone rolled away, the women went up to the entrance. There the angel made known unto them the great fact that Christ was alive again. Seeing their fear, he told them to be afraid not, that Jesus who had been crucified and who had been laid in that tomb, was not there any longer. He had risen. If they wanted evidence, let them come in and see the place where He had lain. According to Matthew, the first appearance of Jesus was to women with their sensitive, responsive spirits, and womanly intuition.

"Fear Not."

The Gospel is a great antidote to fear. When angels appeared to the shepherds announcing the birth of Jesus, they sang "Fear not." Again and again as Jesus moved among men, his message was "Fear not," or "Be

(Continued on page 14.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

LIKE A TREE.

"He shall be like a tree."—Ps. 1: 3.

We have heard a great deal of the Christian's resort of Winona, Montreat, Estes Park, Moody Summer School, Massanutten Springs, etc. . . where youth may gather for conferences, study, prayer, and spiritual impounding for the tasks of the Kingdom of God.

Who did all this? Who fostered and made possible these retreats of Galilee? It matters not. They have been men of Galilee. They have fulfilled the promise to "Go and bring forth fruit." That fruit is yours in your home. There you may have a miniature conference, study, prayer session, and spiritual impounding for your tasks. God grant it. *Amen.*

TUESDAY.

ONE BY ONE.

"The government shall be upon his shoulder."—Isa. 9: 6.

We are very fussy about the conglomeration of individual, municipal, state, and national affairs. In this we often lose sight of the plan of the Bible. This plan, we are told was upon the shoulders of Christ now handed down to us, through us, each bearing his own part.

When there are enough friends of Christ in the world, our fears will be at an end. The mind of Christ, which is the mind of love, will dominate, and all will be peace and happiness.

Prayer—O Lord, Thou hast promised an increase in Christian thought and living. Help us to do our part for Thee, through Christ. *Amen.*

WEDNESDAY.

"GOD NOT FAR AWAY."

"Before they call I will answer."—Isa. 65: 24.

We were being shown through a hospital not long ago. The latest and

most approved appliances were installed. Among them was the system by which patients could summons attendants. This system is so nearly perfect that a patient too weak to lift his arm may touch a button, and instantly four lights flash on—one in the office, one in the great hall, and two others in different parts of the building. It is impossible for anyone to turn out these lights until the call has been answered and the room visited.

If human skill and mercy encompass such as these, can we question that the heavenly Father hears our prayer.

Prayer—Our Father, earth nor hell can burden the signal which our prayers offer unto Thee. O Thou, most high and so near. Bless us with the consciousness of Thy presence. *Amen.*

THURSDAY.

"I LOVE TO READ."

"Give heed to reading."—I Tim. 4: 13.

Do you? And what do you read? It has been said that what one reads is indicative of his character. The most of the reading found at the magazine stands, and also a great many books, is nothing but shoddy reading, and shoddy reading makes shoddy minds. Only reading that gives light and lifts is worth while. Our text is not an injunction to read everything, but it is an injunction to use discrimination.

Prayer—O God, we pray for our poor useless selves. We would put ourselves in Thy hands, that Thou wouldst make Thy Book our lamp and our light. *Amen.*

FRIDAY.

INVISIBLE FORCES.

"Open his eyes that he may see."—II Kings 6: 11-17.

Discouraged Christians need to be reminded that God has His hosts of faithful ones everywhere. Our recent Easter was convincing of this. The sunrise services everywhere, the churches, and religious gatherings, all were crowded. Midst all the sin of the world we see around us there are millions whose supreme desire is to do the will of God.

Prayer—Dear Lord, our Father, number us this day among Thy true children. *Amen.*

SATURDAY.

THE DUTY OF GLADNESS.

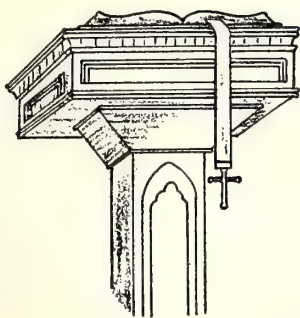
"For the same cause also do ye joy, and rejoice with me."—Phil. 2: 18.

St. Francis, it is said, made it his chief study, "apart from Prayer and the Divine Office, to have continually spiritual joy both inwardly and outwardly." St. Paul said much the same thing; joybells ring through the New Testament.

Gladness is a duty though its roots must go deep if its flower is not to wither. One should meet difficulties with a glad confidence, resting serenely on the assuring foundations of faith and hope. It is a duty to meet high challenge with some radiance of soul. It is a duty to make others glad. It is a duty in such times as these to remember that the happiness of a little child may be the God-given test of policies and administrations, and that when workmen sing at their tasks our economic foundations are secure. If happiness be a task, the glory of life is victoriously to accomplish it.

Prayer—Teach us, Lord of the joy of life, the secret of gladness even in the Valley of the Shadow. Forgive us, we pray Thee, our sins against happiness, hasten the day of a glad world and lead us to find our joy in seeking and serving it. In His Name, who left us the bequest of His own joy. *Amen.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. JOHN H. KNIGHT,
NORFOLK, VA.

FIVE BLEEDING WORDS.
(A GOOD FRIDAY SERMON.)

"He was wounded for our transgressions."—Isaiah 53:5.

"And it was the third hour, and they crucified Him."—Mark 15:25.

Wounds signify suffering. And, oh, what suffering our Lord endured upon the Tree of Calvary. There was the physical pain of the cruel process of crucifixion. There was also "the contradiction of sinners against himself" (Hebrews 12:3), the unbelief and opposition of His people Israel that had culminated in His final rejection. But more than this, our Lord was now bowed down in awful agony of spirit as He dies as propitiatory sacrifice to satisfy divine justice and to reconcile us to God. (Romans 3:25; II Cor. 5:18, 19.)

Jesus the Eternal Christ of God bore our sins in His own body on the tree. This is the statement of Peter, the chief of the disciples (I Peter 2:24), who no doubt was present and from the outskirts of the crowd watched the sorrowful scene of our Lord's death. Ah, this is redemption. This is vicarious and substitutionary atonement in the fullest sense of the word. The sinless one is "made to be sin for us, that we might be made the righteousness of God in Him" (II Cor. 5:21). He, the Perfect One, receives the disgrace, the blows, the punishment, the penalty that rightfully was mine, and that was meant for me.

The man who is too stubborn or too proud to admit that he is a sinner denies his need for a Savior. What a fool he is to blindly reject the divine plan of salvation just because his philosophy of life will not include the doctrine of redemption. But the sinner who sees his true condition before God realizes that he needs not only a Savior, but a sacrifice, a substitute and a sin-bearer as well. This is the essence of the Gospel of our Lord Jesus Christ. Anything less than this is not the full Gospel. There is no Gospel apart from redemptive sacrifice. "Without the shedding of blood

there is no remission of sin" (Hebrews 9:22). "For Christ our Passover is sacrificed for us" (I Cor. 5:7). "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. 1:20).

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
Forgive him! O forgive, they cry,
Nor let that ransomed sinner die!

He tried to carry His cross up Golgotha's Hill, but His strength was not equal to the task. He fell under the weight of the burden. Then there was drafted in His service one Simon the Cyrenian, who bore His cross for Him. The procession winds its slow and torturous way to the Place of the Skull. Now they are at the top. The tragic journey ends. Now a dreadful suspense. O, my God, the sound of hammers! O, my Savior, the cruel blows! Now they raise Him up, a King upon His cross. Jesus Christ,

CALVARY AND EASTER.

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon His cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart.

—Author Unknown.

the lamb for sinners slain. Jesus Christ, the world's ransom and redemption. Jesus Christ, our atoning sacrifice. Jesus Christ, my Savior and my God.

Four bleeding wounds the Son of God now bears, not because of any sin in Him, but because there is sin in us. God have mercy.

And the fifth bleeding wound! Our Lord had hung upon the cross for three hours. At sundown the Sabbath would begin. These bodies upon crosses must be removed, else the Holy Day would be desecrated according to Mosaic law. So the priests sought out Pilate with the request that the legs of the crucified be broken to hasten the death of the dying, and that they might be taken away.

The hardened Roman soldiers broke the legs of the first and second man, but when they came to Jesus they

"saw that He was dead already" (John 19:33). The death of the Christ was a reality, and not a fainted swoon as some theorists would like to make us believe. It was the business of the Roman soldier to see that this third Jew was dead, and no faint-hearted sentimentality would deter him from breaking Jesus' legs. But there was no need. He was already gone.

But another soldier took a spear and pierced His sacred side, "and straightway there came out blood and water" (John 19:34). This was in direct fulfillment of two Old Testament prophecies concerning Christ. "He keepeth all His bones; not one of them is broken" (Psalm 34:20). "They shall look upon Him whom they have pierced" (Zech. 12:10).

He suffered. He bled. He died. Our Redeemer!

Five bleeding wounds He bears,
Received on Calvary.

These wounds were made two thousand years ago. Yet today they pour out their effectual prayers for you and for me, for those of us who have been ransomed by His death. Yea, those great jagged wounds opened in the Son of God strongly plead for us today. They cry out, "Forgive him, O forgive!"

(Continued on page 14.)

THE QUIET HOUR.

(Continued from preceding page.)

SUNDAY.

THE GREATNESS OF GENTLENESS.

"Thy gentleness has made me great."—Psalm 18:35.

By these tests we have now little wisdom from above, our tragic world sees no connection between gentleness and greatness, and listens to little entreaty save the persuasion of guns and bombs. For the most part gentleness has fled our world.

It takes such self-control and clarity of insight to be gentle that its very exercise is the finest kind of strength. We need cushions of gentleness so terribly now in our world of hostile contacts. We shall need the healing of gentleness so pitiously when pride and power have ruined themselves. Only the strength of gentleness can rebuild what heartless power destroys.

Prayer—Lord, let us ever be courteous, easy to be entreated and desirous to be reconciled. So may the wisdom from above guide and heal us and may Thy gentleness to us, who need it so much and try it so sorely, establish our spirits. In His name. Amen.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Easter will be a happy occasion for the orphanage children. We always have eggs and chicken for Easter dinner. The girls will want their Easter slippers to go with their new Easter dresses.

The good women are sending in boxes of nice dresses and the girls are anxious to be called to the sewing room to be fitted out in a pretty new Easter dress. I often think if you who make and send dresses to the orphanage could see and know the real joy and happiness they bring to the little girls, you would be real happy, too.

Last Saturday a box of dresses and other garments came in for one of the little girls who is clothed by a good lady who takes a good deal of pride in sending her real nice clothes. It was real interesting to see the beautiful smile that covered her face when she opened that box and took the garments out one by one and looked them over. We did wish the good lady who made them and sent them to her could have been present and witnessed the real joy she brought in the life of this little innocent child. She was so happy she hardly knew how to express herself.

Little dependent children with no mother to make them a new Easter dress wish for one just as much as any other child. It seems to us that any good women would get a real joy out of making and sending a dress to the orphanage to make at least one child happy. It is not what we keep in this life that is going to count in the life to come, but what we give away. This good lady who fitted the little girl in new Easter dresses will never know how much joy she brought to this little girl's heart; but the kind Master, who loves little children, knows and it will be remembered in the world to come. Isn't it a pity that so many people live for self alone.

The writer remembers well a conversation he had with a man of wealth some years ago. We made a special visit to see him to get him to give us a donation for the orphanage, but to hear him talk and make excuses why he could not give would make one feel that he was miserably poor. Worth thousands of dollars, yet in his own mind very poor. He could have donated a nice building as a memorial and been the richer. He could have lived in the minds and hearts of a hundred children for years to come

and have been a blessing to the fatherless, but he was too poor. The death angel knocked at his door one day and he answered the call; but he left his thousands here. He could not take them with him.

C. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 21, 1940.

Amount brought forward \$2,837.43

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Plymouth\$ 3.45

Hope Mills 12.00

Youngsville 2.00

Clayton 1.00

Amelia 1.00

Morrisville 1.80

Christian Light:

Church 3.03

Sunday School 1.02

Piney Plains 5.00

\$ 30.30

N. C. & Va. Conference:

Happy Home 3.62

Western N. C. Conference:

Needham's Grove\$.82

Graces Chapel 5.00

Ether 1.83

Pleasant Cross 2.34

9.99

Eastern Va. Conference:

First, Portsmouth\$ 14.54

Liberty Spring 7.00

Berea, Nansemond 5.00

Oakland, I. W. Johnson

Bible Class 3.00

Cypress Chapel 6.30

South Norfolk 5.00

40.84

Valley Va. Central Conference:

Mt. Olivet (G)\$ 1.43

Mayland 1.91

3.34

County.

Alamance County 50.00

Special Offerings.

Mr. May\$ 6.00

Mrs. Dalton 12.50

Mr. & Mrs. Harold Barney 10.00

Mrs. Hamilton 36.00

Mrs. Sharpe 25.00

Mrs. Gibbs 5.50

95.00

Total for week \$ 233.09

Grand total \$3,070.52

SCHOOL OF MISSIONS.

(Continued from page 7.)

8. Daily Program:

8:00 Breakfast.

8:45 Bible Study.

9:45 Foreign Book Study.

10:45 Intermission.

11:10 Home Book Study.

12:00 Devotional Period.

12:45 Lunch.

3:45 Special Group Meetings.

6:00 Dinner.

8:00 Evening Service.

9:30 Recreational Period.

9. Committees.

Hostesses—Mrs. C. H. Rowland, Chairman; Mrs. R. B.

Wood, Mrs. A. W. Andes; Assistants, Mrs. Everett R. Bryant, Miss Thelma Morris. Music—Mrs. Russell Bradford, Chairman; Mrs. Leon E. Smith, Mrs. I. W. Johnson (pianist).

Recreational—Mrs. John G. Truitt, Chairman; Mrs. Garland Spratley, Mrs. F. C. Lester.

Sponsors (for visiting speakers and teachers)—Mrs. Herbert Harrell, Chairman; Mrs. Stanley C. Harrell, Mrs. W. V. Leathers, Miss Verdie Showalter.

MRS. J. MONROE HARRIS,
President.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

not afraid." Here at the open tomb the message of the angel is "Fear not." Nothing so undergirds life with courage and with hope as the Gospel of Christ.

Even As He Said.

"He is not here; for he is risen, even as he said." These are significant words. As the disciples looked back, they realized that again and again, long before the event happened, Jesus had calmly and confidently asserted that he would rise again from the dead. And he kept his word. If he could keep his word at this crucial point, is there any reason to doubt for one minute that he will keep his word in all the other exceeding great and precious promises?

The Place Where the Lord Lay.

The glory of the Christian Church is an empty tomb. No one can go to any spot on earth and say, "Here lies the body of our Lord." The Christian faith rests upon faith that the tomb was empty. And the Christian faith is grounded in Him who came alive from that tomb.

SUN'S PULPIT.

(Continued on page 13.)

Friend, see the Lord Jesus Christ, as in His dying agony He looks down on you, and then rolls His eyes up to His Father and prays, "Nor let that ransomed sinner die."

Christ died for our sins, according to the Scriptures (I Cor. 15:3). Christ died instead of us, to present us faultless before the throne of God (Jude 24). Thank God for the perfect and eternal issue of Christ's redeeming work.

Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Save from wrath, and make me pure.
—Augustus Toplady, 1776.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D.D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Elon College Golden Anniversary

GOLDEN ANNIVERSARY CLUB.

Membership in the club continues to grow but not so rapidly as we would like. The amount this week is most encouraging, but the number of members could be easily increased. If you are contemplating joining the club, it would be of great encouragement to send your membership in now. If you have already joined and have not paid, it would be of great help if you could make your payment before April 1.

Since our last writing we have paid another \$1,000.00 on the debt, reducing the amount owing to \$123,000.00. We are grateful indeed for the new members received the past week:

	Pledged	Paid
Elon College Alumni Club		
of Eastern Virginia ...	50.00	\$ 50.00
J. M. Fix,		
Burlington, N. C.	100.00	100.00
Mr. & Mrs. Walter C.		
Rawls, St. Louis, Mo. .	1,500.00	250.00
Totals	\$1,650.00	\$ 400.00
Total pledged	\$ 1,650.00	
Previously reported		42,662.50
Grand total		\$44,312.50

CHURCH AND SUNDAY SCHOOL OFFERINGS.

Not for many years has the weather during the months of January and February been more unfavorable for church attendance than this year. It is to be hoped, however, that our friends will not entirely forget the college. Our offerings are far behind what they were last year at this time. Many of our churches and Sunday schools that contribute at this time of

the year have not responded. Your contributions would be of great help to us.

The following have been received since our last report:

Sunday Schools.	
Western N. C. Conference:	
Mt. Pleasant	\$ 1.02
Churches.	
N. C. & Va. Conference:	
Elon College Community Church	23.27
Eastern Va. Conference:	
Spring Hill	2.75
Rosemont	25.00
Va. Valley Central Conference:	
Antioch	18.00
Mayland	15.00
Total	\$ 85.04
Previously reported	909.90
Grand total	\$ 994.94

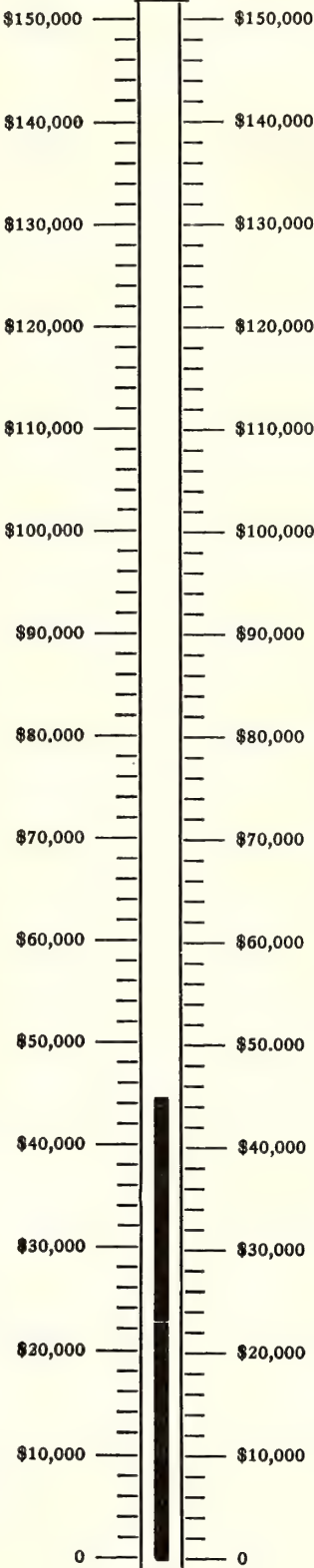
THE CONVENTION.

(Continued from page 5.)

into the House of the Lord to be used for the coming of His kingdom, the windows of heaven would be opened and blessings that we have never dreamed would come as a flood tide. There is scarcely a church in our Convention whose offering for all purposes including pastor's salary would not be doubled if every wage earning member of that church would contribute his tithe. The minister must of necessity lead in this important undertaking. As professed followers of Christ and as members of His church, can we see His church hindered for the lack of funds when a mere tenth of what we have would send it further in triumph?

I hope that when the program for the Convention is finally in shape, its ultimate purpose will be spiritual

ELON'S
GOLDEN ANNIVERSARY
CAMPAIGN



Fifty Dollars — Fifty Years
3,000 Volunteers

power realized through the consecration of self and material resources for the consummation of the passion of his own soul.
L. E. SMITH.

Easter Memories of Jerusalem

By REV. J. M. McKNIGHT, Pastor,
Armstrong Memorial Presbyterian Church,
Norfolk, Virginia.

I shall never forget a prayer meeting we held one night in the Garden of Gethsemane. A group of fifty of us sang "The Beautiful Garden of Prayer," "Sweet Hour of Prayer," and other old hymns of the church. Then we had a long season of prayer. It was a beautiful moonlight night, and we could look down on the city of Jerusalem nestled at our feet. I shall never forget the feeling that passed over me as I realized that here our Savior wrestled in the agony of Gethsemane. Around us were the gnarled and knotted olive trees, many of them over a thousand years old. Some of them were said to be sprouts from the roots of the trees that were there in the time of Christ.

The Mount of Olives.

The Mount of Olives, just beyond the Eastern Gate, is another scene that comes back at Easter time. Here it was that He spent the night in prayer. Here He wept over Jerusalem. It was down the slope of Olivet He came on His triumphal march into the city. Olivet was the last point on earth touched by his pierced feet as He ascended into heaven. And, according to the Scriptures, it will be the first point touched when He returns King of kings and Lord of lords. There are two churches on the Mount, one a Franciscan Chapel and the other a Russian. The interior of the Franciscan Chapel was very beautiful with a color scheme of lavender and gold. The lovely lavender stained glass windows and the magnificent paintings of the "Arrest in the Garden," "Christ Healing Malchus' Ear," and "The Agony of Gethsemane" were very impressive. From the Mount of Olives one can see Bethlehem, where Christ was born; Calvary, where He was crucified; and the Tomb of Joseph, where He was buried.

Gordon's Calvary.

The simplicity of the site impresses one. The hill has the form of a skull, with two big eye sockets, a nose and a mouth. The caves in the side of the hill form the eyes and mouth. General Gordon was standing just outside the Damascus

Gate when he first noticed the striking resemblance of the whole hill to a human skull. He started excavations, which were later completed by the British Society of the High Anglican Church. It is the old Jewish place of stoning outside the city. It was here that our Savior was crucified on a cross for your sins and mine.

The Garden Tomb.

Then, just a short distance away, is the Garden Tomb. It is a beautiful garden kept up by the Anglican Society. Over the gates are these words, "I am the Resurrection and the Life." There is the tomb hewn out of solid rock on the mountainside, with a window cut in the top to let light in. It is an unfinished tomb. One can see overhead where the excavators had been chiseling away on the rock and had stopped. Joseph of Arimathea was having it built for his own family, but had not finished it. There are places for three bodies. Perhaps he had intended them for himself, his wife, and a child or some other relative. But an emergency arose. Christ was crucified, the one whom he believed to be His Lord; he went and asked for the body and for the privilege of burying it in his tomb. Here is the spot where the highest Protestant scholarship says Christ was buried. I entered the Tomb and stood for quite a while looking at the place where our Lord lay. An inscription found on a tomb nearby says, "Buried Near My Lord." It could not be the grave of a slave, for a slave would not have had an inscription on his tomb. It is thought to be the grave of an early Christian who wanted to be buried near his Lord and Savior. It was here that He broke the bands of death and rose again on the third day.

If, at this Easter season, we could take down our New Testament and read over and over again those events of Christ's last week on earth, if we could enter again into the experiences of Gethsemane, the Mount of Olives, Calvary, the Rugged Cross and the garden Tomb, we would feel the surge again of His spirit in our hearts and lives calling on us to live more sacrificially for Him today.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, MARCH 28, 1940.

No. 13.

Springtime In The Church

The calendar says that it is spring in the U. S. A., and the weather in this area confirms that statement. Singing birds, budding trees, and blooming flowers speak more eloquently than words of the new life that nature produces when the earth turns its face towards the sun again. Farmers are ploughing and planting in preparation for the harvest next fall. New life is expressing itself in new activities all about us, and music sings in our hearts because it is springtime.

But what of the churches in North Carolina and Virginia, that area we call the Southern Convention? Is new life to be found there? Easter is just gone. We have remembered the resurrection of the Master and we have held lovely services in the churches. Is there now something tangible that shows the reality of the life concerning which we have heard and about which we talk? In nature there is growth, harmony, and beauty because of the new life. Is that true in the churches?

The churches report a membership of more than thirty-one thousand people. Perhaps there were many more added at Eastertide. These people have assumed certain responsibilities in the Kingdom of God. We have a world-wide mission. We have a college with six hundred students. We have this paper. We have a Southern Convention that undertakes to serve the churches through the efforts of a Promotional Secretary.

The Mission Board asks for \$10,000 during the year, part of which comes at Easter. The college needs \$100,000 to finish paying debts. This paper needs \$3,000 in new subscriptions. And the Convention should have \$3,000 to put it in good shape. All of this except part of the mission money is needed this spring.

Impossible? Not at all. To pay everything in full and have a neat sum left over would cost us less than four dollars (\$4.00) per member. Can't do it? Of course we can. North Carolina has just turned in nearly twelve million dollars for income tax for last year. Our people helped to pay that amount. We buy fertilizer for the farms, radios for the homes, and automobiles to use for pleasure. We buy the things we want for ourselves even though they cost much more than the church with all its enterprises. Why should we feel too poor to do the work of the church?

"The Christian Sun" would like to challenge the churches to show some new life, to demonstrate that springtime has come to them, that they have turned their faces towards the Sun of Righteousness (the Son of God), and that Easter has really meant a new birth of enthusiasm for the Christ whose resurrection we celebrate. Talk in our time means little or nothing. It is life that counts. If there is really springtime in the churches, missions, the college, the church paper, and the convention will know it by the help they receive. If there is no new response to the call of God through His Church, then springtime means nothing but talk, for life has ebbed away.

Let there be life, for it is springtime in God's earth!

NEWS AND VIEWS

Next Sunday is the fifth Sunday—the time for Sunday school offerings for Elon College, and the district rallies in North Carolina.

THE CHRISTIAN SUN extends sympathy to Rev. S. W. Phillips and his people at Elm Avenue, Portsmouth, Va., in the loss of their church by fire last week.

Rev. and Mrs. Carl R. Key of Torrington, Conn., are announcing the arrival of a son, John Chase Key, on March 17, 1940. Congratulations and best wishes!

In addition to his regular pastorate, Rev. R. D. Coulter is preaching once a month at Mt. Olivet (R) and Island Ford Christian Churches in the Valley of Virginia.

Rev. Herbert G. Council, Jr., will begin his pastorate at First Church, Portsmouth, Va., on the first Sunday in April, coming to that church from Canterbury, Conn.

First Church, Norfolk, Va., of which the Rev. John H. Knight is pastor, reports a fine Easter service with 165 present. The choir made its first appearance in vestments.

The Woman's Missionary Rallies of Eastern Virginia are being held this week. Those in North Carolina will be next week with Miss Lucy Eldredge as the guest speaker.

An Easter play: "Blessed Are They—" was given on last Sunday night at Ingram Christian Church. It was under the direction of Miss Avis Dunn. The offering for missions was taken at this service.

The churches in the Eastern North Carolina Conference will hold their regular fifth Sunday rally at Fuller's Chapel, beginning with a morning program. Rev. and Mrs. F. C. Lester will be the guest speakers.

The Promotional Secretary will visit with Rev. S. E. Madren, Franklin, N. C., this week-end and will help the following local churches in solving some of their problems: Oak Level, Saturday night, 7:30; New Hope, Sunday afternoon, 3:00; Pope's Chapel, Sunday night, 7:30.

The First Congregational-Christian Church, Lynchburg, Va., whose pas-

tor is Rev. J. Howard Smith, had a fine Easter service, with bulletins expressing the Easter story in picture, special music by the choir, a poem, "A Ballad of Easter," and the sermon by the pastor on "Easter Makes a Difference."

Rev. E. M. Powell of Henderson, N. C., has accepted a call to be pastor of our church at Morrisville, N. C., for this Conference year. He is the pastor of Beulah Christian Church, where an Easter Sunrise Service was held this year for the first time. A large group were present, and following the service in the church a brief service was held in the homes of two sick members.

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of March 31, 1940.

Sun.—Jesus' New Deal—Matt. 5: 38-48.

Mon.—Love Transcends—Mark 14: 3-9.

Tues.—Our Dignity!—Mark 9: 33-37.

Wed.—You Have to Be Big to Be Humble—John 13: 1-17.

Thurs.—Where and How Do You Worship?—John 4: 19-24.

Fri.—Stephen's Temple—Acts 7: 44-50.

Sat.—Gnat and Camel Religion—Matt. 23: 23-32.

JOIN WITH US IN READING THE BIBLE

ON YOUR MARK—GET SET—GO!

Get those subscriptions to THE CHRISTIAN SUN. Get them now while you think of it. Get them, rain or shine, snow or blow, from early in the morning 'til late at night. Get them or "get."

Treat yourself and your church to success. Your church, every church, has a goal or quota. It can be reached. Delicately decline "no" as an answer. "If you succeed, try again." Think, pray and talk success.

The campaign is on from now until our Convention meets. Failure is the penalty of indifference. In the boundless hope and optimism of Easter, CHRISTIAN SUN devotees should resolve to utilize their recuperated powers in this definite, constructive way.

We must have subscriptions if we are to have a church paper. We must have a church paper if we are to continue as a church. During these great days from Easter to Pentecost all our

emotion and enthusiasm should be harnessed in this practical program of kingdom building and kingdom extension. We must not fail our church and our Christ in such a crucial hour. Persistence is the price of victory.

ROBERT LEE HOUSE,
Chairman, Board of Publications.

A TELEGRAM.

Rev. Jesse H. Dollar, pastor of our Newport News Church, sent us a copy of that which he was pleased to call a Telegram, sent to each and every member of his church. The Telegram is self-explanatory, and because we believe THE CHRISTIAN SUN family will enjoy and appreciate it as much as did the members of our Newport News Church we pass it on to them through this column.—J. O. A.

To Members of First Congregational-Christian Church:

You will receive this message in time to attend the special Communion Service at your church Thursday night at 7:30.

You are notified that your Cent-A-Meal Box is due next Sunday. Nothing short of real sickness should keep you away from your church next Sunday. Here is the program: Early morning worship and Communion at 7:00; Sunday School at 9:30; Special Easter service at 10:30 (fifteen minutes earlier than usual); Vesper Service and Cantata at 5:00 P. M.

Easter is also the time when we are asked to show our love for Christ by making an offering to Missions. Pennies are good, as far as they go, but we can't save the world for Christ with pennies alone. We believe our membership will make a liberal offering on Easter Sunday, and if we do, it will mean that the Apportionments for this church year will be assured and we will not have to make another call in order to meet our apportionments in full. You can assure such a response with your offering. Your church, your Lord, and millions now without Christ wait for you. Will you disappoint them? I don't believe you will.

If you refuse to share your religion with others through missions, you are admitting that your religion isn't worth sharing. Is it? Of course it is, and let's prove it. All gifts, with our Cent-A-Meal Boxes, will be placed on a White Altar Sunday morning. Please use the enclosed envelope for your special Easter Offering for Missions.

Win a soul to Christ this week and bring them to church Sunday so that they may be received into church membership along with those whom others are winning.

I look forward to seeing you, and I pray that in the services we shall experience in our hearts a glorious and triumphant Easter.

Jesse H. Dollar.

"Prejudice squints when it looks, and lies when it talks."

FOR THE CHILDREN

TALKING WITH GOD.

Once upon a time while Eli was High Priest in the Temple at Shiloh Hannah came into the Temple, alone, to talk with God. Every year Hannah and her husband Elkanah, came up to the Temple to worship God and to bring the gifts which they gave as a sacrifice to God.

Each time they came Hannah spent much time in prayer in the Temple. She was very sad and it seemed that the only place that she could find comfort was in the Temple where she talked with God. Her husband loved her very dearly, but Hannah had no children to love her and for her to love. She especially wanted a little boy. So every year when she came to the Temple she prayed that she might have a son.

Elkanah tried to get her to stop crying and eat her food; but Hannah would not eat, even after their long journey to Shiloh, until she had prayed in the Temple. "Why do you grieve so? Am I not better to you than ten sons would be?" Elkanah asked. But even that could not make Hannah forget the longed-for son.

When the meal was finished Hannah got up and went into the Temple to talk with God. The Priest Eli sat upon a seat by a post in the Temple. Hannah did not see Eli, but Eli watched her. She went up to the altar and kneeling she wept and

prayed. This time she made a vow, promising God that if a little boy were born to her, she would give him to the Lord. He would learn the life of the priest in the Temple.

Eli saw Hannah's lips moving but he could not hear the words which she said in her heart. When he asked her why she was in the Temple, she told him of the prayer which she had just prayed. The Priest told her to go in peace and that God would answer her prayer.

When Hannah's and Elkanah's son was born, Hannah named him Samuel, because she had asked God to send her a son. She cared for Samuel until he was old enough to take up to the Temple. Each year, after Hannah had taken Samuel up to stay in the Temple, she brought him a cloak which she had made for him.

Samuel learned all about the Temple; for he was always asking Eli questions about the Temple and the life of the Priesthood. Samuel tended the light before the altar and saw that it burned brightly, day and night. He dreamed of a time when he might be a Priest in the Temple, or a great Prophet like those of whom Eli had told such thrilling stories.

One night as Samuel lay sleeping upon his mat in the Temple he heard a voice calling him, "Samuel, Samuel." "Here am I," Samuel called as he went to Eli, for he thought Eli

had called him. "I did not call, go lie down," Eli told him. So Samuel went and lay down. But the voice came a second time and again Samuel ran to see if Eli did not call him. Still Eli had not called, so Samuel lay down again. The third time the voice came, Samuel jumped up and ran to Eli. "You must have called this time!" This time Eli knew that God must be trying to talk with Samuel. He told Samuel the next time he heard the voice to say, "Speak, Lord; for thy servant heareth."

This time when Samuel heard the voice he lay very quietly and said: "Speak, Lord; for thy servant heareth." And there in the Temple where his mother had talked with God, Samuel talked with God. God gave to Samuel the first message which he was to deliver as the next great prophet of Israel.

Hushed was the evening hymn,
The temple courts were dark;
The lamp was burning dim
Before the sacred ark;
When suddenly a voice divine
Rang through the silence of the shrine.

O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy word,
Like him to answer at Thy call,
And to obey Thee first of all.

—(James D. Burns).

POVERTY.

Poverty often deprives a man of all spirit and virtue. It is hard for an empty bag to stand upright.—*Franklin*.

Poverty palls the most generous spirits; it crows industry, and casts resolution itself into despair.—*Addison*.

Poverty is very good in poems, but it is very bad in a house. It is very good in maxims and sermons, but it is very bad in practical life.—*Henry Ward Beecher*.

Few things in this world trouble people more than poverty, or the fear of poverty; and indeed it is a sore affliction; but, like all other ills that flesh is heir to, it has its antidote, its reliable remedy. The judicious application of industry, prudence, and temperance is a certain cure.—*Hosca Ballou*.

Lord God, I thank Thee that Thou hast been pleased to make me a poor and indigent man upon earth. I have neither house nor land nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to Thee. Lord, nourish, teach, and preserve them as Thou hast me.—*Luther*.

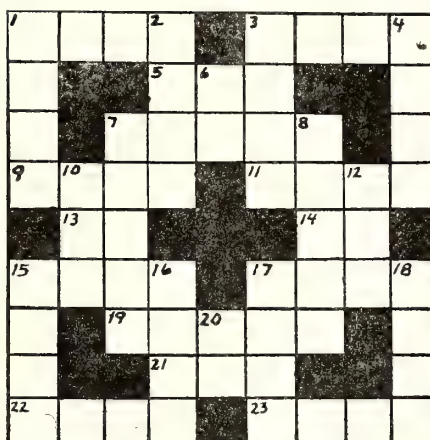
CROSSWORD PUZZLE.

Across.

1. Lads.
3. Lassie.
5. Call or cry of doves and pigeons.
7. Groups of people (Matt. 27: 27).
9. Always.
11. What Lot's wife turned into.
(Gen. 19: 26.)
13. Anglo-Saxon.
14. To perform (Phil. 4: 13).
15. To have knowledge (John 13: 7).
17. Speck in "brother's eye" (Matt. 7: 3).
19. To imitate.
21. A flat plate for baking (Lev. 6: 21).
22. That which boys fly in March.
23. Beginning of day, or breaking of day.

Down.

1. The color of the Sea of Galilee.
2. Mark caused by a wound.
3. Belonging to God.
4. To raise the eyes (Psalm 121: 1).
6. Preposition, meaning upon.
7. Twig broom used for sweeping.
(Isaiah 14: 23.)
8. The son of Azor (Matt. 1: 14).
10. A large truck for moving furniture.
12. Abraham's nephew (Gen. 13: 8).
15. A blow with the foot (Acts 9: 5).
16. To dry tears (Isaiah 25: 8).
17. To obey.



18. Founder of Eranites (Num. 26: 36).
20. Mother, abbreviation.

Answer to Last Week's Puzzle.

- ACROSS—1. Gems. 3. Silo. 5. Cal.
7. Judah. 9. Dram. 11. Tomb. 13. A. C.
14. N. A. 15. Stop. 17. Aery. 19. Bunny.
21. Net. 22. Meet. 23. Stir.
DOWN—1. Glad. 2. Scum. 3. Slat.
4. Oreb. 6. Oreb. 6. A. D. 7. Jacob.
8. Honey. 10. Rat. 12. Mar. 15. Stem.
16. Punt. 17. Ants. 18. Year. 20. N. E.



THE SOUTHERN CONVENTION—DICTATOR OR SERVANT.

Difference of opinion calls for clarity of thought. There seems to be a wide variety of opinion concerning the Southern Convention, and therefore those who live here should seek to clarify their thoughts so each may understand the other.

Suggestions here and there have made some afraid that the Convention is simply a dictator to tell the conferences and the churches what they should and should not do. If conferences, churches, young people, women, or any other group can do only such things as may be specifically voted by the Southern Convention, then said convention becomes a dictator of the kind not relished by free men and certainly not in keeping with a democratic church.

On the contrary, the Convention may be a servant of the churches. Since it is composed of representatives of the churches, it can decide the lines along which the churches will work cooperatively. It can prepare or secure and distribute literature that will aid in the development of good persons, homes, churches, communities, and nations. It can educate leaders in local churches and prepare ministers and religious educators in its college. It can be a guide to youth and an inspiration to age. It can assist churches in securing ministers, organizing for service, financing their program, and educating their people. The Convention can be a clearing house for the work the churches are doing cooperatively. In this way the Southern Convention becomes a servant of the churches.

WHERE ARE OUR CHURCHES?

There are five conferences of Congregational and Christian Churches in the Southern Convention. Two are in Virginia and three are in North Carolina. Two hundred churches are included. Where are they?

Congregational Churches are more scattered than those founded by the Christians. In the Valley of Virginia all except three are in the area centering around Luray to Harrisonburg. In Eastern Virginia the churches center about Suffolk and Norfolk—all except four are within forty miles of Suffolk. In North Carolina the churches are in the area from Henderson and Raleigh on the east to Sanford and Southern Pines on the south, Winston-Salem on the west, and Danville, Va., on the north. Only a few churches are beyond this small area. Asheville, Tryon, Albemarle, Hope Mills, and Lynchburg are rather lonesome so far as our churches are concerned. We have concentrated in small areas and are not well known beyond those narrow limits.

Perhaps the time has come for us to expand. If we are really to serve the people in our states, we face the necessity of starting a campaign to build new churches. Since only half of the people in these states are churchied, it is likely that we can find many places where churches

can be of real value. New areas are building up rapidly. We have lost our opportunity in many places, but there are others still awaiting us.

This matter might well come to the attention of the Convention when it meets in Greensboro. Four new churches have been started during the past biennium. More than that can be begun within the next two years. Convention officials should have this as part of their work, and churches may well consider their individual responsibility for areas near them.

CONCERNING SUBSCRIPTIONS.

The Board of Publications has specified March 25 to April 25 as the time in which to launch a campaign for new and renewal subscriptions to "The Christian Sun." Such a campaign seems to be necessary so the Convention will know when it meets in May what the people want to do with the paper. If the churches, led by their pastors, will plunge in and secure the quotas which have been voted by the conferences, then the paper can continue to visit the church homes, and may even be a better messenger for the church. If nothing is done about it, or if subscriptions cannot be secured, the Convention will certainly take care of all subscribers of the paper, so no one need fear to subscribe.

The reason for "The Christian Sun" is the education and inspiration of the members of our churches. It is important for the departments and institutions to be kept before the membership, but the purpose of the paper certainly is not simply to promote those departments and institutions. The church paper is a medium of expression, of understanding, and of helpfulness among the people of the church. News, plans and programs, devotional materials, and inspirational articles all have their place in our paper. Those who read may receive information and inspiration that will express themselves in larger giving, but the reason for the paper is not simply to get more money.

The church paper should be just as truly a means of grace and of Gospel preaching as is the work of the pastor who visits the homes and preaches from the pulpit.

It is on this basis that the present "Christian Sun" seeks renewals and new subscriptions. It is on this basis that it has the nerve to ask pastors and church workers to take time within the next month to solicit subscriptions to our only publication within the Southern Convention.

"Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy."

CONTRIBUTIONS

SUFFOLK LETTER.

When the Congregational Churches and the Christian Churches of the Southeast united a few years ago, it was specifically stated that local churches in this area should have the privilege of being designated "Christian," "Congregational," or "Congregational-Christian" as each church preferred. They are all a part of what is now called a Congregational and Christian denomination or fellowship. There are people in both "Congregational" and "Christian" Churches who claim that neither was a denomination before the union—and that the united group is only a "fellowship" of churches. We leave that discrimination to wiser heads. It is not a matter of great importance.

In the Southern Convention the churches are regarded as "liberal" in that no specific definitions of creed or theology are prerequisites to becoming a member of the church. The Bible is a sufficient rule of faith and practice. Jesus Christ is the only Head of the Church. The right of private judgment and the liberty of conscience is a privilege and a duty which should be accorded to all. Christian character is the test of fellowship. Some ministers are Calvinistic in their interpretation of Biblical doctrine. Others are Arminian. In this there is liberty, and yet we are united.

But this liberty should not be misunderstood. Ministers and members are not free to bring into this church every conceivable kind of interpretation, and proclaim their personal "isms" as the position of their church. The Bible—the Holy Scriptures—should always be regarded as the fundamental foundation of our faith and practice. In the Southern Convention, as in other sections, there are certain rules, regulations and requirements which have been agreed upon, in orderly Conferences and Conventions, and these statements should be the basis of conducting the various activities of ministers, officials, and members of local churches.

There are diversities of gifts and differences of opinion in any large group of churches or church members. Many of these differences are expressed in criticisms which are not always constructive in spirit or purpose. Looking back over thirty years of service as Secretary of Conference and Convention sessions, it is surprising how many resolutions and mo-

tions have been offered in these meetings whose only effect was simply to make a change in some existing order. Many constructive resolutions have been offered, but they have, in many instances, apparently been forgotten, before they appeared in print.

There are people who have spells of mental - spontaneous - combustion whenever they meet in Conference or Convention sessions. Under a sudden impulse created by other speakers, some motion takes shape in their minds. Without careful consideration it is offered and adopted. In the quiet of private meditation many of these "sudden inspirations" would be discarded.

There are some great tasks, yet unfinished, which challenge the churches of the Southern Convention. Elon College should be cleared of its indebtedness, with the distinct understanding that no sizable debts shall be incurred for the next few years. If there are visions of growth which seem to demand expansion involving new indebtedness, let these plans wait. There are many church debts which should be paid. Many local church buildings should be improved. New buildings should be erected in other places. THE CHRISTIAN SUN should be put on a sound financial basis, the subscription list should be doubled, and ministers and laymen should read the paper. Religious Education should be improved in our Sunday schools. A greater spirit of unity should be cultivated. And a great evangelistic movement should be undertaken to increase our membership. These are worthwhile projects.

I. W. JOHNSON.

ELON RECEIVES GIFT OF \$1,500.00.

The largest single gift to the Golden Anniversary Fund now being raised by the college for the purpose of liquidating the entire indebtedness of the college was received last week and reported in THE CHRISTIAN SUN. This gift was made by Mr. and Mrs. Walter C. Rawls of St. Louis.

For a number of years Mr. Rawls was very active in the Christian Church in the South. He is the son of the late David Nathaniel Rawls and Annie Cofer Rawls, both of Virginia. Walter is a member of a large family and most unfortunately was the victim of infantile paralysis at the age of eighteen months. This disease left him with a seriously afflicted left

side. The family and physicians feared that he would never be able to walk again. However, with a persistent determination he overcame as nearly as possible the affliction and for the most of his life has been able to walk with a cane, going where he pleases. In 1922 he was married to Miss Ella Townsend Freeman of Gates, N. C., who has been of great help to him in business and social life, and of course of great joy in the home. Walter was received into the Christian Church, Suffolk, Va., by the late Dr. W. W. Staley. These two were very close friends during Dr. Staley's lifetime. While living in Norfolk the writer had the privilege of receiving Mr. and Mrs. Rawls into the Christian Temple. They remained members of the Temple until recently when, on account of their children and with a desire to have a church home in St. Louis, they transferred their membership to Pilgrim Congregational Church, at which time both children, Thompson and Walter C., Jr., were received into the church with them. Walter has always been a very generous supporter of his church. When Dr. Atkinson made his campaign for missions, he made a generous contribution to this worthy cause. In every call that the college has made, Walter has endeavored to do his share. In making this recent contribution he made it plain that he was doing this because of his interest in the church and his conviction that the college is a very necessary institution for the efficiency and progress of the church. Mrs. Rawls shares with him this feeling and is happy to make this contribution. This contribution comes at a most opportune time and is of great encouragement to the ones of us who are vitally interested in the success of the campaign. It is the largest single contribution made during the present campaign. There was a gift of \$2,000.00 made by May Hosiery Mills, but this gift was to represent the contribution of Messrs. W. H. and B. V. May. It is to be hoped that many others will follow this generous example that the goal set may be realized in cash and pledges before the approaching commencement is over. This gift of \$1,500.00 will make a total of practically \$10,000.00 contributed by Walter to various causes of his church in addition to his contributions to his local church for current and benevolent causes.

Walter was educated in the high schools of Virginia and in different business colleges. He has a thrifty turn of mind and possesses the ability

(Continued on page 7.)

THESE SUMMER CONFERENCES

By JOHN LESLIE LOBINGIER, Secretary,

Department of Adult Work, Division of Christian Education.

How difficult it is to *interpret* an experience! When we are really moved by some unusual event we have a feeling for it ourselves, although we may not be able to describe this feeling. We have only to look into the deepest experiences of our lives to know how true this is. And many can testify that among these experiences must be included some week by a lake, or in the mountains, or on a campus, or at the seaside as a member of a summer conference family.

The adults of the church have abundant opportunities for enrichment and training. Some of these are in the local church itself—meetings, forums, classes, activities that are open to all the men and women of the parish. A smaller number of people can take advantage of similar opportunities for a larger geographical area, requiring travel to another community or another section of the state. When it comes to a still longer trip to a summer conference center, requiring additional travel and a week's absence from home, the number of those who can go is still smaller. This third type of experience, however, requiring greater effort and sacrifice, may be infinitely more rewarding. At least this is the testimony of those who know; for men and women do attend summer conferences. In the reports of the 1939 conferences that came to the office of the Division of Christian Education the number of adults enrolled (not counting faculty members) was 694. This is not the real total, however, for we know of a number of conferences that sent no report. Considerably over a thousand men and women of the Congregational and Christian Churches enrolled in 1939 summer conferences.

Why do some of us think that this number ought to grow to two thousand in the summer of 1940? What values are to be found in the summer conference? In the first place, it gives us a sense of direction; it gives perspective for our lives and for our work; *it helps us to see the way we ought to go*. In the second place, it furnishes the guidance and leadership all of us need; its group work and courses and its interchange of experience help us to discover the methods we need; *it helps us to know how we may go along that way*. And finally it furnishes a distinctive type of inspiration; its whole atmosphere and program produce an "indefinable

something" that enters into our very being; *it helps us to feel a motivating power to go forward through the coming year along the way we have learned to go*. The summer conference does this kind of thing and ought to come into the thinking and the planning of every church of our fellowship.

Summer conferences for adults are of many different types. (1) Some are planned on a denominational basis. Thus in a few states our Congregational-Christian Churches conduct conferences just for adults, and in at least one instance this has been for young adults only. Sometimes there are family conferences for all ages. In still other instances a conference includes both an adult section and a youth section. The Layman's Fellowship also has its summer gathering. (2) Many interdenominational leadership schools have been doing splendid work for years—some conducted by state Councils of Religious Education, others by independent interdenominational boards. (3) A large number of women's missionary conferences have furnished inspiration and training on an interdenominational basis. These, together with one or two missionary conferences for men and women, are open to and supported by members of our Congregational and Christian Churches. Significant international relations institutes in various sections of the country have also enlisted men and women of our churches. (4) For three years the United Christian Adult Movement has held significant sessions at Lake Geneva, Wis. In 1940, however, there will be a number of regional conferences of the U. C. A. M. in different sections of the United States. Information as to the location of these regional gatherings may be secured from the Division of Christian Education, 14 Beacon St., Boston, Mass.

What can a church—*your church*—do to enjoy the benefits of this adult summer conference movement?

1. Plan to send one man or woman to a 1940 conference. Larger churches can easily send more than one.

2. Choose that one (or those two or three) with care. Usually a delegate should be a person with some leadership ability who will return a more efficient worker.

3. Help pay the expenses. Almost any church could pay the registra-

tion fee and this would prove its cooperative interest.

4. Ask for a report of the conference when the delegate returns. In some instances this may be at the church service, but more often it will be in connection with a church night program.

5. Plan some specific forward steps on the basis of this report, so that both the delegate and the church may feel that this conference experience is really counting in the life of the church.

Two thousand Congregational-Christian adults in 1940 summer conferences!—In Pilgrim Adult Bible Class Quarterly.

BEFORE JERUSALEM.

(Mark 10: 32-34.)

They were in the way going up to Jerusalem, and Jesus was going before them. Ah! On the way to Jerusalem, yes, but to what else? Many times they had been on that way, and to that city, but now they were headed to something else. And when? How soon would that something that was standing stark in their way become a terrible reality. They were in the way toward it. And Jesus, ah! He was pressing on like one mad. He went before them. There was no stopping Him, He moved as if by some mighty impulse, some power that made Him go. They were amazed. What did they do to show their amazement? How did they express it? What did they whisper among themselves, and behind His back. They were afraid. They must have pushed up close to Him and expressed their fear. They must have shuddered as they told Him of what they were afraid. Some of them must have begged him to stop, or turn around, for men do such things when they are afraid. They must not have helped Him one bit as they begged Him to stop. He was evidently fighting alone, but not altogether alone!

And He began to tell them what things should happen unto Him. He did not mince words. He recognized their amazement. He saw their fear. He made a frontal attack, lest they become cowards. He spoke plainly; if the worst came to the worst, it could not be that He had not told them what was going to happen. They might run, but they must not run yet. The cup was bitter enough as it was. He told them that they would deliver Him to the chief priests, and scribes, who would promptly condemn Him, and in turn deliver Him to the Gentiles, who would mock Him,

spit upon Him, scourge Him, kill Him. Yes, kill Him! Hang Him up on a tree, and stab Him with a spear in His heart. They might as well know the truth, the whole truth.

And on the third day He should rise again! They must not have heard. Do we?

JOHN G. TRUITT.

NEW LEBANON (N. C.)

Since our last report we have been experiencing a change of pastors. Rev. J. L. Neese of Reidsville, who has served us so faithfully for the past eight years, resigned last year before Conference so we would be free to join a group of churches. This group was completed the first of this year and includes Mt. Bethel, Howard's Chapel, Kallam's Grove, and New Lebanon. Rev. F. E. Church, a ministerial student at Duke University, has been called to serve this group. We hope to be able to render better and more efficient service for our Master as we work together. Mr. Church and his wife have already moved to our community and he has begun his work as pastor of this group.

Rev. J. L. Neese has, through the eight years, proven to be a loyal and obedient servant of our Heavenly Father. He has at all times been a good shepherd. During this period our church has been steadily growing. He preached 180 times. We had many conversions, 106 additions to our church, lost 20 by letter and death, had a net gain of 86 members. Amount of money raised, \$6,350.77.

Our Sunday School Superintendent, W. T. Moore, has been confined to his room for over a year. We regret that his condition does not improve. Our assistant, J. I. Sharpe, has been loyal in this capacity.

May the work of our church be pleasing to our Heavenly Father.

REPORTER.

SUBSCRIPTION CAMPAIGN.

The churches are now asked to join in a campaign for new and renewal subscriptions to this paper. This is our one publication in the Southern Convention. It now goes into fewer than 2,000 of our 10,000 church homes. This ought not so to be!

The quota for each church is listed on the back page of this issue. Some of the churches have already gone beyond their quota. By April 25 many more will have done so, and it is hoped that all will be in that class.

THE CHRISTIAN SUN office at Elon College, N. C., will gladly furnish the mailing list by post offices to any pastor or CHRISTIAN SUN representative in a local church. All money received should be sent to the above office promptly, giving name and address of subscriber and church to which credit should be given.

ELON RECEIVES GIFT.

(Continued from page 5.)

to succeed in business. He has been engaged in some kind of banking practically all of his life and has been connected with some of the leading banking and investment concerns in this country. He is at present resident manager of the St. Louis branch of E. H. Rollins & Sons and has held this position for a number of years. This firm is one of the largest underwriting houses in America, and the St. Louis branch covers the central midwest and southern states. Rollins' name is old and outstanding in char-

acter and integrity in the high grade investment bond business in America, having served in a large way in the financing of many of America's leading industries, railroads and public utilities as well as participating in the public financing for many states, counties and cities in the United States. The business of this office has multiplied at surprising proportions since Mr. Rawls has been manager.

L. E. SMITH.

"I believe that the root of almost every schism and heresy from which the Christian Church has ever suffered, has been the effort of men to learn, rather than to receive, their salvation."

"Fire and hammer and file are necessary to give the metal form; and must have many a grind and many a rub er'e it will shine. So, in trial character is shaped and beautified and brightened."

Regular Price)
\$4.25

COMPLETE TEACHERS' BIBLE
One-third Less Than Regular Retail Price

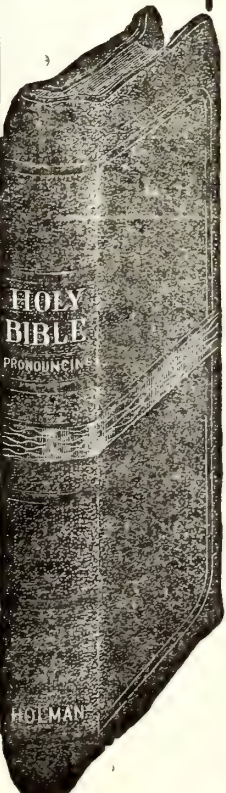
NOW \$2.85
Postpaid

GENUINE LEATHER BINDING
Durable, flexible, overlapping covers—will not break in the back.
Authorized King James Standard VersionNo. 4610J

GOLD EDGES
\$2.85
Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE
Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

MAPS
THE most beautiful in any Bible; 12 pages in COLORS on enamelled paper.
1550 pages.
Size closed, 5 x 7 x 1 1/4 inches.



NEW TYPE
NEW FEATURES
NEW HELPS

A New Holman Boldblack Type Bible
Pronouncing—Reference and Teachers' Edition

Specimen of Holman Boldblack Type
1169 CHAPTER 2.
Christ's message to the churches.
UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
A.D. 98.
CHAP. 2.
Acts 13, 14
ch. 1, 16,
Ps. 1, 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.
Best Printing on Best Quality of Thin Bible Paper
The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.
THE HELPS IN THIS TEACHERS' EDITION
now first published, consist of
The Inclusive Dictionary-Concordance in one alphabet
It contains every needed assistance to the Bible student, including
Over 100 Illustrations
No. 4610J. Morocco Grained Genuine Leather,
divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker\$4.25
Special Offer
TEMPORARY PRICE \$2.85
ONLY
Prepaid

NOTE the bold-faced type
In pronouncing text, color column references with chapter numbers in heavy type—usual in Bibles, but a great aid to quick reference.
Synopses at head of chapters—quite full—same as blue have none.
The figures to the left of Chapter Head indicate the total number of chapters from the beginning of the Bible.
The headlines also are in bold type in keeping with the text.
The name of the book, on outside corner, makes the Bible practically self-indexed.
THE HELPS in the Teachers' edition are most important for consultation when reading the Bible, for in them one finds the explanation of much that otherwise would be obscure in the statements in the Bible text.

Please send. All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.
(This Bible furnished with Patent Thumb Index 50c extra.)

Name _____

Address _____



STEWARDSHIP.

There is nothing in the New Testament that our Lord Christ taught and preached more than the subject of money and the relationship of one to one's money. Again and again He, our Lord, showed the absolute folly of those who accumulate money without regard to their obligations to use a stipulated portion of that money to advance the kingdom of our Lord on earth and for the enrichment of our souls. The law laid down in the Old Testament and confirmed by our Lord and others in the New Testament is that we absolutely owe one tenth of our income to the Lord to be used for the building up through the church of the kingdom of heaven on earth. Any reader of this at all familiar with the parables of our Lord will readily recall his story of the rich fool, whose land yielded abundantly and all of whose income this man wished to use upon himself and for his own pleasure. He said to himself, "I will pull down my barns and build bigger and there will store my goods and will say unto my soul, Thou hast much goods laid up in store, eat, drink and be merry," but his Lord said unto him, "Thou fool, this night shall thy soul be required of thee and whose then shall these things be?" It must be remembered that with our income we may feed, clothe and shelter this body of ours, but the soul is more than the body and will endure when the body has returned to its native earth. Well and wisely did our Lord speak when He said, "What shall it profit a man if he shall gain the whole world and lose his own soul?"—That is to say shall allow his earthly possessions to cause his soul to shrivel and shrink till it is worthless.

We may think that we can rob God, that is to say have our own way with all our income, but the good Book shows us that this is impossible and that the law of stewardship is plainly and unmistakably to the effect that a tithe (one tenth) of our income shall be given to the Lord for His use and building His kingdom on earth. The Prophet Malachi through revelation from God made the law of stewardship and the tithe so plain that no one

need mistake its meaning. Read Malachi, Chapter 3, verses 8 and 9: "Will a man rob God? yet ye rob me, but ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation." Then comes the glorious promise recorded in verse 10: "Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith, sayeth Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Our Lord's teaching is as plain and as direct as that of the prophets for he says, "Lay not up for yourselves treasures on earth where moth nor rust doth corrupt: but lay up for yourselves in heaven where neither moth nor rust corrupt and where thieves do not break through nor steal, for where your treasure is, there will your heart be also."

That which we give to the church in obedience to the command of our Lord is treasure not thrown away, but invested in the savings account of a bank that cannot fail. We shall meet again one day that which we invest in the church of the living God even when our earthly possessions shall have failed us. Shrouds have no pockets. "We brought nothing into this world and it is certain we can carry nothing out." We save for time and eternity only those earnings which we invest in bulding up the kingdom of heaven on earth. The happiest people on this earth are those who realize that they are stewards for a season to whom the Lord has entrusted goods; and one day an account of his, or her, stewardship will be required. More of the parables and teachings of our Lord have to do with the way one spends one's money than upon any other subject whatever.

A close observer and one of wide experience said in the hearing of this writer the other day that the people did not give to the church as they once did. The reply to that statement was that the church is losing its grip upon the people, for incomes are abundant and sufficient as is evi-

denced by the spending for pleasure, comfort, and ease, and no wonder the nations are at war and are spending millions in killing and being killed, for many of them have ruled God out and no longer realize their obligation to Him.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 23, 1940.

Sunday Schools.

Mt. Carmel, Walters, Va.	\$ 1.20
First, Richmond, Va.	6.00
Pleasant Hill, Liberty, N. C. ...	7.40
Elon Community Bible Class,	
Elon College, N. C.	2.92
Flint Hill (M), Biscoe, N. C. ..	.58
Belew Creek, N. C.	1.62
Happy Home, Ruffin, N. C.	5.40
Liberty (Vance), Henderson,	
N. C.	8.64
Suffolk, Va.	25.00
Total	\$ 58.76

Individuals and Churches.

Rosemont, Norfolk, Va.	\$ 30.00
Wake Chapel, Fuquay Springs,	
N. C.	21.02
Pleasant Cross, Asheboro, N. C.	1.67
Asheboro Congregational - Chris-	
tian Church, N. C.	12.00
Elk Spur, Fancy Gap, Va.	.49
Rocky Ford, Fancy Gap, Va. ...	.60
Mrs. Bessie Brill, Hooks Mill, W.	
Va.	5.00
Total	\$ 70.78

Specials.

Class No. 3, Rosemont, Norfolk,	
Va.	\$ 3.00
First, Burlington S. S., Burling-	
ton, N. C.	31.23
Class No. 2, Rosemont, Norfolk,	
Va.	12.50
Total	\$ 46.73
Total for the week	\$ 176.27
Previously acknowledged ...	9,137.43
Total since Sept. 1, 1939 ...	\$9,313.70

As will be seen from the above the churches have begun to take the Easter offering for missions and we sincerely trust, as well as devoutly hope, that all the churches have now taken, or will take, this offering in the name and for the sake of our risen Lord. It is His resurrection that we celebrate at Easter and it is most fitting indeed that we make an offering in His name and for His sake in order to glorify Him and share His love and life with others less fortunate than ourselves. We are indeed grateful for everyone that had a part in the above donations.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

"A preacher's salary ought to be paid promptly. He cannot live on wind water and promises."

PROGRAM OF NORTH CAROLINA MISSION RALLIES.

APRIL 2-5, 1940.

THEME: "Growth."

MORNING SESSION.

Hymn: "In Christ There Is No East Or West."

Prayer: Pastor of Host Church.

Roll Call and Reports.

Recognition of Ministers and Visitors.

Superintendent's Message on "Press Forward."

Appointment of Committees.

Announcements.

Address: Miss Lucy Eldredge.

Question Period: Miss Lucy Eldredge.

Devotional: Phil. 3:13, 14.

Offering.

Special Music.

Adjournment.

AFTERNOON SESSION.

Hymn.

Invocation.

Address: Dr. J. O. Atkinson.

Announcements: Our Summer Retreat—Mrs. Wisseman.

Superintendent's Message.

Report of Committees.

Report of Secretary.

Benediction.

PROGRAM OF THE DAN RIVER DISTRICT.

MARCH 31, 1940.

Called to Order by the President at 3:00 P. M.

Song Service by Hebron Choir.

Opening Prayer—Rev. M. T. Sorrell.

Solo—Miss Lizzie Boyd.

The Christian Missionary Association—Rev. C. E. Newman.

Minutes, Roll Call of Pastors, Superintendents, and Schools.

Awarding of Banner.

Business.

Solo—Miss Rachel Earp.

Missionary Message: "Obedience"—Mrs. Geo. Pollard.

Closing Song and Benediction.

MRS. B. J. EARP,
President.

RALLY AT GREENSBORO.

Alamance District and Guilford-Rockingham - Forsyth District are uniting for their spring rally this year in Greensboro, N. C., on April 2, and it ought to be a big affair. We will meet with the First Church, Greensboro (corner of Eugene and Walker Streets) for our all-day meeting. Lunch will be served for 25c.

All churches in these counties are

(Continued on page 13.)

Our Missionary Prayer List for April

JAPAN.

1—Monday—Rev. and Mrs. Clarence S. Gillett:

Teacher at Doshisha University, Kyoto.

2—Tuesday—Nakatsuyama Rural Center:

New rural project opened in 1937.

3—Wednesday—Rev. and Mrs. W. Q. McKnight:

Missionaries of the Christian Church working in Japan since 1919; started Nakatsuyama Rural Center.

4—Thursday—Rev. and Mrs. Darley Downs:

Mission Secretary and Director of Language School, Tokyo.

5—Friday—Rev. and Mrs. Clark P. Garman:

Christian Church missionaries who visited the Southern Convention last year while on furlough; general work and Christian Literature Society of Japan, Tokyo.

6—Saturday—Katherine Fanning:

Missionary to Japan since 1914. Works in social service, Tottari.

7—Sunday—The Nansokan, Tottari:

Social Service center founded in 1930.

8—Monday—Rev. and Mrs. Henry J. Bennett:

Evangelistic work in Tottari; Mrs. Bennett went to Japan as Presbyterian missionary before marriage.

PHILIPPINES.

9—Tuesday—Rev. and Mrs. Frank J. Woodward:

Both were missionaries to Micronesia before marriage; now supervisor of churches on North Coast, Mindanao.

10—Wednesday—Rev. and Mrs. Frank C. Laubach:

One of world's great language experts; developed simple method of teaching uncivilized Moros to read; delegate to Madras Conference.

11—Thursday—The Maranaw Folk Schools:

Where Frank Laubach began teaching Moros. One hundred and twenty thousand lessons given out last year.

12—Friday—Dr. Herbert C. Brokenshire:

Doctor in charge of mission hospital, Davao.

13—Saturday—Rev. and Mrs. Walter C. Tong:

General evangelistic work, Davao.

14—Sunday—Schools for Bogobo Children:

One hundred and fifty pupils.

15—Monday—E. Frances Thompson:

Teacher of Religious Education, Silliman University.

16—Tuesday—Rev. and Mrs. James F. McKinley:

Dean, College of Theology, Silliman University.

MEXICO MISSION.

17—Wednesday—The Mexican Churches:

Work started in 1872. Supervised by our churches in Southern California Conference.

18—Thursday—Margarita Wright:

She was born in Mexico as daughter of American Board missionaries; does evangelistic and general work in Guadalajara.

MISSION TO SPAIN.

19—Friday—The Evangelical Communities:

Churches started in Spain in 1872. No longer have missionaries there, but we help pastors and people in few remaining evangelical churches left since the civil war.

20—Saturday—The Refugees:

Many Protestant Christian refugees have been driven out of Spain during and since the civil war. They need our prayers and our financial help.

CEYLON.

21—Sunday—McLeod Hospital:

Founded in 1898 by two sisters, the Misses Leitch. Ten thousand cases cared for in dispensary last year.

22—Monday—Annette Beals:

Nurse, Green Memorial Hospital, Manepay.

23—Tuesday—Dr. and Mrs. Robert M. Kennedy:

Doctor serving both McLeod and Green Memorial Hospitals.

24—Wednesday—Green Hospital:

Founded in 1850. Nineteen thousand out-cases last year.

25—Thursday—Rev. and Mrs. Sidney K. Bunker:

He was born in South Africa, son of American Board missionaries. Principal of Jaffna College, Ceylon.

26—Friday—R. Stuart Wright:

Teacher in Jaffna College, which has 600 pupils.

27—Saturday—Mr. and Mrs. Edson Lockwood:

Missionary in India 1927-35; now a teacher in Jaffna College, Ceylon.

28—Sunday—Lulu G. Bookwalter:

Principal of Girls' School, Uduvil.

29—Monday—Lucy K. Clark:

Principal of Union Training School for Women in Uduvil, in which three denominations cooperate.

30—Tuesday—Uduvil School:

Both bi-lingual and English Schools founded in 1824; now have a total of 600 girls as pupils.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

AFTER EASTER—WHAT?

If there are boys and girls joining your church at Easter, be sure that you welcome them into the church, into your young people's group, and into your fellowship. They should be given a place to work in the church, and should be made to feel welcome in your society.

Perhaps you have worked hard to give an Easter pageant, and you feel rather "let down" now that it is over. Remember, though, that there are shut-ins in your community who would be glad to have a visit from you or brief programs from your society. Perhaps they could not enjoy an Easter service in the church, and you can take one to their homes.

Conference groups in Eastern Virginia and in North Carolina are to have spring rallies soon after Easter. Now that spring seems really to be here, and traveling is pleasant, it ought to be a treat to be able to take a trip to your rally. The Eastern Virginia group will meet in Richmond on March 28. The North Carolina group will meet on April 6. Miss Lucy Eldredge, beloved leader of young people in our denomination, will be present at these meetings and will aid you in solving your problems and in giving you inspiration for the work that lies ahead.

"LITTLE AMSTERDAM" AT RICHMOND.

The young people of the Eastern Virginia Conference are planning their Spring Rally in Richmond, Saturday, March 30, in the form of a "Little Amsterdam." As you will recall, last summer an international young people's conference was held in Amsterdam, Holland, to which our denomination sent delegates. This Spring Rally will be a "reflection" of the Amsterdam session in more ways than one. Miss Virginia Gaines of Richmond, delegate to this world conference, will give her word-picture of it. Then the Eastern Virginia group will divide into seven groups, using the seven topics discussed by commissions at Amsterdam.

The Rally will begin at 10:00 in

the morning with sight-seeing (and many are the places of historic interest in Richmond) and other interest groups. Our church in Richmond, where the rally is to be held, is located at 3000 Grove Avenue. The young people may bring their lunch and eat in the social hall of the church if they desire to do so. The afternoon session will begin at 2:00 and will consist of the abovementioned "Amsterdam echoes" and a fellowship period when friends will talk over "old times" and new acquaintances will be made.

There will be a Fellowship Supper at 5:45. Miss Lucy Eldredge will be the guest speaker at this supper period, and will be available during the day for consultations with individual young people or with groups.

The President, Charles Heath, has invited young people from the Valley of Virginia to come to Richmond for this meeting. It is not much farther from them than from many of the Eastern Virginia young people and it would be a fine opportunity for fellowship between the two groups. North Carolina young people who can come will be most welcome. The meeting will close at 7:00, which gives time to get home before too late.

NORTH CAROLINA YOUNG PEOPLE TO MEET AT REIDSVILLE.

On Saturday, April 6, there is to be a meeting of North Carolina young people at the Reidsville Christian Church. This is the regular time of the North Carolina and Virginia Pilgrim Fellowship Rally. However, since Miss Lucy Eldredge is to be the guest speaker it has been decided to make this the meeting of the North Carolina Pilgrim Fellowship, too. Those of you who were present a year ago last fall at the meeting at Liberty (Vance) will remember the valuable aid given by "Miss Lucy" there.

All young people in our churches in North Carolina are urged to attend this meeting. Those of you who have heard Miss Eldredge know how fine she is. The rest will enjoy getting acquainted with her. The meeting will begin at 2:30 with a worship service.

(Continued on page 15.)

HEALING THE SICK.

CHRISTIAN ENDEAVOR TOPIC

FOR APRIL 7, 1940.

SCRIPTURE: Matt. 4:23; Luke 9:1, 2; James 5:14.

Daily Readings—

Monday—A Foreign Daughter Healed—Matt. 15:21-28.

Tuesday—An Invitation to the Burdened—Matt. 11:28-30.

Wednesday—The Apostles Heal—Acts 5:12-16.

Thursday—Prophecy of the Healer—Isaiah 61:1-3.

Friday—Ten Lepers Healed—Luke 17:11-14.

Saturday—Reliance Upon Christ—I Peter 5:6-9.

This is the first of a series of three topics dealing with the missionary tasks of the church. These topics have a timely setting in the total program of the church, since this is the period wherein the church places special emphasis upon the missionary enterprise as well as make a contribution to the cause of missions.

In this topic we are dealing with medical missions. The medical missionary wants to help bring in the Kingdom of God. He does not consider his work subordinate to any other phase of the missionary enterprise. The missionary doctor is serving Christ when he heals and administers to the physical ills of men and women. It is the example of the Great Physician, who went about "healing all manner of sickness and all manner of disease among people."

Give assignments to various persons as follows:

1. The life and work of medical missionaries of our denomination.

2. To what extent is our church sharing in medical missions through its offerings to missions?

3. What examples do I know in my own life, or in what I have heard from others where physical health has had much to do in mental and soul health?

4. People in our neighborhood who need medical or nursing care. What our Christian Endeavor can do to carry out the Christian ministry of healing?

If possible secure a missionary to speak to your society on missions during this series of topics.

Suggestive Hymns—

"All Hail the Power of Jesus' Name."

"We Would See Jesus."

"O Master, Let Me Walk With Thee."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CONTINUING TASK.

LESSON XIII—MARCH 31, 1940.

GOLDEN TEXT: *Ye shall be my witness . . . unto the uttermost part of the earth.*—Acts 1:8.

LESSON: Matthew 28:16-20.

DEVOTIONAL READING: Psalm 116:1-9.

Keeping His Engagement.

"Then the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." Before He was crucified, Jesus told his disciples that He would rise from the dead, and that He would meet them again in Galilee. When the two Marys went to the tomb on Easter morning the angel told them that Christ had risen from the dead, and added, "He goeth before you into Galilee." In obedient faith the disciples went back to the mountain which Jesus had appointed as a meeting place. They took Him at His word. And as is always the case, Jesus kept His word. There are some exceeding great and precious promises in the Scriptures, there are some almost unbelievable promises, but if one reads the stories of the life and ministry of Jesus one can take them at their face value. Nowhere in the record is there any evidence that on any occasion Jesus broke His word, or failed to keep His engagements. Is not this a very comforting and challenging thought as concerning prayer? Whenever and wherever a man or woman in sincerity and in simplicity seeks to keep an appointment with Jesus he or she may be sure that the Master will meet with them.

Of course, this applies also to the life which is to come. Jesus said that in the Father's house there were many mansions, that He was going to prepare a place for us, that He would come again and receive us unto Himself so that where He was there we may be also.

Worshipping, But Doubting.

"And when they saw Him, they worshipped Him; but some doubted." Here is a strange mixture. They recognized Him and in adoration they worshipped Him. They knew that He was no mere man. They recognized Him as the Son of God. It is significant that Jesus allowed them to worship Him. Thus did He indicate that He was not a mere man, but in accepting worship for Himself He was leading them into the presence of God himself. But even as they wor-

shipped, some of them doubted. It all seemed too good to be true. One of the most convincing facts about the resurrection of Jesus is the fact that He had to convince the disciples that He was alive by overcoming every possible handicap and barrier. There is no evidence anywhere that the story of the resurrection of Jesus was a creation of fancy or a cleverly fabricated lie. The disciples were absolutely convinced in spite of their doubt that it was Jesus and that He was alive again.

All Authority.

"All authority hath been given unto me in heaven and on earth." Jesus had been absolutely obedient to the divine will. He had conquered the last enemy, which was death. He had risen in newness of life and in newness of power. All authority, or all power, had been given to Him. As the lesson titles for the past two or three weeks have intimated, He had triumphed through surrender and through sacrifice, and the Father had given all authority and all power into His hands. We do not have a weak or impotent Christ; we have one who has all power and who has all authority.

"Go Ye Therefore . . ."

Because He had all authority He told His disciples to go. It was the risen, authoritative, all powerful Christ who gave what we call the great commission, or who sent His disciples out in what might be called "The continuing task." If it had been merely a human enterprise there would not have been much chance for success. It was because they had back of them the authority and the power of Christ that they succeeded in making such a profound influence upon the life of the world.

Disciples of All Nations.

The Gospel is from center to circumference. When Jesus was born the angel said, "Behold, I bring you good tidings of great joy, which shall be to all people." When Jesus rose from the dead He told His disciples to go tell others. Now the risen Lord sends them out to make disciples of all the nations. There is no favorite people, no favorite class, no favorite color in the mind or heart of God. His gospel is universal both in the sense that it is for all men, and that it meets the needs of all men. The custom of receiving a special offering for missions at the Easter season is in

keeping with the central genesis of the gospel of Christ.

"In the Name of the Father, and of the Son and of the Holy Spirit."

This is the formula which is now commonly used in Christian baptism. It is quite likely that originally disciples were baptizing in the name of Jesus, but soon the name of the Father and of the Son and of the Holy Spirit was used. Here we have summed up three phases of the personality and character of God. God revealed himself as a Father through his Son Jesus Christ, and after Jesus went back into the spiritual order He made known His continued presence and His power through the Holy Spirit. In brief and simple terms this is the doctrine of the trinity.

Teaching.

Jesus sent His disciples out to teach. To be sure this did not mean that they were not to preach, nor that preachers have not been divinely commissioned by Him, but the great commission specifically states that they were to teach all nations. The Christian Church in its emphasis upon Christian education is distinctly in line with the original commission of our risen Lord. These disciples were to teach men and women to observe all things whatsoever he had commanded them. The content of the curriculum of Christian education, and the teaching ministry of the church, was to be based on the spoken words of our Lord Jesus Christ.

Divine Presence and Companionship.

"And lo, I am with you always, even unto the end of the world." Some years ago a travel-worn man stood before the students of the University of Glasgow at the commencement time and said, "Shall I tell you what sustained me in my exile life among strangers whose language I could not understand? Thus asked Dr. Livingstone, home after sixteen years in Africa. And then in the hush that followed he said, "It was this that comforted me, 'Lo, I am with you always, even unto the end of the world.'" "The effect of that solemn text, unexpected, evidently, by everyone, could hardly have been surpassed on any occasion since its first utterance in Galilee," said one who was present. "Every heart felt the power of the grand promise, the grandest of all time. Livingstone was both its witness and its example."

Let this be understood that wherever a man goes and whatever he undertakes, if he does it at the command of the Son of God, he may be sure of the presence and power of the Living Christ.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

"LOVE."

"Give and it shall be given to you."—Luke 6:38.

"Give to him that asketh."—Matt. 5:42.

"Freely ye received, freely give."—Matt. 9:24.

Love that is hoarded moulds at last,
Until we know some day
The only thing we ever have
Is what we give away.

And kindness that is never used,
But hidden all alone,
Will slowly harden till it is
As hard as any stone.

It is the things we always hold
That we will lose some day.
The only things we ever keep
Are what we give away.

—Louis Ginsburg.

Prayer—We thank Thee, our Father, for that door which no man can close and by which our souls may find their way to Thee—the door of service and of helping others with what Thou hast given us. Grant us a double portion of our Savior's Spirit. In Christ's name we ask it. *Amen.*

TUESDAY.

"I TRIED TO MAKE GOOD."

"Do lead a life worthy of the Gospel of Christ."—Phil. 1:27 (Moffatt)
Read Phil. 1:19-30.

We saw the motion picture "San Quentin." San Quentin is California's prison. This picture represented the superintendent as trying to see always the prisoners' viewpoint and give them a chance. He continually endeavored to win their confidence in his ideas of justice and to convince them of his sincerity. Under subversive influence his most trusted man broke. He was shot and wounded. Realizing that he had broken faith with his best friend, he made his way back to the prison and fell dead at the entrance. As he expired he was

heard to say, "Tell Jamison I tried to come back and make good."

We may not be able to determine the degree of success we can attain in the fulfillment of our purposes. But we can at least make sure of the quality of our living with which we attack the task that confronts us every day, so that at the end we can say, "I have fought a good fight. I have kept the faith."

Prayer—Our Father help us to dedicate our lives to the kind of living that is worth while. Forbid that we shall ever compromise. *Amen.*

WEDNESDAY.

"WALKING IN SERVICE."

"He that doeth the truth cometh to the light, that his work may be made manifest, and that they have been wrought in God."—John 3:21.

There is no way in which we walk more closely to God than in service. So wrote the poet Calvin W. Laufer:

We thank Thee, Lord, Thy paths of service
lead
To blazoned heights and down the slopes of
need;
They reach Thy throne, encompass land and
sea,
And he who journeys in them walks with
Thee.

Amen.

THURSDAY.

"A TRAIN."

"Who among you is wise and learned? Let him show by his good conduct, with the modesty of wisdom, what his deeds are"—James 3:13 (Moffatt).

A Christian ought always be readily distinguishable from a non-Christian. It is said that a train is a train not when it consists of engine, cars and caboose, but when "markers" are placed at the rear of the last car.

So, one becomes a Christian, not necessarily when he attends church or reads his Bible, but when he shoulders

the Cross of Christ in his daily life and bears the marks of a follower of Christ. Those marks are: "Love, joy, peace, longsuffering, gentleness, meekness," and according to James, wisdom from above, mercy, fruit, peace-makers, service.

Prayer—Heavenly Father, guide us this day in all our thoughts, words and deeds, that we may be more nearly like Christ. *Amen.*

FRIDAY.

"FAITH AND WORKS."

"Faith without works is dead."—James 2:17.

"If we really believe in a thing, we must act accordingly. One believing in Christianity does his utmost to follow that faith to the end."

A spirit-led, a spirit-strengthened, and a spirit-triumphant life is our heritage in Christ.

Prayer—O Lord, we pray for power and the courage to live the Christ-like life. *Amen.*

SATURDAY.

"A SORRY SPECTACLE."

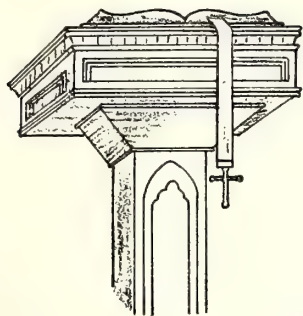
"The ship was now in the midst of the sea, tossed with waves."—Matt. 14:24.

"That we henceforth be no more children tossed to and fro."—Eph. 4:14.

We have been in storms at sea when the waves were so great that the rudder was useless for a time. Under these circumstances one's heart sinks in futile hope as the feeling of utter helplessness and the sense of imminent destruction looms.

A professing Christian of these unusual days is much like the ship in storm. Without the sustaining power of the Christ, his plight is deplorable, and the more so because so needless. Today's call is "Let Jesus come into your heart" in His fulness of power.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
ROY D. HELFENSTEIN, D. D.,
MASON CITY, IOWA.

"PRACTICAL CHRISTIANITY."

Practical Christianity is Christianity expressed in right human relationships in daily living. Practical Christianity lays its major emphasis upon life rather than upon creed. It is the attempt of people to practice the religion of Jesus Christ today—the acceptance of his faith in God as "a loving Heavenly Father," and the acceptance of his regard and hope for humanity. Practical Christianity is concerned about practicing the teachings of Jesus in everyday life. Jesus taught that no man was big enough or good enough to be able to get along in life without God's help, and that prayer was man's responsibility as well as his privilege. Jesus taught that human personality was God's supreme concern and should likewise be man's supreme concern; that human values were the highest values, and that a man's soul is of more consequence than everything else in the world. Christ put the question pointedly—"What shall it profit a man if he gain the whole world and lose his own soul?"

Christian theology has its place and an important place, but it can never take the place of practical Christian living. Many people have lived their way into religious thinking, but it is a question if any have ever thought their way into religious living. One of the greatest theologians in the English-speaking world, Dr. L. P. Jacks of Oxford University, recently declared, "It is doubtful if ever a person has become religious by reasoning his way into the religious life."

It is possible for a person to have correct theological ideas and still not live the Christian life. Practical Christianity is more than belief in the doctrines about Christ and the teaching of Christ—it is the exercising of faith, the practicing of faith in Christ's kind of life, faith in Christ's God of love, faith in the ultimate victory of truth and right, faith that "God shall supply every need of ours, according to his riches in glory by Christ Jesus."

Discipleship with Jesus means more than giving intellectual assent to his teachings and to the doctrines about his person—it means to invite his spirit into one's life, to put into practice his love for God and for humanity, to practice his faith in prayer, and to follow him in service to others. Many men have believed in the doctrines about Christ but have utterly failed to express the Christ spirit in their lives. They have substituted theory for practice.

It makes no difference how many tears a man may shed when he hears about the sacrifice of Jesus, or how many doctrines of the church he may claim to believe. If he does not have the spirit and love of Jesus in his heart, inspiring him to live in a filial relation to God and in a brotherly relation to his fellow men, he therefore proves that he is not a disciple of Jesus.

A man's creed is not *prima facie* evidence of Christian discipleship. A Christian life is. The orthodoxy of life is the only orthodoxy that God recognizes or that mankind is concerned about. It is far better for a person to have the wrong kind of theology and the right kind of life, than to have the right kind of theology and the wrong kind of life. Both should be right, but the right kind of life—the right attitude toward God and man—is the supreme "right" which all should seek. The sun's rays are not withheld from men until they have the correct ideas about the sun. Neither is God's divine power in human lives conditioned upon right notions about Him, but upon a right attitude toward Him.

Only practical Christianity—practicing the presence of God, practicing the love of God, doing the will of God as revealed in the life and teachings of Jesus Christ our Lord—can bring happiness, peace, and security to humanity. "He is able" to enable mankind to give the world that demonstration of practical Christianity which would turn the world's night into God's Day.

MISSIONS.

(Continued from page 9.)

urged to send delegations whether or not they have a missionary society.

One special feature of our program will be music by Professor Thomas Edwards of the Elon College faculty.

We are looking forward to seeing delegates from all of our churches in Greensboro at the mission rally next Tuesday.

FRANKYE MARSHALL, *Supt.*,
Guilford-Rockingham-Forsyth.

MORE NEWS ABOUT THE ELON SUMMER SCHOOL OF MISSIONS.

"Sunset Vespers" on the Campus—Chairman, Mrs. Claude Eley, Suffolk, Va.; Mrs. O. M. Cockes, Elberon, Va.; Mrs. J. L. Foster, Elon College, N. C.; Mrs. R. A. Larrick, Winchester, Va.

Daily Devotional Period (12:00-12:30)—Chairman, Mrs. W. R. Sellers, Burlington, N. C.; Mrs. A. B. Jarvis, Norfolk, Va.; Miss Opal Oates, Gore, Va.

Room Assignments Committee—Chairman, Mrs. J. H. Lightbourne; Miss Tora Rudd.

"Bible Study" Teacher—Dr. H. S. Hardecastle, Norfolk, Va.

MRS. J. MONROE HARRIS,
President.

HALIFAX DISTRICT.

The Halifax District Missionary Rally will meet with Liberty Church, April 4, at 10:00 o'clock. The churches in this district are: Danville, Lynchburg, Hebron, Ingram, Pleasant Grove, Liberty, and Virgilina. We are looking forward to a great day's work and urge those interested in Missions to meet us at Liberty. Mrs. Wisseman and Miss Eldredge will be with us.

MRS. B. J. EARP,
District Superintendent.

THE QUIET HOUR.

(Continued from preceding page.)

Prayer—We desire, our Father, above all things attainment of the power of the Spirit. Grant this we pray Thee. In Christ's name we ask it. *Amen.*

SUNDAY.

"VICTORIOUS LIVING."

"And Jesus returned in the power of the Spirit."—Luke 4:14.

Luke's account of the temptations of Jesus reveals clearly the way to victorious living. He was full of the Holy Spirit in the beginning. He kept full of the Holy Spirit and in the conclusion he was still in its power. His baptisms meant a full dedication to, and a complete obsession for, His Father's cause and His prayer life kept Him in touch and in harmony with the Father's will.

Dedication, passion, His word and prayer—simple and creative strength that triumphs for you and me.

Prayer—O Lord, help us to keep constantly alert to the simple means of maintaining our contact with Thy vast resources of spiritual power. Through Christ. *Amen.*

In Memoriam

EVANS.

Edward William Evans, son of Mr. and Mrs. Floyd Evans of the Happy Home Church, near Reidsville, N. C., died on December 1, 1939 and was buried at his church. Edward was fourteen years old. He was quite a popular young man among all who knew him and he held high ideals before him as he began life in earnest.

Edward is survived by his parents, two brothers and one sister. May the peace of God rest upon this home to help them find a peace that passeth all understanding.

W. J. ANDES.

ROBERTSON.

Harold Edwin Robertson, son of Mr. and Mrs. H. E. Robertson, passed away on January 8, 1940, and was buried at the Happy Home Church, near Reidsville, N. C. Harold was only eleven years, eleven months, and eight days old. He, too, was at the beginning of earnest life and was leading a fine life in his youth.

Harold is survived by his parents and four sisters. May the God of light shine into the darkened gloom, caused by the loss of their son and brother, and bring them peace.

W. J. ANDES.

FRANKS.

On January 19, 1940, Mrs. Endora Marks Byrum Franks fell asleep. She was the beloved wife of Rev. J. E. Franks. They had lived together for about six months, being united in marriage in July, 1939. Although this union was short, it was one of deep peace and happiness, since both were devout Christians and therefore had much in common in spiritual things.

It was the writer's good pleasure to know Sister Franks intimately but a short while, but I can truly say I have seldom met such a devout soul. She had the light of life in her face that never wore off, not even during two severe attacks of pneumonia the last of which took her away.

Brother Franks has been put to the test, but has victory in his soul. May it please the Father to keep him with us many years and use him to comfort and bless others.

J. LEE JOHNSON.

PAYNE.

Mrs. Sarah Elizabeth Payne died January 23, 1940, at the age of ninety-three. "Gran-nie" Payne, as she was familiarly known, was the widow of the late G. M. C. Payne. She leaves to mourn their loss six children, forty-nine grandchildren, ninety-nine great-grandchildren, and twenty great-great-grandchildren.

She was the mother of J. W. Payne, the esteemed treasurer of the East Alabama Association.

She was a devoted companion, a loving mother, and friend to all. She was a faithful and loyal member of Noonday Christian Church. We shall all miss her, but we bow in humble submission to Him who had provided some better things for her. She died praying for the salvation of the lost. Hers was a life of unselfish service.

The funeral was conducted from the Liberty Grove Methodist Church by the writer and her body was laid to rest in the cemetery there by the side of her husband. May God bless the sorrowing loved ones.

J. D. DOLLAR.

WHITE.

Seldom does a church and a community experience the loss of a father and mother within one week. The Hank's Chapel Christian Church and community felt this experience the first week in February. Mrs. Doctor B. White died on February 5 and Mr. White on February 10. Mrs. White had been sick for thirteen years, three of which were spent in bed. She lived to be seventy years old. Mr. White, eighty years of age, had been sick for the past two and a half years but was able to sit in his chair part of the time. Throughout all of their suffering their sons and daughters, with their families, attended them with unselfish devotion. Six sons, Bun, Jack, Dan, Sam, Glen, and Mallie, and two daughters, Mrs. Bruce Burns and Mrs. Inez Petty, survive their parents' passing. Mrs. White is survived by two sisters and one brother. Mr. White is survived by one sister.

On December 10, 1939, Mr. and Mrs. White celebrated their Golden Wedding Anniversary and they never seemed happier



MR. AND MRS. WHITE.

than at that time. Many relatives and friends came to visit them. The Hank's Chapel closed the celebration with a service of gratitude to God for his blessings on them.

Mr. and Mrs. White were members of the Hank's Chapel Church nearly all of their lives. As long as their health permitted, they were always there and leaders in the church. Health failing them, they were blessed to have active sons and daughters to carry on their leadership in the church. One can never estimate the good which these two Christian people have wrought in their lifetime.

A host of friends and relatives gathered at the church for the two funerals. The funerals were conducted by the writer, who was assisted by a number of ministers of the family's acquaintance.

W. J. ANDES.

MARBLE.

R. C. Marble, aged seventy-eight, Suffolk, Va., died February 27, and the funeral was conducted by the writer the following afternoon at three o'clock at the funeral home of I. O. Hill and Company. Brother Marble was a member of the Bethlehem Christian Church, and made his home with his son, Jesse Marble, who survives him. He is also survived by two daughters, Mrs. J. G. Basler, and Miss Mary Marble; two grandchildren and two nieces. Most of the surviving members of his family are members of the Suffolk Christian Church, which with its pastor extends love and sympathy, praying that God may comfort and bless each of the bereaved.

JOHN G. TRUITT.

WILKERSON.

David James Wilkerson, son of the late D. Y. and DREWRY Ann Wilkerson, was born March 5, 1883 and died at his home in Person County, N. C., March 15, 1940. In 1905 he married Miss Mary Tuck. The following children survive: Frank, Willie, Taft, Felix, Peyton, Mrs. Arthur Fox, and Rosa Lee, all of Roxboro, N. C. The funeral was conducted by the writer at Union Christian Church on Sunday, March 17, and burial was in the church cemetery. A large crowd of people attended from both Roxboro and Virgilina. There were many beautiful floral tributes. May the Lord bless and comfort the bereaved ones.

C. E. NEWMAN.

GERRINGER.

Shallow Ford Christian Church finds its sad duty to record the passing of Mr. Lyman David Gerringer on January 8, 1940.

He was a faithful member and deacon of Shallow Ford Church, also president of the Memorial Association. He had served as Sunday school superintendent.

In his going the church has lost a faithful and beloved member.

Therefore, be it resolved:

1. That we hold in loving remembrance his faithfulness to his church and community.

2. That we extend our deepest sympathy to the bereaved family.

3. That a copy of these resolutions be placed on our records, one sent to the family, and one to "The Christian Sun."

O. B. PITTS,
J. B. TICKLE,
J. L. LOY,
Committee.

MADREN.

We, the undersigned, members of the Board of Deacons of the Bethlehem Congregational-Christian Church, wish through these resolutions to express our appreciation of and sincere thanks for the life and labors of our good and faithful friend, fellow-deacon, trustee, and member of the above-mentioned church, Mr. Alfred Capus Madren. For fifty years he was a regular attendant at church services and his voice was a controlling factor in the life and affairs of the church. He served for more than twenty-five years as chorister, more than thirty years as trustee, more than twenty years as deacon, and for the past number of years as superintendent of the memorial society of the cemetery.

Therefore we wish to adopt the following resolutions:

1. That in his going Bethlehem Congregational-Christian Church has lost a valuable and faithful friend and member, but our loss is heaven's gain, and therefore we submit to the will of Him who doeth all things well.

2. That out of our hearts go deep sympathy and a warm prayer to his good wife and other members of his family, as well as to his kindred.

3. That a copy of these resolutions be spread on the secretary's book, a copy sent to "The Christian Sun" for publication, and a copy be sent to the family.

CLYDE ISELEY,
W. L. GILLIAM,
J. E. WILKINS,
C. D. ISELEY,
C. H. SUTTON,
G. E. SOMERS,
G. E. BROWN,
Board of Deacons.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager*

E. C. GILLETTE, *Associate Editor*

Elon College, N. C.

Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D.

W. T. SCOTT

I. W. JOHNSON

J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The good women from all of our Southern Convention, and from Alabama even to Urbana Ill., sent in dresses for the girls in the orphanage so that they might have new Easter dresses for Easter Sunday. All of them were given dresses on Thursday before Easter in order to have time to make alterations (if necessary). The dresses were many and beautiful. All the girls were fitted in a new Easter suit, and all were happy to receive their new dresses. It was very, very kind of the good women to do this for us. It will help a lot. We are grateful. Easter Sunday slippers was the job of the Superintendent and what a job—to fit and to please. But after a strenuous effort the job was done.

The boys, too, had to have their annual Sunday oxfords and trousers and sweaters. Some few had to have suits; by eight o'clock Saturday night the last little boy was fixed with new trousers and sweater so all could go to Sunday school on Sunday morning. And to the disappointment of all Sunday morning, just before time to go to Sunday school, the beautiful snow began to fall thick and fast and all day long it continued to fall; but most of the little fellows braved the storm and went to Sunday school.

If next Sunday is a pretty clear day they will have an opportunity to shine out in their new Easter clothes. We want to thank each and every one who had a part in making the children happy for the Easter occasion. It was good of you, and I only wish I

could thank you in person for your kindness. If you got as much joy out of sending the dresses as the little girls got out of receiving them there are a lot of happy souls in the Southern Convention. May God richly bless each and every one.

The cash offerings from the Sunday schools have been short since the first of the year on account of so much bad weather. As the weather clears up and the sun shines warm and people can go to church, we hope you will remember the Sundays you have missed and make your offerings large enough to make it up. Remember the children eat as much when finances are low as they do when we have a large bank balance, which we don't have. The continued cold, rough weather has forced us to run the furnaces at full blast and it has taken much more coal than we usually burn (extra expense).

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 28, 1940.	
Amount brought forward	\$3,070.52
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Mt. Auburn	\$ 10.00
Liberty Vance, Feb. & Mar.	11.45
Hayes Chapel	2.00
Wake Chapel	7.13
Wentworth	6.52
	\$ 37.10
N. C. & Va. Conference:	
Pleasant Ridge	\$ 6.00
Union Ridge	9.00
Belew Creek	1.78
Carolina	3.60
Elon Community Bible Class	2.92
	23.30
Western N. C. Conference:	
Pleasant Ridge	4.70
Zion	1.14
Antioch (R)	1.25
	7.09

Eastern Va. Conference:	
Bethlehem	\$ 6.69
Spring Hill	2.51
Holland	5.41
First, Richmond, Feb. & March	11.91
	26.52
Valley Va. Central Conference:	
Bethel	\$ 1.00
Wood's Chapel	.35
Winchester	4.58
	5.93
Endowments.	
L. S. Holt	150.00
Special Offerings.	
Mrs. Phillips	\$ 7.00
Mr. Godwin	12.50
Mr. May	3.00
Miss Pattie Adams	2.00
Clarence Fields	5.00
Mrs. Dalton	6.25
Miss Birdie Wilson	1.00
Miss Alice Wilson	1.00
Miss Nannie Wilson	1.00
Miss Sallie Wilson	2.00
Miss Delia Callabam	1.00
	41.75
Total for week	\$ 291.69
Grand total	\$3,362.21

PILGRIM FELLOWSHIP.
(Continued from page 10.)

Following this Miss Lucy will speak and lead a discussion on practical phases of Pilgrim Fellowship—helping you with any problems you may have in your local groups.

At the business session new officers will be elected for the North Carolina Pilgrim Fellowship and the possibility of sending a delegate(s) to California will be discussed. Then, instead of dividing into the regular discussion groups, each Conference group will have a meeting. This is especially important for the North Carolina and Virginia Conference, since their officers are to be elected.

The Fellowship Supper will be in charge of Miss Elberta Murray, and will begin at 6:00. The evening session will consist of an installation service for the new officers and an inspirational talk by Miss Eldredge. The meeting will close about 8:00, so that those coming distances can get an early start home.

“There is a something, call it what you like, a something that silently steals into the message that has been born in the soul of the preacher when he is on his knees. Do you know it? You may.”

“This chrome religion—this taffy-on-a-stick method to induce people to come your way and to your church, is a poor investment when it comes to religious principles. No self-respecting organization can afford to stoop to such methods.”

Christian Sun Goals as Voted by Conferences

Eastern Virginia Conference.			Hopedale, Loman			Bethel, Johnson		
Church and Pastor	Goal		Howard's Chapel, Church			Bethlehem		
Antioch, Crutchfield	12		Ingram, Earp	24		Beulah, Powell	8	
Barretts, Watkins	8		Ivy Hill, Earp	2		Catawba Springs, Johnson	14	
Berea (Nans.), Johnson	12		Kallam's Grove, Church	9		Chapel Hill, McKee	5	
Berea (Nor.), French	18		Lebanon, Newman	16		Christian Light, Cummings	8	
Bethlehem (Dispt.), Olejar	10		Liberty, Newman	22		Christian Chapel, Tally	9	
Bethlehem (Nans.), Brittle	35		Long's Chapel, Vore	21		Clayton, Cummings	4	
Burton's Grove, Watkins	6		Lynchburg, Smith	14		Damascus, Carter	4	
Centerville, Wright	6		Monticello, Wise	8		Ebenezer, Denton	10	
Christian Temple, Hardeastle	100		Mt. Bethel, Church	16		Fuller's Chapel, Carter	11	
Cypress Chapel, Brittle	35		Mt. Zion, Dollar	19		Good Hope Carter	5	
Damascus, Raymond	20		New Lebanon, Church	26		Hayes Chapel, Cummings	4	
Dendron	10		Pleasant Grove, McCauley	35		Henderson, Apple	14	
Eure, Raymond	22		Pleasant Ridge, Veazey	10		Hope Mills, Register	5	
Franklin, Jones	40		Reidsville, Neese	62		Lebanon, Grissom	2	
Holland, O'Neill	35		Rocky Ford, Earp	9		Lee's Chapel, Grissom	3	
Holy Neck, Slater	30		Salem Chapel, Veazey	16		Liberty, McCauley	28	
Hopewell, Lowe	10		Shallow Ford, Wyrick	20		Martha's Chapel, Carter	4	
Isle of Wight, Crutchfield	10		Tryon, Lincoln	20		Mebane	4	
Ivor, Watkins	5		Union (N. C.), Stevens	43		Morrisville	3	
Johnson's Grove, Jones	6		Union (Va.), Newman	44		Moore's Union, Tally	6	
Liberty Springs, ohnson	40		Winston-Salem, Jay	10		Mt. Auburn, Carter	10	
Little Creek, Warren	10					Mt. Carmel, Madren	6	
Mt. Carmel, Crutchfield	22		Total	1,095		Mt. Gilead, Madren	8	
Mt. Zion, Warren	8					Mt. Hermon, Carden	4	
New Lebanon, Riddle	6		Western North Carolina Conference.			New Elam, Grissom	12	
Newport News, Dollar	50		Church and Pastor	Goal		New Hope, Madren	10	
Norfolk, First, Knight	40		Antioch (C), Wyrick	9		Niagara, Foster	2	
Oakland, Johnson	35		Antioch (R), Tally	7		Oak Level, Madren	9	
Oak Grove, Raymond	10		Asheboro, Granger	5		Piney Plain, Johnson	7	
Ocean View, French	12		Bailey's Grove, Lowdermilk	4		Pleasant Hill, Johnson	5	
Old Zion, Garman	25		Bennett, Cox	2		Pleasant Union, Johnson	7	
Portsmouth, Elm Ave., Phillips	10		Big Oak, Tally	14		Plymouth, Grissom	6	
Portsmouth, First	22		Biscoe, Register	5		Pope's Chapel, Madren	9	
Portsmouth, Shelton, Poulson	8		Brown's Chapel, Brady	23		Raleigh, Robinson	15	
Richmond, First, House	22		Ether, Register	10		Sanford, Todd	14	
Rosemont, Morgan	44		Flint Hill (M), Register	4		Shallow Well, Todd	14	
Spring Hill, Wright	8		Flint Hill (R), Spence	4		Six Forks, Foster	2	
Suffolk, Truitt	140		Grace's Chapel, Denton	18		Southern Pines, Taylor	8	
South Norfolk, Poythress	40		Graham, Foster	2		Turner's Chapel, Grissom	5	
Union (Southampton), Brittle	15		Graham, Providence, Vore	6		Wake Chapel, Johnson	15	
Union (Surry)	5		Hank's Chapel, Andes	17		Wentworth, Johnson	7	
Wakefield, Watkins	15		High Point, Spence	11		Youngsville, Carter	5	
Waverly, Wright	22		Liberty, Loman	4				
Windsor, Crutchfield	12		Mt. Pleasant, Brady	8		Total	354	
Total	1,041		Needham's Grove, Brady	9				
			New Center, Cox	9		Valley of Virginia Conference.		
North Carolina and Virginia Conference.			Park's Cross Roads, Tally	19		Church and Pastor	Goal	
Church and Pastor	Goal		Patterson's Grove, Cross	4		Antioch, Sanger	20	
Albemarle, Elmore	20		Pleasant Cross, Brady	10		Bethel	10	
Apple's Chapel, Martz	48		Pleasant Grove, Green	30		Bethlehem, Coulter	10	
Asheville, Jackson	13		Pleasant Hill, Crutchfield	20		Beulah, Sanger	5	
Belew Creek, Veazey	12		Pleasant Ridge, Apple	16		Concord, Coulter	5	
Berea, Crutchfield	16		Pleasant Union, Lowdermilk	4		Dry Run, Newton	8	
Bethel, Dollar	20		Providence Chapel, Lucas	4		Island Ford	5	
Bethlehem, Crutchfield	36		Ramseur	12		Joppa, Newton	5	
Burlington, Lightbourne	92		Dandleman, Loman	12		Leaksville, Newton	20	
Carolina, Dollar	9		Seagrove, Tally	5		Linville, Sanger	15	
Concord, Dollar	14		Shady Grove, Register	8		Mayland, Coulter	15	
Danville, Sorrell	63		Shiloh, Tally	12		Mt. Lebanon, Newton	8	
Durham, Harrell	58		Smithwood	16		Mt. Olivet (G)	18	
Elk Spur, Earp	10		Sophia, Spence	6		Mt. Olivet (R)	12	
Elon College, Smith	52		Spoon's Chapel, Lowdermilk	3		New Hope	8	
Gibsonville, Loman	5		Union Grove, Brady	10		Newport, Newton	10	
Greensboro, First, Wisseman	54		Total	362		Palmyra, Coulter	5	
Greensboro, Palm Street, Pollard	39		Eastern North Carolina Conference.			Timber Ridge, Whitten	15	
Happy Home, Andes	29		Church and Pastor	Goal		Whistler's Chapel, Coulter	5	
Haw River, Vore	19		Amelia, Grissom	6		Winchester, Whitten	20	
Hebron, Newman	17		Antioch	5		Wood's Chapel, Coulter	5	
Hine's Chapel, Martz	29		Auburn, Grissom	6		Total	320	

Campaign March 25 to April 25
Has YOUR CHURCH reached its goal?

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, APRIL 4, 1940

No. 14.

Elon College Library 3X

Copy 2

The First Item on Your Church Budget

By REV. J. M. McKNIGHT, Pastor,
Armstrong Presbyterian Church, Norfolk, Va.

When your finance committee or church conference meets to consider the budget for the new year, suggest to them as the first item on it, before Foreign Missions, Home Missions, Christian Education, Orphans' Home, or Pastor's Salary, important as all these are, a sum of money sufficient to send a church paper to every home of the church.

I can hear someone saying that it is sacrilegious to put a church paper before Foreign Missions or Home Missions or the orphans. They would rather send that money to one or the other of those causes. You will get more per dollar of investment from that than any other cause, for **it informs your church membership and keeps them interested in all of the work of the church.** When you think that **not one family in ten throughout the average church** takes a church paper, no wonder the average pastor finds it hard to keep interest in all of the many causes of our benevolent budget.

Three or four times a year I send out a letter to all the families of my church, telling them of the work of our church. But I cannot in my letter tell them of all the interesting things that have been happening on the foreign field, the home missions fields, the orphanages, the colleges and universities. Only a church paper can do this.

Your finance committee should simply charge this up to advertising and forget about it.

No wide-awake business concern can hope to stay in business long today without advertising. The church cannot expect to hold its membership without advertising. The church cannot expect to hold its membership without adequate and intensive advertising. If they are indifferent, they certainly won't pay for a church paper and keep informed. The informed good church members that will voluntarily take it and read it don't need it, nearly as much as the indifferent.

Then, you can have your own pledge cards printed. On the current expense side of the card have it read like this: "Current Expenses, per week; Church Paper, per week. Total, per week."

Ask each person to raise the weekly pledge enough to cover the cost of their church paper. A lot of people not now pledging would like to pay for the papers that the church sends them.

In our drive for new subscribers we found families that said they would love to take the church paper if they could pay for it by the week like they did their newspapers. So our church advanced the money to the papers and they repaid us. They take the daily paper and pay 20 cents a week for it, but very few of them would pay \$10.40 in a lump sum for a year's subscription to it. The newspapers know it and have changed their policy.

The individual pastor is not responsible for the ignorance of the whole Southland on church matters, but he **is responsible for this lack of information in his own field.** His own church is the field that God has given to him to till and water. He can't send a church paper to every home of the Conference, but it is humanly possible for him to devise ways and means to have every family of his church take a church paper.

What our church officers need today is a little courage and daring, a willingness to try something new. Wonderful results have been achieved in the fields of chemistry, aviation, radio, and the business world, because men dared to do the impossible, and the thing that never had been done before. Church work becomes monotonous, because new ideas and plans are inhibited by the leaders. The old way seems the best way, because we have done it that way so often. If you have the courage to put this item first in your budget, your benevolence and pastor's salary may drop behind temporarily, but before the year is over, you will discover that that item has more than paid for itself. Be game. Try it one year and see how you come out.—Adapted from "The Presbyterian of the South."

NEWS AND VIEWS

Rev. R. D. Coulter of New Market, Va., was unable to attend the Mid-Year Conference last week because of sickness. Here's hoping that he is able to go about his work again.

Rev. R. A. Whitten received seven members into the Winchester (Va.) church on Easter. Dr. H. S. Anderson of Washington, D. C., conducted pre-Easter services there March 10-15.

Within eight days recently the Promotional Secretary spoke in twelve different churches, edited this paper, conferred with dozens of people, and sent more than three hundred letters out of the office.

Miss Mae Ginn Ng, a Chinese girl of Norfolk, who is a student in the College of William and Mary, was the guest speaker for the Woman's Missionary Rallies in Eastern Virginia last week.

New Hope Christian Church, near Harrisonburg, Va., has called the Rev. P. B. Sanger to become pastor of that church. This completes the pastorate for Mr. Sanger, who is expected to move to the field after the close of this school year.

Five South Norfolk (Va.) churches joined in a seven o'clock service Easter Sunday morning at the Christian Church. A Baptist minister, Rev. R. M. Pleasants, gave the message. The high school choir sang. About five hundred people were present, most of them young people.

THE CHRISTIAN SUN family extends sympathy to Mrs. H. S. Hardeastle of Norfolk, Va., whose father, J. S. Miller of Luray, Va., died suddenly on March 26. The news reached Norfolk while Mrs. Hardeastle was attending the Woman's Missionary Rally at Portsmouth.

Rev. R. E. Newton, the new minister of the Page County Pastorate, was received into the Valley of Virginia Conference last week pending the receipt of his letter of transfer. The Rev. Mr. Newton reported a very pleasant recent trip to West Palm Beach, Fla., to see the members of his family. He went to Virginia soon after Christmas, was called to the work there, and went to work at once. The family will move to Virginia in June.

April 28 is Rural Life Sunday as observed by the churches of America. It is hoped that both city and rural churches will enter into the program. Materials can be secured to aid with the service by writing the Promotional Secretary at Elon College, N. C.

Twenty-eight members were received into Christian Temple, Norfolk, Va., and two babies were baptized on Easter Sunday. A beautiful Baptismal Font was received as a gift from the family of Mr. T. E. Brickhouse. Dr. H. S. Hardeastle is the happy pastor of this fine church.

Rev. John G. Truitt was not able to attend services at his church in Suffolk, Va., on Easter Sunday. At last

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of April 7, 1940.

Sun.—A Pretty How-Do-You-Do—Mark 7: 1-13.

Mon.—The Deceitfulness of Riches—Matt. 13: 18-23.

Tues.—Treasures in Heaven—Matt. 6: 19-34.

Wed.—Thou Fool—Luke 12: 13-21.

Thurs.—Test or Cure—Mark 10: 17-22.

Fri.—A Pesky Camel—Mark 10: 23-27.

Sat.—An Ancient Grafter—Luke 16: 1-13.

JOIN WITH US IN READING THE BIBLE

report he was improving. The strain of trying to be pastor to fifteen hundred people is heavy, and sickness is inconvenient. Best wishes to "Cousin John" for less work and better health.

ATTEND THE CONVENTION AND MAKE CHANGES.

By REV. J. FRANK MORGAN.

As President of the Eastern Virginia Conference I want to urge every minister and lay delegate of this Conference to attend, if at all possible, the approaching session of the Southern Christian Convention. There will be matters of vital importance to be attended to during the Convention, and I am especially anxious for a good attendance at all the sessions.

The Convention will need to emphasize in a clear and an easy understandable way our young people's work.

I favor organization of a Young People's Fellowship of the Southern Convention, with definite organizations in the churches of the Convention. For example, Young People's Christian Endeavor Fellowship, Young People's Missionary Fellowship (for missionary societies), and Young People's Boy Scout Fellowship, etc. When such organizations are effected in the local churches they may then become a part of the Young People's Fellowship of the Southern Convention by their own vote. This will give definite contact between the General Fellowship and the local church, which is not found in the Pilgrim Fellowship.

I also favor the combining of THE CHRISTIAN SUN and the present Elon College publication, and that the managing, editing, and publishing of the combined paper be entrusted to the college.

Then, too, I favor the discontinuance of the office of Promotional Secretary, unless a more satisfactory way be found to finance it. I do not believe it is well to use money given for other purposes to keep this office going.

To help properly solve these and other problems that will come up at the Convention sessions, I urge a large attendance.

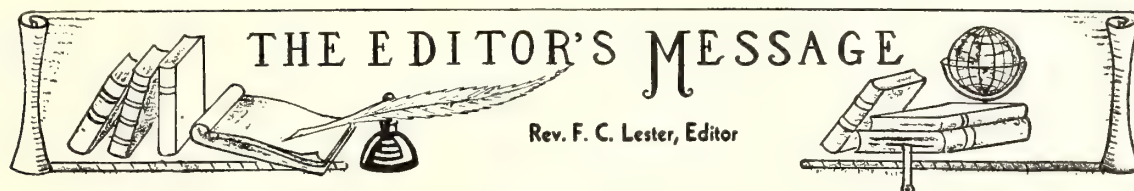
VALLEY CONFERENCE MEETS IN MID-YEAR SESSION.

The Valley of Virginia Conference met in mid-year session at the Bethlehem Church, in Tenth Legion, on March 28, 1940, at 10 a. m. The president, R. A. Larriek of Winchester, presided with dignity and urged the Conference to do its best during the coming days. The theme of the Conference was "The Church in This Present World." Seventeen churches out of the twenty-two were represented by delegates, and the Bethlehem Church was ably filled with these delegates and visitors.

Mr. J. C. Bradford, of Bethlehem, welcomed the Conference. Mrs. C. M. McCoy and Miss Goldie Dofflemyer of the Bethel Church led the opening worship service.

One of the highlights of the Conference was the address by Rev. F. C. Lester, the Promotional Secretary of the Southern Convention. He spoke on "Training Church Members." Excerpts from his address are as follows: "We get excited about getting church members, but we fail to be interested in them to any great extent after they are in the church. They should be trained to walk as

(Continued on page 15.)



OUR CHURCH PAPER.

Perhaps this paper should not speak so much of itself, but it is the child of the Southern Convention, and must look to its parentage for guidance and help.

For ninety-six years this paper has been living, and it is eager for life. There seem to be those who are willing to see "The Christian Sun" fade out, either instantly or by degrees. Is it not possible for the paper to take on new life by changing the editors, by making a new allotment of articles, by increasing the number of pictures and news items, by definitely seeking a larger constituency, by getting the churches to really undertake the sale of the paper, by reducing the price and including it in the local church budget (by vote of the church, of course), or by some other honorable method?

RELIGIOUS EDUCATION.

A partial survey of our churches shows that less than half of our church members are related to the Sunday schools. It is perhaps safe to say that half or more of the superintendents and teachers in the Sunday schools have had no preparation for their work. This is particularly true in the rural churches from which we continue to draw our ministers and church leaders.

Several years ago the Southern Convention through its Board of Religious Education put a worker in the field who visited the churches and aided them in training leaders, selecting literature, organizing the schools, and in other ways stimulating the educational work of the churches. We are now feeling very keenly the effect of withdrawing that worker. Many of the churches are anxious to get such a helper.

Something along this line is now being done by the Promotional Secretary and the office of the Board of Christian Education, but there is not time to do this work adequately and do the many other things that must be done.

Would it be wise for the Convention to make plans for a person to do religious educational work among our churches?

FORGOTTEN CHURCHES.

In most of our Conferences in the Southern Convention there are churches that have no pastor. They are little churches that have lost their ability to pay enough to secure the services of a minister. There are some members left, but not enough with vision and money to make the church program effective. These little churches bear the name of our denomination, but add nothing to the glory of the church. One of them has been blown from its foundation and lies twisted and torn as the storm left it. Passers-by and members of the community know this as the Christian Church. But it is practically forgotten by the leaders of the church.

There are other churches that still have some pastoral service, but are nearing the time when they, too, will be numbered among the forgotten. They call

a minister for a year. He serves his time out and finds that it costs him more to make the long journey there to preach than he receives for his services. He cannot continue this drain upon his meager income. Several of our smaller churches are on the road to the limbo of forgotten things unless the Conference or Convention render services to them.

Would it be wise for the Southern Convention to consider this matter and make arrangements for these forgotten churches to be cared for and strengthened?

FORWARD, OR BACKWARD?

From various sources there come the comments that the Southern Convention meeting in Greensboro at the end of this month will have great problems to consider.

Your editor is being bold enough to suggest several matters himself. All of these things that have been suggested by one and all are important.

But in reality there is just one big question coming before the Convention. The answer to that will determine the success or failure of the others. Small churches may be forgotten or remembered, religious education emphasized or neglected, new ministers sought and trained or left to find their own way, church finances definitely considered or left to drift, the church paper made secure or left to flounder, young people directed by the Convention or left to plan for themselves, the office of Promotional Secretary continued or eliminated, the financial goals continued as at present or changed, these and other matters are important and should be seriously considered.

But the greatest question the Convention will have to answer is: "Are we going forward or backward?"

If we are afraid, if we are jealous, if we cannot work with those who think differently, if we are selfish, if we desire our own more than the success of our church, then we are headed for a backward movement.

But if the present world challenges us to unselfish devotion to the cause of Christ, if we really want to launch out on a program of progress, the world awaits our service. And it will welcome our friendship.

All about us other denominations are increasing their service to their churches and to the world. Methodists and Baptists are putting in the field the best men in their fellowship, and their papers are improving. The church is on the march. We must move forward, or fall out of line.

It is devoutly to be hoped that the delegates to the Convention will attend, and that they will go to the Convention with their hearts set on the progress of our churches. It is fine to have a history, but it is far better to have a future.

Adjustments may need to be made before the machine of the Convention will work at high speed and most successfully. They can be made without injury to any person, board, or institution. They will be made if we are determined to move forward.

CONTRIBUTIONS

SUFFOLK LETTER.

The Twentieth Annual Session of the District Meeting of the Eastern Virginia Woman's Conference of Congregational-Christian Churches for the societies in Gates, Nansemond, Isle of Wight and Southampton Counties, was held in Holland Christian Church, Wednesday, March 27, 1940. About 200 delegates and visitors were present. The theme: "Toward a World Christian Fellowship" was nicely woven into the addresses, devotionals and Forum discussions of the day.

Mrs. E. P. Jones, Franklin, Va., the District Superintendent, presided. Mrs. Ayler J. Holland, Holland, Va., was Secretary. The devotional period for the morning session was conducted by Mrs. E. F. O'Berry, assisted by Mrs. James Barnes and Mrs. H. E. Savage, Jr., all members of the Liberty Spring Christian Church. The theme was "Peace." Mrs. Barnes and Mrs. Savage sang a very appropriate duet. Following this Mrs. E. P. Jones, District Superintendent, spoke on: "Is Christian Missions Alive Today?" She answered the question in the affirmative and gave the audience an optimistic outlook for the future. Miss Mae Ginn, a native Chinese who is a student at William and Mary College, spoke on the outlook in China.

An address on missions, prepared by Dr. J. O. Atkinson, Mission Secretary, and read for him by Mrs. John G. Truitt, gave inspiration to go forward in this great work. The remarkable energy and optimism of our Mission Secretary should encourage others to dedicate themselves to this primary task of the followers of Jesus Christ. His long affliction has not weakened his enthusiasm for the cause of missions. Special prayer was offered for him and other sick ones who could not be present.

The Promotional Secretary, Rev. F. C. Lester, was called upon for a brief address, and he gave some very interesting facts relative to the work in China.

A vocal solo rendered by Miss Eloise Holland of the Holland Church added to the interest of the morning session.

In the afternoon session the devotional period was conducted by Mrs. J. Leonard Byrd, a former member of Liberty Spring Church, who is now an active member of the Suffolk Christian Church. It is remarkable

that so many of the workers in our city churches had a part of their training in a country church. A solo was sung by Mrs. Vernon Holland of Holland, Va.

An interesting feature of the session was a Forum in charge of Mrs. E. L. Beale and Mrs. Oscar Byrd of Franklin, Va. Many questions were asked and answered to the pleasure and profit of the audience. This was helpful to the officers in the various societies.

There were eight pastors in the territory of this District. Five of these were present. One of the absentees was kept at home by illness; one was helping to care for a ten-day-old daughter and mother who had just returned home from the hospital; the other was prevented by circumstances over which he had no control.

It was not unusual for the ministers to get a bit of criticism. They sometimes deserve it. But the good women should remember that, in this day of larger freedom, they do not depend very much upon the advice or leadership of men, including the preachers. If the women succeed in their work they usually take the credit for their achievements. If they fail, it is very easy to blame the preacher, who must listen attentively and then forget it. The ministers are interested. They cannot always be present in these meetings, when so many duties demand their attention and call for their services in other places.

I. W. JOHNSON.

OUR PROBLEMS.

In a few brief weeks our churches in the South will be assembling in biennial session with First Church, Greensboro, North Carolina. Every minister and layman vitally interested in his church is aware of certain problems confronting us, problems that should be considered carefully and wisely as we meet from day to day. Perhaps everyone could make a list of the problems confronting us as a Convention, a church, and individuals, no two of which would agree entirely. However, as we face the responsibilities that are ours, there must be at least three problems contained on every list—the problem of THE CHRISTIAN SUN, that of the office of the Promotional Secretary, and the problem of the spiritual life of our people—these three—and the greatest of these is the spiritual life.

These problems are not new, save that of the office of Promotional Secretary. THE CHRISTIAN SUN has been a problem with us since its founding. About two decades ago church papers began a program of retrenchment, and under that program many of them have been eliminated entirely, not because the need disappeared nor because they were unable to serve beneficially, but because there were no funds with which to pay the cost of publication. Our own church paper has suffered from this program of retrenchment, or more properly for lack of funds. Some among us are contending that the time has come either to make radical changes in THE CHRISTIAN SUN, or to cease its publication altogether. I do not agree. THE CHRISTIAN SUN has been an influential agent, an evangelizing force, and a unifying factor for our people all through the years. I vote for its continuance. A great church like ours ought to be able to devise ways and means for the continuation of our church organ.

The office of Promotional Secretary (this discussion is without reference to personalities) was authorized during the last session of the Southern Convention. It represented the best thought of the representatives of the church assembled for the Convention. It seemed to us then that our Convention needed such an office, and someone in that office who possessed the ability and the disposition to point the way to a more inclusive program and a fuller life for the church. All that we had hoped for has not been accomplished. Much that has been done, some feel could have been done better. The major emphasis may have been put on other things with greater profit. We are all willing to concede that much more might have been accomplished.

On the other hand a great deal of good has been done, enough certainly to prove the wisdom of the Convention in its departure from previous plans and in establishing the office and electing a secretary whose business it is to promote and direct the affairs of the church as a unit. Aside from the ordinary routine and detail work that of necessity goes with an office of this kind, for the first time in our history we have made an effort to think of our church program as a whole headed up in one office, not as a dictator, but in the spirit of a counsellor and an adviser. There are those who say today that we made a mistake, that it has been a very expensive experiment, and that the office should be discontinued. I do not agree. I am not willing to concede

without further effort that we as a church erred in authorizing the office of Promotional Secretary. Two years is hardly sufficient time to prove the wisdom or the lack of wisdom of such an undertaking.

The other problem, our spiritual life, has been a problem since the beginning of the kingdom on earth, and always will be so long as we are in the flesh. I think, however, that we could do a great deal more about it than we are doing. Standing on Elon College campus and looking out on our church with a heart hungering for the coming of the kingdom and a passion for the intensifying of the spiritual life of our church, it seems to me that we as a church and as a people are missing a great opportunity and, I fear, are putting the emphasis on the wrong things. We have had a disposition to soft-pedal evangelism, to apologize for the lack of growth in the membership of the local church by contending that we do not want to receive members in large numbers, that we cannot induct them into the Christian life and take care of them as they should be taken care of, that when we receive members in large numbers, we lose too many of them. A study of our churches will show that very few of us can be guilty of receiving members in large numbers. To win people to Christ requires effort, sweat of brain and sweat of soul. We have to pay the price to win, and the price is a life in communion with God through Christ, such a communion that will lift us above the world and in the atmosphere of the freedom of the spirit where we become consciously possessed of the power of the living God.

I hope sincerely that we will not enter the approaching session of our Convention with a mind closed to progress, with a mind set on retrenchment and eliminations, closed to progress and avenues that will bring us power resulting in successes for the church and the kingdom. I venture to raise the question if we as a church have a right to curtail our program and handicap our church on the contention that we are not able. We are able! God in heaven knows that we are able! If the membership of the Christian Church would bring its tithe into the church and put it on the altar, we could not only continue to carry our program, but we would multiply that program over again and in the exercise of our stewardship to the full, we would suddenly realize an outpouring of the Spirit that would evidence itself in a power sufficient to carry the bounds

of our church far beyond its present borders.

In the spirit of consecration, with inquiring minds and with obedient spirits, I pray that we may enter the larger councils of our church in faith.

L. E. SMITH.

THE CONVENTION PROBLEM.

THE CHRISTIAN SUN has carried discussions of a number of problems which we are to face in the approaching sessions of the Southern Convention. It is the purpose of this article to concur in the opinion of the writers insofar as the existence of the problems discussed is concerned, but it seems that we may be forgetting that these problems have a common origin. Not a single problem mentioned so far can be traced to its source without recognizing that they are of common origin. That origin has not been discussed, and we go there to get the heading for this article. There is one great problem that we must face. When we find the solution for The Problem, all others will vanish. That may seem an exaggerated statement, but let us examine it.

Take the problem of THE CHRISTIAN SUN. It is as old as my memory of church affairs. It is no worse, perhaps, than for years, but it is no better. Its problem, as always, is where to get money to continue. The problem of Elon College has not changed, but perhaps it is growing more acute so far as the churches meeting their apportionment of \$12,500.00 as interest on the bonds issued by the Convention. We paid less last year than the year before, and less than \$1,000.00 is reported on apportionments to the college this year, with the College Period past. The problem is still money.

Several local churches are laboring under indebtedness contracted in "better days" (?) and are calling on the Mission Board for help. The Mission Board wants to help, but has to depend very largely upon the churches of the Convention to pay their apportionments as its source of strength. The churches are not paying in full and so somebody has to suffer the embarrassment of unfilled promises. Our problem is still money.

It seems to this writer that the Southern Convention should put its missionary program in line with the denominational program of Home Missions. It seems that our position is not fair. We keep all our Home Mission money within the bounds of the Southern Convention while we call on the National Office to help us supply pulpits, build churches and carry

on our young people's work. Yet we would be the last to admit that we of the Southern Convention are yet on the missionary aid list of the denomination. We are a missionary church, but we are operating contrary to the true spirit of missions when we keep everything for ourselves. Where does the purpose of our conference Missionary Associations come in? Of course we need all the money we are now getting, and more, but as it now stands we, as a Convention, are violating the principle of Christian Stewardship and are adopting as our program that which we condemn in individuals for their lack of vision in a denominational-wide, world-wide missionary program. We have so little patience with the person who claims to be enthusiastic for "Home Missions" but to have no interest in "Foreign Missions," and yet as a Convention we are following just that plan. We need all our money within the Convention and therefore the needs of the other forty-six states hold no interest for us. Of course our problem here is lack of money to share, or is it only money we lack?

Now comes our newest venture—the creation of the office and ministry of Promotional Secretary. The "baby" is only two years old, but we are finding fault with the venture because the effort has not solved all our problems and put our enterprises on "easy street." How could we expect so much in so short a time? The office and ministry still has all the virtues and holds all the promise we saw in it two years ago. We are expecting too much of a venture so young, and if given time to take root and grow into the life and program of the Southern Convention the wisdom exercised in the creation of that office will show itself in the life of our churches and prove its worth a thousand times. But our problem is still, where can we get the money. Truly the love of money is the root of all evil, and the lack of it is the root of every problem we face.

Still we have the Convention Problem left. It is this, or my judgment is all wrong and my experience of no value: We lack the spiritual dynamic to put our program over. The trouble is not with our organization, our boards, our committees as such, nor with our enterprises, for they are all worthy. Our trouble is in our hearts. We are not spiritually minded. We are not sacrificial. We are without a vision so clear and challenging that we are made willing to do the things we desire according to God's plan. What has the Convention offered as

(Continued on page 9.)

Thoughts on the Experience of God Through Christ

(Gospel According to St. John, Chapter 15.)

By REV. CLATON S. RICE, D. D.

[Dr. Rice is Superintendent of Congregational Churches in the State of Washington. The following is one of a series of articles which cover the devotional services at the Annual Meeting of Superintendents in Chicago last January.—Ed.]

I am sure that no one can come before this group of superintendents, prepared to lead in devotions, without feeling his inadequacy. I respect, and at times, stand in awe, of this group. Surely I can make no claim to special fitness because of experience or of preparation, which enables me to meet your group in these important devotional hours. But I know that no group in the church needs the hours of quiet and meditation more than we need them. Therefore, I am undertaking to lead you in these devotional periods, inadequate though I am.

The superintendent, who is the executive of the Conference, and a business man as well, finds himself too often engaged in tasks which lead him away from the normal habits and practices of a minister. Insofar as we allow ourselves to become wholly business-minded, we destroy our power to perform that function which, in the final analysis, is the most important function we perform, that of pastor of pastors. How greatly the power to sympathize, advise and encourage, the pastor who is at the end of his resources is needed you know full well. From the smallest church to the largest one, we meet ministers who call upon us to perform our greatest service—that of listening to, sympathizing, or advising with our brethren, who themselves are leaders of men, and who have no human place to go to for help save to us. Who is sufficient to combine these two almost antithetical functions, that of directing the affairs of a state conference, and guiding its business policies in a competitive economic and church world, a world which, all too often, gives the lie to "Thou shalt love thy neighbor as thyself," and at the same time that of maintaining the high place of unselfish living and spiritual insight which enables us to be helpful to our distressed, puzzled brothers in the ministry, who look to us for inspiration and advice, and the possession of a confidence which cannot be shaken even though the world itself trembles.

Before going further I must speak a personal word, for I want you to understand the background from which I speak. I come from nine generations of American Congregationalists, one whose paternal ancestor settled in Sudbury, Mass., in 1639, whose

ancestor's sons and sons' sons each succeeding generation moved west or north into the new untried country. My people have been pioneers for generations, felling forest and breaking sod. I cleared sagebrush from the virgin land of Idaho, and fought drought and long-eared hungry jack rabbits, dangerous only to growing things.

Now there are those who feel that there is a special virtue in this pioneering. I cannot forget, however, that Anna Louise Strong, a Congregational minister's daughter, who went to Russia and became a Communist, in her book *I Change Worlds* called attention to the fact that perhaps there is no special mark of strength in pioneering. Instead, she feels it may denote weakness. It might be the mark of those who found themselves unable to compete with the difficult conditions people face in the highly competitive situations found in the older, well-organized communities. Some pioneers, she says, generation after generation, move into new territory to escape that which they have to face in the older countries.

Whether this be true or false in each case, I am one whose experience has been primarily that of the new, open country, with all the crudities and uncertainties which this involves. Coming out of this background of Congregational ancestors and the open country, there has been added to the picture college and seminary training in Presbyterian schools. In the pioneer areas, you know, there has been no competition between the Presbyterian Church and ourselves, at least in the small towns. When I was quite young, my father moved into territory where there were no Congregational Churches, only Presbyterian. A thorough-going, old fashioned, predestinarian theology was the theology I heard preached and taught for years. I sat under Ben Warfield and John DeWitt and Francis Landy Patton for three years at Princeton Theological Seminary, and I survived it, mirable dictu! Later I sought admission to the church of my fathers, when I found I could not be happy in a creedal church. I speak to you, then, out of what you may think an abnormal experience.

I have been made very much aware of the fact, recently, that many of my

friends in the Congregational ministry, formerly liberals, are speaking the language which I heard in childhood. It is modified a bit—but I understand it. Out of the frustrations and despair of humanism, has come a group of our younger and middle-aged Congregationalists now proclaiming a modified Calvinistic position. They name Karl Barth as their patron saint and talk about a crisis theology.

There is strength and power in this new viewpoint for those who had lost touch with the God of wisdom and power and justice, in a soft, non-theological, Pollyanna age, an age which knew all too little of the blood and iron which the average man experiences in life's battle. My judgment is that these positions are being carried too far to the right for thinking ministers of the free church to retain forever. Man is still free within limits, and responsible within limits, in spite of our almighty God, or better, because of Him. Nevertheless I rejoice in this new sign of vitality. It is heartening. Perhaps after all we shall at last have a group of ministers in our churches whose confidence will be centered in a God of power and wisdom—ministers who will not be stampeded into panic fear even by an editorial in "Fortune," partly true and partly false!

Why should we be swept off our feet into the abyss of shrinking self-depreciation when an editor, who probably has laughed at the church through many years of his life, until world-wide crisis forced him to understand the futility of material things and materialistic philosophy, speaks, blaming the church for her faults. We recognize the justice of some of his criticisms, but we are aware of the fact that if these very critics had held up our hands in bygone days, there would be less to criticize in the church today. We are weak partly because they made us weak! I for one refuse to cringe before them.

"Any pleasure which takes and keeps the heart from God is sinful, and unless forsaken, will be fatal to the soul."

"When a man makes such enormous growth that he outgrows his church—he is too big to ever worry over again."

"Working amid coal dust, the only part of a coal pitman's body that is kept clean is his eyes, owing to the constant flow of the tear ducts. Thus the precious blood keeps clean the trusting soul."

FOR THE CHILDREN

Dear Friends:

My last letter to you I wrote while I was in Norfolk, Va. My husband went up there to preach a series of sermons at Hope Chapel in Brambleton. This is the section of Norfolk where the poor and needy make their homes. Hope Chapel is a lovely, very worshipful little church which is run by a devoted couple, Mr. and Mrs. Charles A. Sousa. A retired Presbyterian minister, Mr. Wesley, preaches at the chapel for the Sousas. At every service in the chapel during our week there many boys and girls were present. The junior choir sang for some of our services.

I want to present to you a red-headed, freckled-faced young fellow who stood up and led that junior choir just as well as a grown-up person could have done. Tommy was about ten or eleven years old. He sang bass in a deep voice as he directed the others with a sure and steady hand. After the service I asked Mrs. Sousa about Tommy and she told me that he was also the leader of her junior church which meets in the basement of the chapel each Sunday morning. She told me that he delighted in the privilege of leading the junior church in worship as well as song. If you could only see his earnest, puckered smile once, I am sure that you would never forget him.

You would have enjoyed being with me on Friday evening when I went down town in Norfolk to Levi-Page's Temple of Music to a musical concert. Boys and girls dressed in the costumes of boys and girls from all over the world, played the music which the boys and girls of all nations know and love. My niece, Barbara Phipps, was a little Polish girl who played her stirring, Polish selection very nicely. There were two little "pickaninnies," a little boy and girl, who looked as if they had been brought from the cotton field, who played medleys of our Negro spirituals.

On Saturday afternoon a friend of ours took us to see the interesting churches of Norfolk. We visited the Christian Temple where our friend Edna Fulcher showed us the church. We went into an Episcopal Church which was all decorated with palm branches for the Palm Sunday service, and the organist was there rehearsing her Palm Sunday music; it made us feel that Palm Sunday had already arrived! We went into a beautiful Catholic Church. The central symbol of the altar, Christ, of the Crucifix, was veiled in black. This meant that the church had been in mourning all during Lent because of the suffering and the death which Christ experienced long ago. Many people were kneeling in prayer in the church. I love to go into all churches

because it makes me feel as if I knew the people of other denominations better. There was something in the atmosphere of all of those churches which we visited that made me breathe a silent prayer.

On Friday before Easter, back home in Sanford, I went to the three-hour Good Friday service which all of the churches in town took part in. This service was held in the theatre down town so that there would be room for all who came. Seven ministers gave seven meditations on the seven last words of Christ as spoken from the cross during the three last hours of his life. This was a beautiful service, but sad, too, because of the memories which it brought.

Then on Easter morning I got up at five o'clock to go to our Easter sunrise service at our church. There to hear that "He is Risen," and to know that again the Easter message was filling my heart with new hope. I hope that you, too, had a beautiful and glad Easter; and that you did not let the snow which followed the morning service make you unhappy.

Sincerely,

DOROTHY TODD.

REBECCA KEEPS LENT.

Rebecca was a little Jewish girl who lived in Norfolk. She wanted to keep Lent this year as she has always kept it. But, she wanted to find something which would be interesting to do and yet something which needed to be done. Rebecca had been trying to decide for many days just what she would do. Her parents gave her a fifty cent allowance each week. So she wanted to share this money with some little boy or girl who did not have any money to spend.

One night Rebecca was reading the newspaper and there she found a story of the poor boys and girls in Norfolk who were suffering with a flu epidemic and who had neither food or clothes with which to fight off the sickness. "Mother, said Rebecca, "Here is something that I can do during Lent!" Mother read the story and early the next morning she called up Mrs. Sousa of Hope Chapel to find out what Rebecca could do to help. Mrs. Sousa told Rebecca to meet her that morning in Brambleton and she would take Rebecca around to some of the homes so that she might choose the boys and girls she would like to share the fifty cents a week with.

Rebecca decided upon the ones whom she would like to help. That night after she went home she told her parents about some of the homes which she had been in and of the

(Continued on page 15.)

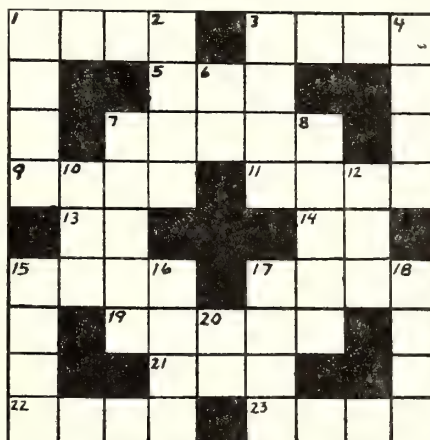
CROSSWORD PUZZLE.

Across.

1. Tool used for cutting stone (I Kings 7:9).
3. A pool of standing water.
5. Tool used for rowing.
7. Prophet who was swallowed by a fish.
9. Third son of Jerahmeel (I Chron. 2:25).
11. To open the jaws drowsily.
13. To exist.
14. To perform.
15. Past tense of spin.
17. To search for (Deut. 4:29).
19. Boils (Isaiah 1:6).
21. Part of verb to be.
22. Jacob's wife through deceit of Laban, her father, (Gen. 29:23).
23. What the father had placed on hand of prodigal son (Luke 15:22).

Down.

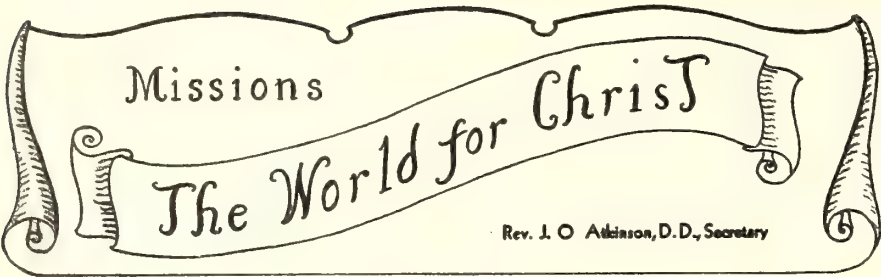
1. Song sung by one person.
2. Not long after (Mark 14:45).
3. What Jesus taught his disciples to do (Luke 11:2).
4. Opposite of up.
6. Article meaning one.
7. He who rose from the dead (Luke 24:3-6).
8. The abode of departed spirits.
10. To tear apart.
12. Sorrow (Matt. 26:24).
15. Stamp of authority (John 3:33).
16. The man who built the ark.



17. Prophet (I Sam. 9:9).
18. One who rules a kingdom (Jer. 23:5).
20. Railroad.

Answers to Last Week's Puzzle.

- ACROSS—1. Boys. 3. Girl. 5. Co. 7. Bands. 9. Ever. 11. Salt. 13. As. 14. Do. 15. Know. 17. Mote. 19. Mimic. 21. Pan. 22. Kite. 23. Dawn.
- DOWN—1. Blue. 2. Sear. 3. Gods. 4. Lift. 6. On. 7. Besom. 8. Sadoc. 10. Van. 12. Lot. 15. Kick. 16. Wipe. 17. Mind. 18. Eran. 20. Ma.



SNOW AND EASTER.

Those who keep up with the calendar and such, tell us that last Easter (March 24, 1940) was the first time Easter had fallen on this date since the year that George Washington died, 1799, and that Easter will not come again on this date till about one hundred years hence. I am not authority on these subjects and only pass on that which the calendar historians tell us, but I am authority on the fact that we had a snowy Easter, the snow beginning to fall in these parts about 9:00 A. M., and kept it up thick and fast throughout the whole day. This naturally caused a large drop off in church attendance that day since people, even on Easter, will not attend church on an inclement day as they will on a clear and inviting day.

This may in a measure account for the fact that our regular annual Easter offering for missions is slow in coming in. We have no doubt many pastors are waiting for a more favorable Sunday and a larger congregation that the offering may be as liberal as possible. The main point is that the offering for missions be taken in all our churches and that the pastors insist that the offering be just as liberal as possible. Just as Thanksgiving is set aside in our churches for an offering for the Orphanage so is Easter set aside for an offering for missions and we sincerely trust that no church will overlook, nor neglect, this offering. When this writer makes a plea for missions he feels that he is making a plea for all institutions of the church.

Our Mission Board is to a very large extent supporting our struggling church in Richmond, Va., but it is noted with pardonable pride and pleasure that this fact does not hinder our Richmond church from making its contributions to the Orphanage. The same can be said of every church that we aid with the mission funds.

An item in Dr. L. E. Smith's letter to THE CHRISTIAN SUN last week telling of the largest donation he had received in his present campaign to free the college of debt brought back very pleasant memories. The writer had

preached in our Suffolk Church at the Sunday evening service. At the close of the service a youth on crutches came down the aisle and remarked that he judged from the sermon that I would be around among the members in Suffolk for the next day or two soliciting money for missions; he would save me the trouble of looking him up by giving his pledge then, which as I now recall was for \$100.00, his check for which amount came in promptly as he had pledged. I am not surprised, therefore, that this young man of the lovable spirit, Walter C. Rawls, now of St. Louis, Mo., gives \$1,500 to Elon College. It all just works that way. Induce a church to become missionary in spirit and you invariably have a church as ready to give to the other enterprises of the church. Organize a Woman's Missionary Society and the women in the society will pay their dues and be faithful in their missionary effort, and then when Brother Johnston of the Orphanage appeals to them for dresses for the children of the orphanage they give an attentive ear and a ready hand to the work as Brother Johnston testified in THE CHRISTIAN SUN last week.

All this is said in the hope and in the faith that all our churches have taken, or will take, the Easter offering for missions and that the same will be liberal and will be forwarded as early as possible. "Ye shall be witness of me unto the uttermost parts." That was not a petition, but a command of our Lord and when we obey His most emphatic command we may depend upon the results to be happy, wholesome and gratifying.

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING MARCH 30, 1940.

Sunday Schools.	
Ether, N. C.	\$ 2.80
Oak Level, Youngsville, N. C. ...	1.00
Ingram, Va.	4.44
Pleasant Grove, Bennett, N. C. ..	5.23
Randleman, N. C.	6.00
Oak Level, Sunbury, N. C.	5.00
Waverly, Va.	2.00
Berea (Naus.), Portsmouth, Va.	8.08
Timber Ridge, High View, W. Va.	2.32
Sophia, N. C.	3.00
First, High Point, N. C.	2.00

Auburn, Raleigh, N. C.	3.50
Lebanon, Semora, N. C.	.62
Bethel, Elkton, Va.	14.90
Durham, N. C.	6.60
Liberty (Va.), Nathalie, Va. ...	2.55

Total	\$ 70.04
Individuals and Churches.	
Hopewell, Va.	\$ 4.05
Concord, Burlington, N. C.	2.00
Moore Union, Jonesboro, N. C. .	2.92
Hines Chapel, McLeansville, N. C.	14.00
Eure, N. C.	6.50
Pleasant Union, Lillington, N. C.	6.75
First, Burlington, N. C.	35.47
Ingram, Va.	11.47

Total for the week	\$ 153.20
Previously acknowledged ...	9,313.70

Total since Sept. 1, 1939 ... \$9,466.90

Grateful for the above offerings, we earnestly urge churches that have taken the Easter offering for missions to send the same in as early as possible as it is needed and will be appreciated. Owing to the very inclement weather Easter Sunday, we have no doubt that many pastors either did not take the offering, or did not finish it, waiting for better weather and a larger attendance at the church service. In either case we hope the pastors will see that the offering is made as liberal as possible and concluded as early as possible now.

Gratefully and sincerely,
J. O. ATKINSON,
Mission Secretary.

YOUNG DOCTOR DIES IN CHINA.

Word has just been received by cable that "Leonard Wilbur died Easter typhus." This was sent to the American Board from Peking, China, dated March 27. Dr. Wynn C. Fairfield, home office secretary for our work in China, says:

"This is entirely a bolt from the blue, as we have had no word of any illness. He had made a trip to Fenchow just before the last letter from Alice Frame was written. It is possible that the bite came on that trip, but we know that there is never any need for special explanation as to the source of typhus.

"This is a heavy blow not only because Leonard was so much beloved and respected, but because it leaves Dr. Hugh Robinson our only man missionary doctor in the North China Mission—and he is in America. The situation is very similar to that at the time of Dr. Wilbur's own appointment, when we were planning to send another doctor to North China anyway, and then Dr. Hemingway's death in Taiku made the need still more urgent."

Dr. Wilbur was a young man, who received his B. A. at Stanford Uni-

versity in 1928 and his M. D. in 1931. He was married in 1933 to Jean Spaulding, also a Stanford graduate, and they went as missionaries to China for the American Board in that year. Readers of THE CHRISTIAN SUN will be saddened to hear of the death of this fine young man who represented us as he healed broken bodies on the other side of the earth.

SECOND QUARTERLY REPORT.

The following is the second quarterly report of the Woman's Mission Board of the North Carolina Conference, from January 1, 1940 to March 30, 1940, inclusive:

Women's Societies.	
Albemarle	\$ 10.00
Asheville	20.00
Belew Creek	2.50
Berea	1.00
Bethlehem	2.00
Beulah	5.00
Biscoe	2.50
Burlington	253.45
Carolina	3.50
Church of Wide Fellowship	22.83
(Southern Pines)	
Concord	8.45
Durham	57.27
Elon College	44.90
Erskine Memorial (Tryon)	60.00
Ether	5.00
Flint Hill	1.00
Fuller's Chapel	9.00
Greensboro, First	167.59
Hank's Chapel	6.30
Henderson	18.76
Hines' Chapel	6.00
Ingram, Va.	4.75
Liberty (Nathalie, Va.)	2.00
Liberty (Vance)	27.50
Lynchburg, Va.	5.90
Monticello	8.60
Mt. Auburn	6.25
Mt. Zion	6.50
New Hope	2.50
New Lebanon	7.00
Palm Street (Greensboro)	7.50
Park's Cross Roads	7.35
Pleasant Hill	7.50
Pleasant Ridge (Guilford)	4.50
Pleasant Ridge (Randolph)	12.00
Pope's Chapel	2.95
Raleigh	67.74
Ramseur	16.04
Reidsville	50.00
Salem Chapel	5.00
Sanford	21.50
Turner's Chapel	6.00
Union, N. C.	12.50
Union, Va.	11.26
Wake Chapel	6.09
Winston-Salem	5.00
Youngsville	8.50
Total	\$1,029.48
Young People's Societies.	
Bethlehem	\$ 7.00
Burlington	12.50
Durham	15.42
Elon College	2.43
Greensboro, First	20.50
Liberty (Vance)	2.50
Park's Cross Roads	3.61
Ramseur	1.60
Reidsville	15.00
Total	\$ 80.56

Willing Workers.	
Durham	\$ 10.24
Elon College	1.45
Greensboro, First	11.86
Total	\$ 23.55
Willing Workers (Juniors).	
Durham	\$ 6.94
Cradle Roll.	
Durham	\$ 4.20
Greensboro, First	2.35
Total	\$ 6.55
Summary.	
Women's Societies	\$1,029.48
Young People's Societies	80.56
Willing Workers	23.55
Willing Workers (Juniors)	6.94
Cradle Roll	6.55
Total Receipts	\$1,147.08
Disbursements.	
Mrs. W. E. Wisseman, stencils, paper, postage	\$ 6.90
Susie D. Allen, postage, stencils, paper	7.46
Expense of Rallies (Mrs. Wisseman and Miss Eldredge)	25.00
Bank Charges	1.48
Mrs. H. S. Hardcastle, Treas., Southern Convention Woman's Bd.	1,106.24
Total	\$1,147.08

Respectfully submitted,
SUSIE D. ALLEN, *Treas.*
612 W. Lane St.,
Raleigh, N. C.

PLEASANT RIDGE (RANDOLPH).
Due to the fact that our Christmas pageant was given on the evening of December 23, the regular time for our first quarterly conference, this meeting was postponed until a later date. It was held on Saturday evening, March 23, with the pastor, Rev. J. Frank Apple, presiding.
In our last report we stated that our pastor, who had served our church six years, preaching twice a month, had been unanimously re-elected to serve in the same way for the coming year, but after making that report Rev. Mr. Apple was given an urgent call to accept the charge of the Christian Church at Henderson, N. C., which he did. While we appreciated the honor extended him, we were saddened in the thought of having him leave us, but through the co-operative spirit on the part of the members of the Henderson Church they were willing to accept a supply on the fourth Sunday of each month in order that he might serve Pleasant Ridge throughout this Conference year, and for this we're deeply grateful. The Henderson Church is to be congratulated upon securing a pastor who will serve them faithfully and efficiently, as we as Pleasant Ridge know.
Since Mr. Apple could preach for us but once a month, we considered

ourselves very fortunate to have in our own church a young man who is studying for the ministry. From the inspiring sermons he has brought to us, we feel sure that he will reach his ambition. It was decided that Mr. G. C. Craven should continue for the rest of this Conference year to preach each second Sunday morning.
It was also decided that the committee that had been appointed to investigate prices of bulletin boards should purchase same. We hope to have this on the grounds before our annual Memorial Service the fourth Sunday in May.
Our Missionary Society is to have the pleasure of having the societies of Chatham - Lee - Moore and Randolph Districts meet with us for the Spring Rally on April 5. We are looking forward with pleasure to having Miss Lucy Eldredge with us. We feel sure she can give us much interesting information about our mission stations in foreign lands.
MRS. O. C. BROWNE,
Reporter.
THE CONVENTION PROBLEM.
(Continued from page 5.)
its program of Christian Stewardship? If it has one I don't know it. It seems to me that the failure of local churches which have no Stewardship program should be convincing enough to prove that the Southern Convention can fare no better until it provides the proper spiritual motivation to carry on the program before us. When our people have the conviction that the problems of the Kingdom of God are the responsibility of the individual Christian they have the money to secure the success of all we have begun and much more.
Let the Convention at Greensboro initiate a program which will touch the lives and hearts of our constituency with the Spirit of Christ and put our pastors behind that program in every church. Let us go back to Christian Stewardship as God's plan for financing His program; let us rid ourselves of our timidity in the pulpits of our churches and present Christ as our hope, Christian Stewardship as our duty and giving as a responsibility and our present thoughts of retrenchments will come before us as the sin of which we are guilty and we can move forward. If this job is done, as I pray it will be, our problem in the future will still be money, but it will be one of what to do with the tithe of the thirty thousand Christians who constitute the membership of our churches in the Southern Convention.
JESSE H. DOLLAR.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WILL YOU HELP YOUR CHURCH PAPER?

It sometimes happens that young people in a local church are anxious to do something to help that church and to assist the older members in carrying out the larger work of the Conference and Convention. However, they do not always know how to go about this.

During this month THE CHRISTIAN SUN is carrying on a campaign for new and renewal subscriptions. Each church has been given a quota by the Conference. In some of our churches the young people are striving to secure the necessary subscriptions—in this way they are helping the people in their local church, the local church itself, and making possible the continuance of THE CHRISTIAN SUN. Why not try it in your church?

Your minister probably has the list covering the present subscribers for your church. See him and offer to try to collect the past due subscriptions and secure new ones. Or write to THE CHRISTIAN SUN office, Elon College, N. C., and this material will be furnished to you. The time is short for this canvass. Decide next Sunday to do something about it, and work on it during the coming week.

Another way you can help your church paper is by sending in items of interest from your church. We are always anxious to hear what you are doing in your local group. Share your plans and programs with others.

BETHEL HAS SUNRISE SERVICE.

The young people of Bethel Christian Church (Valley of Virginia) sponsored a Sunrise Service on Easter Sunday morning at six-thirty o'clock, with Rev. F. C. Lester as guest speaker. Despite the unfavorable weather, people from the neighborhood gathered to hear the inspirational Easter message. The invocation and scripture were given by young people and a vested young people's choir rendered several Easter anthems. This choir was under the direction of Thurston DeMasters.

After the service a Fellowship Breakfast was served to those present by the young people's class under the

direction of the teacher, K. B. Dofflemeyer. This was held in the basement of the church, which was decorated in keeping with the occasion. A fine attitude of fellowship prevailed. Those who wished to express their gratitude for the risen Christ were given the opportunity to place a gift for Missions in an Easter basket. The class wishes to express its thanks to everyone helping to make this a success.

REPORTER.



MISS LUCY M. ELDRIDGE.
Mission Speaker.

This week Miss Lucy M. Eldredge, Dayton, Ohio, is the guest speaker at the missionary rallies of the Woman's Conference of North Carolina. Last Saturday she met with the young people of Eastern Virginia in their rally at Richmond, and Saturday of this week she will share with the North Carolina young people in their annual meeting in Reidsville. Miss Eldredge is a graduate of Elon College, and was the first field worker for the Board of Christian Education of the Southern Convention. She is now Associate Secretary of Young People for the Congregational and Christian Churches.

MISS ELDRIDGE TO SPEAK TO YOUNG PEOPLE.

The young people in our churches in North Carolina are urged to go to Reidsville next Saturday (April 6) in order to hear Miss Lucy Eldredge. The meeting will open at 2:15 with registration (10c). The Sanford young people will have charge of the worship service. Miss Lucy Eldredge will speak at 3:00 on practical phases of Pilgrim Fellowship in our local churches and will answer any questions you may have about problems in your local group. Following busi-

(Continued on page 11.)

TEACHING ALL PEOPLE.

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 14, 1940.

SCRIPTURE: Matthew 4:23;
II Timothy 2:2.

Daily Readings—

Monday—Knowledge of the Holy One—Jer. 31:33, 34.

Tuesday—The Great Commission—Matt. 28:19, 20.

Wednesday—Christ, the Great Teacher—Matt. 5:1, 2; 7:28, 29.

Thursday—Teaching at Antioch—Acts 11:19-26.

Friday—Gospel Teaching of Right Living—Titus 2:11-15.

Saturday—The Apostolic Message—I Tim. 2:3-7.

In this topic, we are concerned with educational missions. In all missionary fields a great deal of emphasis is placed upon educational missions. Classes are formed and schools organized where converts are made. Local study groups, Sunday schools, boarding schools for both boys and girls, academies and secondary schools, colleges and seminaries, are some of the more important educational enterprises carried on in missionary fields. In missionary centers, Christian natives of desirable spirit and ability are given special training to serve as teachers and pastors in local parishes, usually under the supervision of experienced missionaries.

Have some experienced person (a missionary if possible) explain "educational missions." A discussion may follow.

Give a number of individuals an opportunity to make statements on the subject: "One lesson I have learned from the life and teaching of Jesus."

For Short Talks—

1. What is Christian education?
2. The influence of mission schools.
3. How educational needs differ in mission fields.

Questions for Discussion—

1. What can our Christian Endeavor do to help a mission school maintained by our denomination?
2. If all public education suddenly ceased in the United States, what would be the education responsibility of the church?
3. Can the education program of the church be improved? How?

Suggested Hymns—

- "We Would See Jesus."
"Open My Eyes That I May See."
"Lord, Speak to Me That I May Speak."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

AMOS PLEADS FOR JUSTICE.

LESSON I—APRIL 7, 1940.

GOLDEN TEXT: *Hate the evil, and love the good, and establish justice in the gate.*—Amos 5:15.

LESSON: Amos 5, 7.

Amos was a "country preacher." He himself said that he was neither a prophet or the son of a prophet, but when one reads portions of his sermons as recorded in the book that bears his name, one gets the impression that he was a first-class preacher. He was a herdsman and a dresser of sycamore trees. He had spent much time out in the country, with time for thought and reflection. He had observed closely. And he had an ear and a heart that were very sensitive to the divine voice and impulse. On occasions he had gone to the city, especially to Bethel which was the center of worship for a part of Israel, to sell his produce. There he had been greatly impressed by what he had seen. There was injustice, bribery, oppression, dishonesty in high places, luxury, and immorality. At the same time there was an elaborate ritual and many religious ceremonies. This keen-eyed, brave-hearted son of the soil saw through the sham and the shame of it all, the incongruity of such meaningless forms in the presence of such flagrant injustice, and as he mused over it all the fire burned within him. He became convinced that the "word of the Lord" had come to him, and he set forth for Bethel, arriving there on one of the feast days when religious ceremonies were at their height.

His method of approach was a masterpiece. He started out by calling attention to the sins of the nations or people who were enemies of Israel, and brought home in a devastating way the impending doom that awaited them as a result of their corporate and national sins. In all this he had the "Amens" of the people of Israel. Then suddenly he turned to Israel itself and showed the sins and the sham of that nation. Nowhere else in the Bible is there a more subtle approach and a more sure hit than here. Modern ministers and teachers might well study Amos' method.

If one reads the verses that compose today's lesson as printed or better still reads the entire two chapters, he will find that Amos was very specific, as well as fearless in denouncing the sins of Israel, both leaders and

people. They "hate him that reproveth in the gate;" they would brook no interference with those who would rebuke them for their sins or turn them from their evil ways. "They abhor him that speaketh uprightly"—they were so bent on evil that just to know that there were those whose word could be trusted, or would speak uprightly, brought loathing to their souls. "Forasmuch therefore as ye trample upon the poor, and take exactions of him of wheat"—they oppressed the poor and squeezed the last pence from them, grinding them down and keeping them in poverty. They had done this so that they could live in houses of hewn stone, places of luxury, and so that they could have large and profitable vineyards—but all in vain for Amos saw that a nation that did such things could not endure—it was to be broken up.

"How mighty are your sins"—Ye that afflict the just—Wronging those who tried to do what was right and fair; "that take a bribe"—ill fares the nation in which men and women in offices of public trust can be bribed or bought; "and that turn aside the needy in the gate from their right"—the gate was the place where justice was dispensed, where wrongs were righted, where grievances were adjusted, where men had a right to be heard. These words indicate that the social and the national life was rotten to the core.

The message was direct. Seek good, not evil, that ye may live. Even the prophet living nearly nine hundred years before Christ saw that true religion was positive, not negative, its genius is not so much in what men do not do as in what they do. "Hate the evil, and love the good." As a matter of fact many of us rather love the evil, and dislike, even if we do not hate the good. And that is one reason why there is so little joy in our lives.

We cannot love the world and the things of the world and have the joy and peace of the Holy Spirit in our lives. "Establish justice in the gate"—no amount of splendid ceremony would be a substitute for dealing justly with one's fellowmen.

And then in a climactic utterance Amos shows that any religion is vain that does not issue in ethical conduct. In dramatic form he impersonates Jehovah, acting as His mouthpiece, and declaring that feasts and solemn assemblies, burnt offerings and sacri-

fices, peace offerings and meal offerings, songs and instrumental music—these and all other forms and ceremonies and rites and services were meaningless, yea even worse, unless the heart was right, unless one treated one's fellowman justly. Here was a new emphasis upon the spirit of religion. Here was the beginning of a new emphasis upon the ethical content of religion. Here was another milestone in the long journey along which the Hebrew people passed on their way to the discovery of the perfect moral character of Jehovah, and the basic spiritual nature of the religion of Jehovah. Here was another of the many statements in the Bible that a man's relationship with God depends upon his relationship with his fellowmen.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

ness sessions, there will be a Fellowship Supper at 6:00, the price of which will be 35c. The evening service will consist of installation of officers and a talk by Miss Eldredge who will take the group on "A Trip Around the World." The Reidsville Christian Church is on Montgomery Street. The meeting will adjourn at eight o'clock so those coming long distances will be able to get home in good season. We will be looking for you in Reidsville!

HOLLAND YOUNG PEOPLE.

The first quarterly report of the Pilgrim Fellowship of the Holland Christian Church sent in by Miss Edith Jones reveals a splendid type of work being done. Two regular meetings were held each month and the programs were based on the situation in China. Three social meetings were also held and the average attendance at all these meetings was twelve. The active membership of this group is also twelve, so the attendance is perfect. Ten dollars was contributed to the China Friendship Project and the apportionment was sent in full, with a nice increase.

During the second quarter some very interesting meetings were held, also. The book of John was taught and studied, and each one made a special effort to learn more about the Bible. Memory work was stressed and the books of the Bible were learned. A good number of the members attended the meeting at the Suffolk Christian Church and heard Dr. Henry D. Gray discuss the problems of the Pilgrim Fellowship.

MRS. W. M. JAY, Editor,
Woman's Mission Board.



MONDAY.

FAITH IS REASONABLE.

"Faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1.

It has been said that "this is an age of reason. We walk by sight, not faith—faith is a remnant of ignorance and superstition, and only narrow-minded, superstitious, religious cranks still believe in such outmoded doctrines.

The fact is that faith is shown in everything else in the universe except God. For example, the locomotive engineer climbs into his cab—he shows faith in his engine, in the track ahead, the foreman who built the track, faith in the signals, faith in the electric system, faith in the agent who hands him his orders, and behind him the passengers show faith in the engineer and the entire railroad system.

The same obtains with the captain of a ship at sea, with the driver of an automobile, with the farmer who plants his seed—he has faith in the seed, the earth, the sunshine, and the rain. The city man has faith in the farmer to supply his vegetables. The patient who goes to surgery has faith in the surgeon, the student in the teacher, the business man in his merchandise and his customers; and so on in every phase of life, faith is absolutely indispensable to life or to activity of any kind. In fact the infidel has faith in everything but God and he depends upon God for the sunrise, the nightfall and something to eat and wear.

Have faith in God. It is the source of trust, the foundation of hope, the antidote of sorrow, the cure of worry, the light that guides a Christian past lawlessness, over misfortune, through fear; and he who tries to destroy it is doomed for a wreck ahead.

Prayer—Our Father, plant genuine faith in our hearts, implicit and complete. *Amen.*

TUESDAY.

ON THE BEAM.

"Without faith it is impossible to please God."—Heb. 11:6.

"When you trust you do not worry. When you worry you do not trust." Those who show faith in everything else except God are like the aviator who is flying blind. Those who trust in divinity are riding softly on the beam. Their goal is in sight.

Prayer—O Lord, our Father, the source of all wisdom and guidance, endow us with wisdom and give us Thy guidance in all our thinking and in all that we do. *Amen.*

WEDNESDAY.

STILL KILLING JESUS.

"But ye denied the Holy One. . . And killed the Prince of Life."—Acts 3:14, 15.

Goodspeed interprets this text thus: to disown Jesus "kills the very source of life." "Repent," says he, "and turn to God, to have your sins wiped out, and happier times will come from the presence of the Lord."

However, the death of Jesus was the world's greatest discovery. Jesus could not be killed. Through that death man has learned of love, heaven, and the eternal realities.

Prayer—Our Father, we love Thee. We would love Thee always. Forbid that any act or thought of ours should ever crucify our Lord and Savior. *Amen.*

THURSDAY.

GREAT STRENGTH.

"In quietness shall be your strength."—Isaiah 30:15.

When in a storm at sea the passengers are anxious and excited. The crew is quiet and orderly. The captain on the bridge is quietly giving orders distinctly. The crew, trained for its job, is quiet, every man at his post of duty, obeying every command. The passengers are assembled at their

stations and caused to keep quiet and ready for any emergency.

In life, can we do less than this for our Lord, the Captain of life and our souls?

Prayer—Pray as you feel.

FRIDAY.

YOUR GETHSEMANE.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."—Rev. 3:19.

A friend tells us of the following story:

"Four years ago Bill—a young friend of mine—was one of those fortunate 'well-to-do' people. He was happily married, and blessed with two splendid children; life's fullness seemed to shine upon him. Material possessions came his way—money, home, cars, luxuries of all sorts. A few days ago I met him again—in the tuberculosis ward of a charity hospital! His home, his money, his luxuries, had long before been liquidated. Since he had been hospitalized, his brooding wife had died a tragic death, and now his children were many miles away; and he was suffering intense physical pain from spinal and bone complications incident to his disease."

Tragedy upon tragedy was the lot of this man. But he came to know that there is purpose in everything, and in his bitter trials he learned the meaning of life, and he learned to know God.

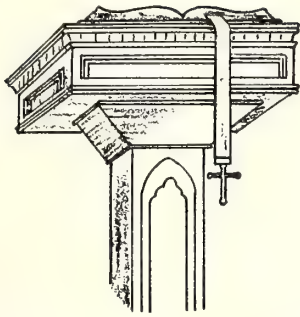
Prayer—O God, teach us how to pass through our sickness, our trials and our sorrows, strengthened and purified. *Amen.*

SATURDAY.

THE LESSON OF SUBMISSION.

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."—John 17:3.

After all, life eternal is to know God and Jesus Christ. If the getting
(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VA.

MAKING THE MOST OF OUR RELIGION.

"And He called unto Him the twelve, and began to send them forth by two and two; and He gave them power over unclean spirits. . . . And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them."—Mark 6:7, 12, 13.

"And He said unto them, This kind can come forth by nothing, but by prayer and fasting."—Mark 9:29.

The disciples had followed the Master for several years, and they had learned of him many things. They had watched him teach, heard him preach, and had felt the power of his spirit over sin and disease. But it was to them a very new business, indeed, to be permitted themselves to go out under his instruction to do the things they had seen him do. How happy they must have been when they saw things really happening in their needy, sin-cursed world. We are told that when they came back to him they came with great rejoicing.

A little while later one day Jesus and three of those same disciples went up onto the mount of transfiguration. Nine of them were left in the valley below. While they were waiting there a distressed father came to the disciples with his sick, and seemingly incurable, boy. He had evidently come to Jesus, but finding the disciples, he presented his problem to them. The disciples were dismayed to learn that they had no power over the malady with which the boy was possessed.

Jesus and the inner circle of three soon returned, and the distressed father presented his sick son to Jesus, who promptly healed him. Shortly after the disciples asked him why they could not heal the boy, and Jesus replied, "This kind can come forth by nothing but by prayer, and fasting." And thereupon I have come to the words of my text: "By nothing else but . . ."

These disciples had been making much of their religion. They had been following Jesus and had done well. They are to be commended for their good works. What could the world do without the average type of followers of the Christ! They help to keep whatever of Christianity there is alive in the world. Our church here finds the average church member an inspiration and a great help. There is something mighty fine about those who make up the Christian masses. Most of us belong to their number. I wish to pay them my greatest respect.

But ever and anon there is the fellow who is willing to step out just a bit ahead of the crowd. He is the supreme benefactor of his race, and generation. He hears the call of the hero in his heart, and answers. Forgetting all else, he answers. Thinking of the call only and the opportunity to serve greatly, he answers. He is the fellow that comes to the place where only some supreme surrender of his life will suffice, and surrenders it. He is the fellow who says:

I'm tired of sailing my little boat,
Inside the harbor's bar,
I want to go out where the big ships float—
Out on the deep where the big ones are;
If my frail craft should prove too light
For the storms that sweep the billows o'er,
I'd rather go down in the stirring fight
Than to browse to death by the sheltered shore!

"And when he was come into the house his disciples asked him privately, Why could not we . . .? And he said unto them, This kind cometh forth by nothing else but by prayer and fasting." It is that something extra that the Christ has always challenged men to give.

In college we were all very fond of Carl Miller. I can see him now with his fun-loving, serious-mindedness as he went in and out among the fellows at college. He was not an athlete but somehow he belonged to all that was done in athletics. He was not impressive in his scholarship, but every professor liked him, and his work showed respect for his opportunities. He was not a beau brummel, but he always had plenty of friends among the co-eds. He was not especially religious, sometimes rather irreligious, but you could always be sure of two things—his sincerity, and his reverence. We all liked him. He expected to follow his father in business in Lexington, N. C., when his college days were over. Things bid fair for a fine career, a good business, and a well-lived life. But one day in 1917 his Uncle Sam asked the unusually great thing of him, namely, that he

would forget it all, and lay his life upon the altar of democracy. He answered. Several months later in one of his letters to me he said: "We started out a few weeks ago with fourteen planes, only four are now left; and I am aloft until it is over, or until . . ." He sleeps somewhere in Europe today, "aloft until!" He is an unknown soldier to you, but to us he was well-known and loved; and to his father and mother more precious than life itself. Heretofore he had been walking in the paths of the usual, but he deigned to step out of those paths at the call of a high ideal to lay his life upon the altar of the unusual.

There is the picture of Jesus in that. There is the cross there. In the supreme way that is what Jesus did upon the cross. Now the world is calling to men and women, and young

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

of that knowledge takes one through bitterness, is it not worth it?

A greater lesson than that of knowing God is that of submission to His will. This lesson also is learned in suffering. In His agony He prayed alone. And His prayer has been the guiding light for all who have followed Him. Said He, "Not as I will, but as Thou wilt." Thus prayed the Son of God. To Him the Father's will was supreme. And herein lies our only way to endure suffering.

Prayer—Our Father, give us unquestionable acceptance of Thy will, complete trust in Thy love and guidance, and peace that passes understanding. *Amen.*

SUNDAY.

A FORTIFIED SOUL.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—Rom. 8:38.

None who accepts his lot in life as from a loving Father has been unthankful. Through that consecrated experience life becomes richer, fuller and more purposeful. It is thus he discovers not only God, and submission to His will, but also the love of God. Thus fortified, no calamity can successfully assail one's heart.

Prayer—Our Father, we thank Thee for the blessed experience that cannot be shaken. Keep us steadfast in that faith forever. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

And still they come. Last Sunday a beautiful little girl came from near Liberty Springs Church in the Eastern Virginia Conference to live in the Christian Orphanage. She had lost her mother and her grandmother and it was necessary for her to come to us. She fitted right in and was taken in charge by two little girls of her size and age. She seems to be happy in her new home and we hope that she will get along all right. We have another urgent application to take several children from one family. We will make a thorough investigation of the case this week. From time immemorial fathers and mothers have died and left little dependent and homeless children. They are still dying and will continue to die. Little children will still be left homeless and dependent. What a fine thing it is for the church to come to their rescue and give them a home, training, and a chance in life.

What is more precious than a little child? Silver and gold are not to be compared to the value of a little child. Rubies and all the precious stones cannot compare with it. These jewels are lifeless and will perish. But the soul of the child will live forever.

When the late J. B. Duke set aside his great endowment for the benefit of humanity, he had this to say: "I have included orphans in an effort to help those who are most unable to help themselves, a worthy cause, productive of truly beneficial results in which all good citizens should have an abiding interest. While in my opinion nothing can take the place of a home and its influence, every effort should be made to safeguard and develop these wards of society."

Don't forget the child, the motherless child, the dependent child, when the offering is taken in your Sunday school for the Christian Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 4, 1940.

Amount brought forward \$3,362.21

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Plymouth \$ 4.09
Auburn 3.53
Henderson 5.35

\$ 12.97

N. C. & Va. Conference:

Mt. Zion \$ 1.84
Concord 1.55

3.39

Western N. C. Conference:

Spoon's Chapel \$ 3.65
Smithwood 1.36
Big Oak 4.00

Hank's Chapel 8.06
Randleman 3.00
Pleasant Grove 2.54
Greensboro, Palm Street 6.13

28.74

Eastern Va. Conference:

Suffolk \$ 25.00
Waverly 2.25
Mt. Carmel 6.72

33.97

Valley Va. Central Conference:

Whistler's Chapel \$ 2.10
Concord77
Bethel 1.00
Newport 2.70
Antioch 3.50

10.07

Ala. Conference:

Lanett Bible Class 4.00

Special Offerings.

Cash \$ 2.00
Cash 3.85
Men's Bible Class, Rosemont Church on support
Robert Currin 12.50
Mr. Perry 10.00
Mr. May 3.00
Mr. Morgan 20.00

51.35

Total for week \$ 144.49

Grand total \$3,506.70

HAPPY HOME.

The four Holy Week services at Happy Home were perhaps a revelation to some, and a reminder to others of the greatest event in history.

A huge lighted cross placed over the front entrance looked inviting to passers-by. Plans for the impressive communion service, "In the Shadow of the Cross," were conceived by our pastor, Rev. W. J. Andes, as was the Good Friday service. On Saturday night the young people and members of the primary department presented a pageant, "The Way of the Cross," instilling in the minds of those who attended a clearer conception of the meaning of Easter.

In the near future the Woman's Mission Society will present a playlet, "Aunt Tillie Learns to Tithe."

REPORTER.

"In my opinion, true science and true religion neither are, nor could be opposed."

Regular Price,
\$4.25

COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

Now
\$2.85
Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

\$2.85

Durable, flexible, overlapping covers—will not break in the back.

Authorized King James Standard Version No. 4610J

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

MAPS

THE most beautiful in any Bible; 12 pages in COLOURS on enameled paper.

1850 pages.
Size closed, 5 x 7 1/4 inches.

NEW TYPE

NEW FEATURES

NEW HELPS

A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

Specimen of Holman Boldblack Type

1189 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 88.

CHAP. 2.

Acts 13, 14.

ch. 1, 16.

Ps. 1, 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary—Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker \$4.25

Special Offer

TEMPORARY PRICE \$2.85

ONLY

Prepaid

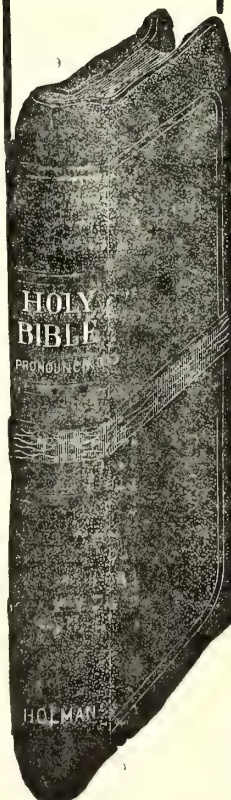
USE THIS COUPON

Please send, All Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 500 extra.)

Name

Address



THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

VALLEY CONFERENCE MEETS IN MID-YEAR SESSION.

(Continued from page 2.)

a mother trains the child to walk. They should be trained to be Christian in every phase of life. They should be trained to talk so that their language should be the language of Christ and of love. They should be trained to read. It is a pitiful story of the reading matter in our homes of today. People read little. Very little religious literature is read or even found in our homes. They should be trained to serve, to minister to the sick, to win others to Christ, to give and to lead. Evangelize the world of which we are a part and your church will be different and new."

The following delegates were elected to the Southern Convention which meets in Greensboro, N. C., on April 30-May 2: Ministers: R. A. Whitten, R. D. Coulter, R. L. Williamson, R. E. Newton, M. L. Weekley, W. J. Andes. Laymen and Laywomen: Mrs. K. H. Sale, E. Floyd Showalter, R. Roy Hosaflook, J. C. Bradford, Eugenia Snow and R. O. Rothgeb.

Rev. R. E. Newton of Florida was received into the Conference pending his receipt of his letter from that Conference. At present he is serving acceptably the church in Page County and in the Fort Valley. All of his churches spoke words of appreciation for his services thus far and of encouragement for a great future. He spoke on "Stewardship and the Church" emphasizing the tithing method of giving and the importance of regular giving.

The writer spoke on "The Church on Record." The church has a written record in history. Some of the record is fine and other parts of it are

not so good. But through the ages the church has recorded itself on the hearts of mankind. This has not been easy to destroy. The church records its hope and life in its leader, Jesus Christ and from Him comes the power of victory and of life. When we let Him pilot us through all of life, we shall see His face and then everything shall be all right for we have seen the Pilot's face.

The Conference went on record as opposing the President's action when he sent a representative to the Pope and desired President Roosevelt to rescind his action.

The church delegates spoke very encouragingly of their work. Misfortunes were seen to have happened here and there but they all felt that they would do their best to make their work more effective.

W. J. ANDES.

MAKING THE MOST OF OUR RELIGION.

(Continued from page 13.)

people, who will dare to do something noble and worthwhile for the ideals of the church, to go a step further than the mere mediocre and usual. The challenge was never greater than now. It has perhaps been more dramatic, but today the call for giving the best is before every man.

"By nothing else but," let us see how it works in practical life. To the rich young ruler it was "sell all thy goods;" to these nine disciples on that particular occasion it was "prayer and fasting;" to Zaccheus it was restore, restore; to Simon Peter it was "feed my sheep;" to the woman at court it was "go and sin no more;" to the disciples it was "go ye into all

the world, and preach my gospel to every creature."

God has some call of service to every man that will bring out the best there is in him. Albert Schweitzer had a song in his soul, and the touch of music in his hands. To play before the great of Europe was but part of the routine with him. But how would he find life's fullest joy? By the plaudits of men, or by obedience to some divine, inner urge and call to duty? The answer is a medical missionary in Africa working away daily at helping to heal the open sore of the world.

Today it may be to one a deeper consecration to church attendance; to another, teaching a Sunday school class; to another, the decision to preach the unsearchable riches of his truth; to another, the thrill of a life in mission fields; to another, the giving of the title of all he possesses to the Lord, to still another, witnessing among his friends to the power of the Christ in his own life—but there is something that to you is the step out of the mediocre into the fullest measure of usefulness in God's Kingdom. The Christ is calling for you, and when he calls the answer is fullest allegiance to him, and supreme service to others. Who of us today will step out upon his promises, and give the fullest measure of devotion to him?

REBECCA KEEPS LENT.

(Continued from page 7.)

great need which she had seen. That night Rebecca could hardly go to sleep for thinking about those boys and girls. She decided that the next day she would tell her friends about those boys and girls and get them to help her keep Lent this way. They went to Brambleton, too, and wanted to help. They did help many boys and girls to get well.

"Mother, when I grow up I want to be just like Helen Sousa and help all of the poor and needy people just like she is doing!" This is what Rebecca told her mother after keeping Lent this year.

"There is no more sure tie between friends than when they are united in their objects and wishes."

"A Scotch minister said that the playing of bagpipes would drive rats from the house. It will also drive people away."

"Democracy will itself accomplish the salutary universal change from delusive to real, and make a new blessed world of us by and by."

Help Us Make This Paper More Useful By Increasing Subscriptions

SOME SUBSCRIBERS SAY:

"I enjoy my paper very much and look forward to it coming each week." Burlington.

"I can't remember when 'The Christian Sun' was not in our home and feel I can't do without it." Virgilina.

"I think 'The Christian Sun' is one of the best papers published and is a great help to all who read it."—Alabama.

"My sincere hope is that 'The Christian Sun' will never fail to reach my home. We thoroughly enjoy every page and when we have finished it is passed on to others in the community." Isle of Wight.

"Just a word to let you know how much we are enjoying 'The Christian Sun.' It brings warm rays of Southern atmosphere to our home each week. It is superior to most of my denominational papers." Illinois.

"I don't want to miss a single copy as it means so much to me. I get a lot of good out of the sermons and editorials, Sunday school lessons, and in fact everything in 'The Christian Sun' is beneficial. May it shine in more homes as the days go by." New Hill.

"I have enjoyed 'The Christian Sun' more than anything I've ever spent \$2.00 for. My subscription has expired and at this time I'm not able to renew it, but I'm seeing one of my good neighbors to see if we can take it together as I want to keep on being a reader of it."—Greensboro.

"I became a reader of 'The Christian Sun' while a member of the Newport Christian Church (Valley of Virginia Conference). Ten years ago I came to Aliquippa. Since then I have had my letter transferred to the First Methodist Episcopal Church at this place. I shall always have a keen interest in the church 'back home' and only through the medium of your paper can I keep up to date with what's going on."—Pennsylvania.

"I have been a constant reader of 'The Christian Sun' since a small boy, and have been a subscriber for about fifty-five years. Dr. W. B. Wellons was the editor when I first became acquainted with it. Reference to its files of fifty years, and more, ago will reveal the great part it played in the founding of Elon College and our missionary enterprises in the South. I sincerely hope that the Convention may be able to develop some plan by which to continue its great service."—Pennsylvania.

"Enclosed find \$2.00 for 'The Christian Sun.' It has been a regular visitor to me for thirty, or more, years. I intend taking it as long as I can see to read it. I have prayed if it is the Lord's will to see to read it as long as I live. He answers prayer. I wish every member of our churches would take it. I have found sermons and other articles in 'The Christian Sun' that one piece alone would pay for the year's subscription."—Cedar Grove.

"Please find check for my renewal. We enjoy reading our church paper very much. Wishing you much success."—Biscoe.

"I enjoy 'The Christian Sun,' especially your articles, the Sunday School Lesson by Hardy, and the Sermons by John Truitt."—Henderson.

"I enjoy reading 'The Christian Sun.' It has been coming in our home over fifty years. It was one of mother's wedding gifts."—Burlington.

"I am enclosing \$2.00 in advance to pay for 'The Christian Sun.' Surely do enjoy reading same. Wish every member of our church would take it."—Alabama.

"Enclosed please find \$2.00 for my renewal to 'The Christian Sun.' My subscription expired today and I can't afford to be without my paper even for a week, as I miss it as I do a member of my family."—Franklinton.

"I am glad to be able at last to send money for my 'Christian Sun.' Don't know that I can be able to sit on the wayside to wait for the mail as I am very old and sensitive to the cold. Best wishes for a Merry Christmas to you and all 'Christian Sun' readers."—Nathalie.

"Enclosed you will find check for \$4.00 for my subscription to 'The Christian Sun' which expired a year ago. I am very sorry I have let it run so long as I have enjoyed my church paper so much. I have been paralyzed for three years and it has been quite a struggle to keep up my payments, but just don't see how to give it up."—Windsor.

"I have been sick for five months and have not been able to do any work at all. But I do find joy and sunshine in the weekly visit of 'The Christian Sun.' I will do all I can that 'The Christian Sun' may shine in our homes, hearts, and lives."—Den-dron.

"My subscription to 'The Christian Sun' is past due. I thank you for continuing to send the issues. I shall penalize myself by sending you a check for three subscriptions—my renewal and two new ones. Really it is not as a penalty but an interest I have in seeing 'The Christian Sun' continue to exist."—Petersburg.

"I am enclosing \$2.00 for my renewal to 'The Christian Sun.' It seems to me that I need my church papers to keep in touch with our work among missionaries, our institutions, and all general interests. Long ago when I united with the church, I took our church paper 'The Herald of Gospel Liberty.' Then after the merger I took the 'Congregationalist-Christian' and the 'Advance' and our other denominational papers, and I don't know much either. If more Christians would read their own church papers there would be a better understanding, a heartier cooperation, and a more generous support of our projects and institutions all around, I believe."—Maine.

Pastors and Church Leaders We Are Depending on You!

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, APRIL 11, 1940.

No. 15.

THE KEY MAN

An Editorial

The late Dr. C. H. Rowland is often quoted as saying that the pastor is the "key man." Dr. Rowland was right. The minister who is the pastor of a church is the key to that church. He opens or closes the door to success. He brings peace or discord. He inspires or becomes a dead weight. He leads forward or retards progress. He is the key man.

A pastor is more than a preacher. He is the leader of a church. He is a business man to direct the affairs of an organization composed of many people. Education, finance, and religion are his specialties. Boards, committees and officers look to him for guidance. The sick seek his service, and the young want his counsel and friendship. Both men and women will follow his leadership if he is wise enough to win them. Unless he can lead he is compelled to lose.

The pastor of a church is a servant of God and an agent of the denomination. His conscience must always be clear before God to whom he owes unflinching allegiance. But he is a member of Conference, Convention, Council. These human relations are also binding. The Church is the Body of Christ, and we are all members of that Body. "If one member suffers, all suffer." No minister has a right to take a church that is part of the larger group, a church founded, built and brought to maturity without his aid, and make it over simply to please his own whims if in so doing the denomination must suffer because of that change.

Without the loyal cooperation of the ministers the Southern Convention cannot support its aged ministers, care for orphan children, train youth, direct leadership education, build churches, send missionaries, or publish papers. The Convention has been fortunate through the years in having pastors who would never rest until their churches met the standards set.

Right now our ministers are being called on by the Southern Convention to demonstrate this same fine loyalty. They are asked to double the subscription list to "The Christian Sun" by the end of this month, or at least to do enough to indicate that this goal can be reached. Easter was not a good time for a large missionary offering, but the missionary needs are urgent and the success of the offering depends largely upon the ministers. Our college is struggling desperately to pay out of debt by the coming commencement, but if it does the enthusiasm of the ministers will be needed for the campaign.

Brethren of the Ministry, these spring months are testing your loyalty and your ability to lead perhaps more than you know. Members of your own church and of other churches across the country are watching. They are anxious for your churches to succeed, and they are saying that you are the key man.

Will you open the door of success? The old lock may be rusty, but it will turn. When the Convention checks on subscriptions, missions, and college, what will be your record? Success?

NEWS AND VIEWS

A new subscription secured by each subscriber will assure the present subscribers of a fine CHRISTIAN SUN for the future.

THE CHRISTIAN SUN extends sincere sympathy to Mrs. J. E. McCauley, whose mother, Mrs. Preston Hollingsworth, died recently at her home in Clinton, N. C.

Rev. and Mrs. R. E. Brittle announce the birth of a daughter, Martha Sue, on March 16, 1940, at Lakeview Hospital, Suffolk, Va. Both mother and daughter are doing nicely. Congratulations, and best wishes!

President L. E. Smith is very busy looking up the friends of Elon College and talking to them about clearing the college of debt. Surely he will find many friends of the college in our churches. It is our college, and the debts are ours. The best we can do is none too hard.

Rev. B. J. Earp, our mission pastor in Carroll County, Va., announces a new schedule for the summer. Services are held on the first and third Sundays as follows: Elk Spur, 10:00 A. M.; Ivy Hill, 11:30 A. M.; Rocky Ford, 2:00 P. M. Visitors are always welcome.

Should the officers of the church, Sunday school, and missionary society read the church paper? Do you think it would pay the church to see that they receive it? Many of them do not now receive it, and surely they would be better workers if they were regular readers of their church paper.

A mimeographed book containing the reports of all boards and committees is being prepared and will be mailed to delegates of the Convention in time for study before leaving home. In this way the delegates will know what is to be considered and can really give thought to the various matters of business.

Rev. R. A. Whitten has furnished THE CHRISTIAN SUN with some of his poems entitled "Along Life's Way" to be sold for subscriptions to THE CHRISTIAN SUN. Anyone buying a book for one dollar will thereby give THE CHRISTIAN SUN to a shut-in for six months. We have only a limited number of the books, so if you want to share in this good work and get a

copy of the book, please send your order to THE CHRISTIAN SUN, Elon College, N. C., at once.

This week, in Washington, D. C., the editor is attending his first meeting of the Religious Press. As a member of the Prudential Committee he is also attending a meeting of representatives of the denominations that do missionary work in the Philippine Islands. Several leaders have come from the Philippines for the Washington meeting where cooperative work will be thoroughly discussed and where plans will be made for an aggressive movement in the Church of the Philippines.

DAILY BIBLE READINGS

FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week Beginning Sunday, April 14, 1940.

Sunday—Still in Process of Fulfillment—
Luke 4: 16-22.

Monday—A Proof of Our Gospel—Matt 11: 2-5.

Tuesday—Self Justification—Luke 16: 14-19.

Wednesday—The Hold of the Love of Money—Luke 16: 19-31.

Thursday—Why the Importunity?—Luke 18: 1-8.

Friday—These are Still with Us—Luke 12: 38-40.

Saturday—And Ones Like Unto Her—Luke 12: 41-44.

JOIN WITH US IN READING THE BIBLE

From our Richmond Church comes a card outlining the services for the month of April. The minister, Rev. R. L. House, speaks at each of the morning services and on two Sunday evenings. The program is varied however by a motion picture, "The Life of Christ," which was shown the first Sunday and on the third Sunday the large Sunday school orchestra, under the direction of Mr. Ernest Carr, will give one of its semi-sacred concerts.

ATTENTION, CONVENTION DELEGATES!

The First Congregational-Christian Church, Greensboro, will furnish lodging and breakfast for delegates to the Southern Convention. Those desiring to be entertained will please notify W. E. Wisseman, 315 N. Edgeworth Street, Greensboro, N. C.

FINANCE COMMITTEE MEETING.

The Committee on Finance of the Southern Convention is called to meet Tuesday, 10:00 A. M., April 30, at the First Congregational-Christian Church, Greensboro, N. C. The members of the committee are: Messrs. A. H. McIver, H. V. Simpson, K. B. Johnson, Prof. L. L. Vaughan, Rev. G. C. Crutchfield, Rev. Robert Lee House, and Rev. J. H. Lightbourne. If there are those in the Convention who have matters to present to this committee, it is requested you now write the chairman, or else plan to appear before the committee at the above stated meeting. If members of the committee cannot attend, the chairman would appreciate a notification to that effect.

JAMES H. LIGHTBOURNE,
Chairman.

EASTERN VIRGINIA DELEGATES.

The following persons were duly nominated and elected delegates to the Southern Convention to be held in First Christian Church, Greensboro, N. C., April 30-May 2, 1940:

Ministers—R. E. Brittle, H. E. Crutchfield, J. H. Dollar, J. A. French, W. H. Garman, H. S. Harcastle, E. W. Jones, I. W. Johnson, J. H. Knight, F. C. Lester, T. N. Lowe, J. F. Morgan, N. G. Newman, George Olejar, G. A. Pearce, S. W. Phillips, M. S. Poulson, O. D. Poythress, Arnold Slater, L. E. Smith, J. G. Truitt, J. H. Warren, B. H. Watkins, and T. F. Wright.

Laymen—W. H. Baker, Mrs. R. T. Bradford, J. P. Dalton, E. L. Daughtrey, Miss Edna Fulcher, Garland Gray, A. L. Hanbury, Mrs. H. P. Harrell, Charles Heath, Jr., S. T. Holland, A. L. Jolly, Mrs. Phillip Jones, J. T. Kernodle, O. D. King, H. W. Lee, Dr. J. W. Manning, J. D. MacClenny, Mrs. J. M. Rabey, E. B. Rawles, Julian Rawles, Oscar Smith, W. Starnes, C. D. West, J. E. West, and J. A. Williams.

JOHN G. TRUITT, *Sec'y*,
Eastern Virginia Conference.

CONVENTION DELEGATES.

North Carolina and Virginia Conference—A. G. Plyler, Mrs. R. E. Apple, Miss Lucy Hopson, I. M. Neal, J. M. Sharpe, J. F. O'Ferrell, James E. Wilkins, V. R. Holt, Mrs. W. R. Sellars, E. B. Rascoe, Mrs. Melvin Dollar, F. J. Allen, Dr. W. Waldo Boone, Mrs. Stanley C. Harrell, C. D. Johnston, Geo. D. Colclough, Mrs. W. P. Lawrence, H. V. Simpson, Mrs. C. H. Rowland, Mrs. W. E. Hinshaw,
(Continued on page 15.)



NOMINATE YOUR CANDIDATE.

Perhaps it never has been done, but it could be done. It might even be a good thing to do. There is no law of the Medes and the Persians against it so far as this writer has read. It would seem to be good democratic practice. If you are willing to try it, go ahead.

The Southern Convention voted at its last session that hereafter the president and vice-president should not serve for more than two consecutive terms. Since the president has served that long, it will be necessary to elect a president for the convention.

The office of promotional secretary was set up at the last convention and a person elected to that office. While details were not worked out, it stands to reason that the person elected is not expected to serve for life. It is an important office, and careful thought should be given to the selection of the officer.

"The Christian Sun" was founded in 1844. From that date to this the Convention has had the responsibility of electing an editor for the paper. The present editor was elected four years ago. There is no reason why he should continue beyond this term of office.

Nominations for all officers of the Convention are usually made by a nominating committee. "The Christian Sun" is suggesting that those interested nominate their candidates through this paper. That will give the nominating committee something to begin thinking about. Why not try it? It might work well. What is the paper for if it isn't to express your ideas? Nominate your candidates, especially for the abovenamed offices.

GAIN OR LOSS?

A recent issue of "United States News" magazine shows in graphic fashion the tremendous increase in taxes collected from alcoholic beverages during recent years. During 1934, the first full year after prohibition, the taxes amounted to \$594,000,000.00. Last year the amount was \$1,030,000,000.00.

For those who are interested only in the collection of taxes this may be a very pleasing bit of information. But for those who know what those figures really mean, there is sadness and grief written into every dollar.

The increase in taxes means increase in consumption of intoxicating liquors. That means that more mothers and children go hungry while the man who should support them spends his earnings for liquors. It means that more boys and girls are learning to drink. It means that parents who save and sacrifice to send their children to college sometimes find that those sons and daughters have thrown dignity to the winds, have spent their money for liquors, and have brought disgrace upon the family by being drunk.

And it means that drunken drivers cause the slaughter of innocents on the highways. "If you drink, don't drive" is good advice but those who drink do not heed good advice or they would take to heart the much finer saying: "For your soul and body's sake, do not drink."

Liquor dealers are said to be getting alarmed about the activities of Methodists in teaching young people just what alcohol does to the body. They are afraid that repeal is being threatened. Let's hope that it is. And let's wish that it had been before the newspapers gave a recent tragic story of an Epworth Leaguer who went to her death in a drunken debauch.

Teach the young people that the Bible is right about wine and its relatives, that the way to health and happiness is not the way of the drinker. Teach it while you can, before drink gets its hold on the growing person.

CHURCH FINANCE.

Most ministers say to their churches that the Bible (our rule of faith and practice) teaches that Christians should give to the church a tenth of their income so they will be good stewards of God. But the finances of no church in our fellowship are set up on the basis of tithing so far as this writer knows. The preaching and practice do not seem to be the same.

In fact there seems to be no real plan of finance in most of our churches. Just as little as possible is said about money lest the people fail to come to the services. This policy does not seem to strengthen the churches, and may well be called into account for the downward trend in contributions to all our churches. It would seem that our churches are just as able to contribute now as they were years ago when they gave much more than they do today.

Would it not be well for the Convention to give some attention to this matter of church finance?

OUR NEW MINISTERS.

Today there are ten ministers working within the bounds of the Southern Convention who were not members of the Convention two years ago. We need two others, and must find them soon. Since there are only about seventy-five active ministers, this means quite a large addition.

Some of these men come from Christian Church background, and some from the Congregational side of our family. But several come to us from other denominations. Most of them are not familiar with the history and program of the Southern Convention. Through the years there seems to have been little effort made to initiate these new-comers into the fellowship. The Promotional Secretary has tried to do something along this line. If that office is discontinued, will some other method be tried to train these new men to serve well in our group?

Should the Convention plan for such supervision and training?

A growing church is a giving church, and a giving church is likely to be a growing church. "The liberal soul shall grow fat." So will a church.

CONTRIBUTIONS

SUFFOLK LETTER.

THE CHRISTIAN SUN has presented a number of articles recently on "Convention Problems." These articles represent the opinions of people in the various sections of Virginia and North Carolina. A study of these statements leads one to observe that the major emphasis is placed upon giving or raising money. There are many who advance the idea that if people would tithe, or give in accordance with the Biblical doctrine of Stewardship, the major problems of our churches would disappear. "A sufficient amount of money," they say, "would put Elon College, the Orphanage, THE CHRISTIAN SUN, the Department of Missions, Religious Education, and the other enterprises in good shape and relieve a perplexing situation."

Money has a large place in the work of the kingdom and the plans of individual progress. But its importance has been exaggerated. Giving is imperative and essential, but it is not the primary function or duty of church members. The biggest problem in the church today, is not *giving*, but *living*. When personal living reaches the high standard set by Jesus Christ, personal giving will not be a great problem. Every pastor will observe that a great revival always increases church attendance and helps in balancing the budget of the church.

Personal living is the greatest problem in the church today. And that problem is not confined to any class. It begins in the pulpit. When psychology takes the place of theology and humanism substitutes its fallacies for Christianity moral standards are lowered, and spiritual values fall below par. It is not a matter of choosing between John Calvin or Barth as an authority on ethical and moral standards of life. Neither of these great men has offered the final word in their respective fields of investigation. The terrible thing about the present situation is the fact that certain educational tendencies have weakened the authority of the Bible in the minds of many leaders in church and state. What has happened in Germany has come to pass, in a lesser degree, in the United States, namely, a tendency to set up human standards as a substitute for the teachings of Jesus Christ. We have not witnessed the full implication of these tendencies, but the har-

vest is certain and inevitable. A secular Sabbath, a money-mad church and a wild scramble for first consideration in the distribution of donations and apportionments will pauperize any denomination.

Making a living is not one's most difficult task. That is made more difficult by a desire to buy or spend more than one can pay for, or earn. Living a consistent, holy life is one's most challenging objective. At the same time it is one's greatest need. That is the treasure which is eternal. Usually a great church convention does not have time to give much thought to this great essential. A devotional service may have a place on the program. But it is not considered, as primary in importance, either by those who plan the program, or those who use the time assigned. But the devotional life may miss its objective if it fails to include a purpose to carry this spirit of Christian fellowship into the whole area of personal living. One must learn to practice the preaching by incorporating the Word of God in secular living. Our local churches should be inspired to "set thine house in order." Moral standards must be raised. Electric lights, hard-surfaced roads, high powered automobiles and other inventions have transformed our homes and our industries. But too many people are living, spiritually, in the "horse and buggy age"—and worse than that. Applied Christianity should keep pace with applied electricity. Ten days of prayer during this month would regenerate and rejuvenate the next session of the Convention to be held in Greensboro. We need that more than we need money.

I. W. JOHNSON.

AFTER HIGH SCHOOL, WHAT?

In a few brief weeks hundreds and thousands of American youth will be completing their courses in high schools. They have come through the grades and have been successful in meeting requirements of high school curriculums for graduation. High school courses are much broader and far more complete than in years past. A diploma from a fully accredited high school today gives a student advantages almost equal to a college diploma when Elon College was founded.

While the curriculum of study for high schools has been expanding and

advancing, requirements of the individual in the trades, professions, and society as a whole have become more exacting. Better trained and more alert minds are required if the individual is to succeed. The college, of course, presents education in its higher brackets and proposes to train the individual students even though in groups for a more satisfactory and successful part in the privileges and responsibilities of life.

The question today confronting every conscientious high school graduate is "Shall I or shall I not continue my education?" Two decades ago young people were told that a college education from a financial standpoint was the best investment that we could possibly make. Figures were tabulated, statistics were presented proving conclusively that over a brief period of years the increased earnings of a college graduate would surpass those of the non-college graduate sufficient to more than pay the cost of his education. There are some today who put the advantages of education on the money level. Increased earning capacity is not the greatest value to a well-trained individual. The personal satisfaction in the consciousness of self-development and of the enrichment of his own life is a far greater reward. No young person would wish to spend his life without putting forth his best efforts to bring that life to the highest possible level of service that he might be of beneficent assistance to the society of his day and of days to come. In this day of multiplied opportunities, great responsibilities, and keen competition, there should be no question in the mind of a high school graduate as to the advisability of a college education.

I feel that our pastors, Sunday school superintendents, and the homes of our church should be reminded that Elon College is our institution and that it is a good one. This is the time that your influence is needed that the young men and the young women of our own church and homes may become interested in Elon College and may come to the college for the completion of their education.

L. E. SMITH.

A QUARTERLY REPORT FROM THE WINSTON-SALEM CHURCH.

January.

Because of extremely bad weather during January emphasis was placed upon attendance at the morning service, the Sunday school and the Junior Christian Endeavor. No night services were held. The morning service averaged forty and the Sunday

school fifty-one. On the last Sunday of the month which was the beginning of Youth Week, our young people sponsored the morning worship, having full charge with their own chosen speaker, Professor C. R. Joyner, principal of Reynolds High School.

February.

All services resumed with the Sunday school about back to normal, averaging sixty-two for the month. Race Relations Sunday, February 11, was observed, using the program provided by the Home Boards, the pastor bringing the message. A very effective World Day of Prayer service, sponsored by the Woman's Association, was held, using the special program provided for the occasion. Forty-one attended the service. The pastor was chosen by the Brotherhood Committee of the city to represent the Protestant group in a series of two Brotherhood meetings at the high schools of the city. Father Edward Biss represented the Catholic Church and Rabbi Edward Ellenbogen represented the Jewish Synagogue. These meetings were attended by about 2,000 students and faculty members and seemed to be much appreciated.

The Woman's Association is an alive and active organization, holding monthly meetings with good programs and good interest. You frequently hear the remark, "I just cannot afford to miss any of these meet-

ings." Perhaps one of the liveliest organizations is the community Junior Christian Endeavor Society with a membership of forty-five and an average attendance of twenty-five. This group is doing excellent work, holding regular meetings each Sunday at 6:30 with a monthly business and social meeting.

Another achievement of the month was the painting of the basement walls and the partitions separating the Sunday school rooms. To add further to the beauty of the children's department the ladies of the church bought and made curtains for the twenty windows.

March.

The Easter service was the outstanding event of March. It was held on Palm Sunday night. The Junior Sunday School presented a mixed program assisted by the adult choir which provided the Easter music. The Moravian Sunrise Service is the Easter attraction here. The city is all astir the whole night on Saturday night. The Moravian Bands, numbering twenty-five or more, and with over two hundred players start playing their band music all over the city at 2:00 A. M. After an hour or so they reassemble at the home church for refreshments and make ready for the Sunrise Service which begins at 5 o'clock. About half the service is

(Continued on page 9.)

Thoughts on the Experience of God Through Christ

(Gospel According to St. John, Chapter 15.)

By REV. CLATON S. RICE, D. D.

[Note: This is a continuation of the devotional talk made to the Superintendents, by one of them, at the Mid-Winter meeting.—Editor.]

My definition of the Church is one with which you may not agree. I find myself perfectly in accord with Rev. J. S. Griffiths, Principal of the Congregational College of Victoria, Australia, who in a recent article in the Congregational Quarterly, emphasized the fact that there are just two qualifications which we should demand of men for membership in our fellowship. First, men should have had an experience of God. Second, that experience should have come, in part at least, from Jesus, our Lord. I agree so completely with this statement that I am inclined to define the Christian Church as a unique fellowship composed of those who have experienced God, each in his own way, through Jesus.

That there are other ways of experiencing Him than through Jesus, no one would question, but to be a Christian, it would seem to me, that

one must have had through Christ some experience of God, else why the name "Christian?"

Now it is easily possible for us these days to lay emphases other than upon experience through Jesus. Bringing our children up, as we attempt to do, in "the nurture and admonition of the Lord," and at the tender mercy of the Church School, expecting them to confirm baptismal vows taken for them by their parents, to be received into the church in their early teens, it is easy for us to lose sight of the necessity for personal experience through Christ. An inadequate training, both at home and in the Church School, generally, living in a public school environment, which too often is unfavorable to the things of the church, it is no wonder that children, drawn into the church through confirmation or baptismal vows, may have little or no experience of God

through Christ, or in any other vital way.

Also, so stern has become the financial pressure upon our churches, so intense has grown the competition, that the doors of our churches are often swung wide open to people who have little or no appreciation of the uniqueness of Jesus or the necessity for personal experience of God through Him. We are too cowardly to demand this, lest we lose members.

There are also those who would substitute intellectual assent to theological or philosophical propositions for the personal experience in Jesus. That theology has a large place in the life of the church, that it should have a much larger one than it has had in our fellowship during the past generation, is very evident. One grave weakness of our liberal schools is that they minimize the importance of Christian theology, when men must be able to give a reason for the faith which is in them, and also to state that faith in reasonable terms. But that this should become a substitute for a heart-warming experience of God is fatal to the church.

There are those who find it easy to lay great emphasis upon ritual. An enriched church service, with color and music, banners and incense, how attractive it is, though it may become a substitute for that which lies at the heart of Christianity—personal experience. Not that we would depreciate ritual, then, but rather that we should recognize the fact that in laying too great an emphasis upon it, and making it a substitute for something which is more vital, the church may suffer very greatly indeed. It is my solemn judgment that it is at the very hour when the personal experience of God through Christ burns low, that the insistence upon ritual in our free churches flames high. (You see I speak as a barbarian, out of the land west of the Hudson.) How often we free churchmen have made ourselves ridiculous by attempting that for which we are fitted neither temperamentally nor through historic background! We want, and need, a well ordered service—but to introduce too much ritual or symbolism which we neither understand nor can handle skillfully, is a mark of desperation or a failure to think things through.

Enough of this. Whether we emphasize ritual or not, surely we superintendents need the experience of God through Christ above most men. We can only be sure of ourselves by constantly keeping in touch with God through Christ, our Elder Brother, and our Exemplar.

Elon College Golden Anniversary

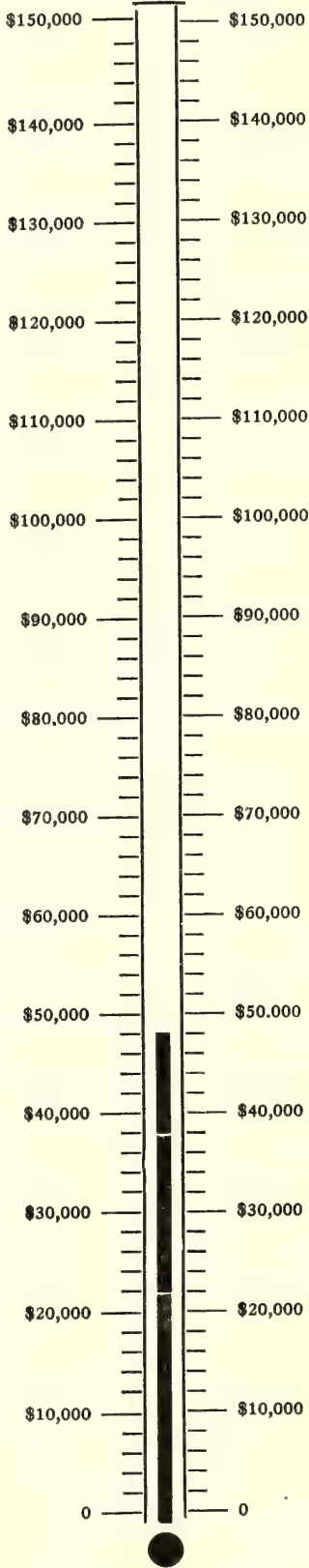
We have a better report for our Golden Anniversary Club this week. The good people of Newport News and of Suffolk, together with a number in different sections of the country have responded. The list speaks more eloquently than I possibly could. I should be permitted, however, to express my great appreciation of this generous response. We are still a long way from the goal, but if we keep moving forward, we will arrive by and by. Won't you speak to your friends about joining the Club and have them to send in their subscriptions on or before May 1.

The following is the report:

Holland, Va.:	Pledged	Paid
George D. Underwood ..\$	50.00	\$ 50.00
Mrs. Geo. D. Underwood	50.00	50.00
Norfolk, Va.:		
Pearl Tuck,		
1033 W. Princess Anne		
Road	50.00	
Christian Temple Sunday		
School	50.00	50.00
Clifton Forge, Va.:		
Paul G. Hook	50.00	
Newton Center, Mass.:		
J. Everette Neese, B. 81	50.00	
Hilton Village, Va.:		
Mr. & Mrs. G. F. Brewer	50.00	
Newport News, Va.:		
Mr. & Mrs. W. B. Wil-		
liams	50.00	
Miss Judith Rich	50.00	
J. E. Eubanks, Jr.	50.00	
Mrs. L. T. Davis	50.00	
Miss Dorothy Truitt ...	50.00	
P. E. Harrell,		
2111 Oak Ave.	50.00	
Mr. & Mrs. Chas. E.		
Heath, Jr.	50.00	
Hampton, Va.:		
Miss Margaret Hopkins	50.00	5.00
Goldsboro, N. C.:		
W. C. Beamon	50.00	50.00
Semora, N. C.:		
Lebanon Sunday School	50.00	
Suffolk, Va.:		
W. H. Burchett	50.00	10.00
H. M. Holland	50.00	50.00
T. A. Barbee	50.00	50.00
Mrs. T. A. Barbee	50.00	50.00
Mrs. W. V. Leathers ...	50.00	50.00
Mr. & Mrs. J. D. Mac-		
Clenny	50.00	50.00
Thomas H. Britt	50.00	50.00
Miss Goldie H. Britt ..	50.00	50.00
Memorial to Mr. A. T.		
Holland by Mrs. A. T.		
Holland	50.00	50.00
Memorial to Maude Lee		
Holland by Mrs. A. T.		
Holland	50.00	50.00
Miss Annie T. Holland .	50.00	50.00
Mrs. J. Parker Cross ...	50.00	50.00
Mrs. Lewis Rawls	50.00	50.00
Mrs. Willie Rawls Gat-		
ling	50.00	50.00
Memorial to Dr. J. E.		
Rawls by Jr. Philathea		
Class, Suffolk Christian		
Church	50.00	
D. F. Barnett	50.00	
Mrs. C. W. Shoop	50.00	50.00

(Continued on page 15.)

ELON'S GOLDEN ANNIVERSARY CAMPAIGN



Fifty Dollars — Fifty Years
3,000 Volunteers

CHURCH AND SUNDAY SCHOOL OFFERINGS.

The weather is opening up, and the contributions for the college have been coming in more satisfactorily. This is the best weekly report that we have made in some time.

It may not be your custom to pay your college apportionments during the college period or shortly thereafter, but the ones who do render a most beneficial and welcome service. If your church or Sunday School has not sent a contribution to the college this year, won't you please do so within the next few weeks. We are sorely in need of funds.

Churches.

Eastern Va. Conference:	
Bethlehem	\$ 14.38
Rosemont	18.37
Eastern N. C. Conference:	
Youngsville	18.00
Western N. C. Conference:	
Asheboro	10.00

Sunday Schools.

N. C. & Va. Conference:	
Durham	15.75
Elon College	1.93
Lebanon	.87
Ingram	4.77
Mt. Bethel	2.62
Happy Home	5.55
Greensboro, First	11.93
Greensboro, Palm Street	14.56
Burlington, First	35.86
Eastern Va. Conference:	
Spring Hill	1.38
Suffolk	24.51
Mt. Carmel	2.90
Dendron	1.45
Windsor	15.17
Holy Neck	6.61
Liberty Spring	5.00
Holland	5.43
Eastern N. C. Conference:	
Sanford	2.69
Hank's Chapel	4.75
Turner's Chapel	1.70
Wake Chapel	5.30
Wentforth	1.41
Western N. C. Conference:	
Pleasant Ridge	5.00
Pleasant Hill	7.94
Biscoe	1.47
Flint Hill (R)	1.00
Antioch (R)	.70
Big Oak	3.00
Sophia	1.93
High Point	1.21
Va. Valley Central Conference:	
Bethlehem	2.98
Mayland	1.45
Linville	7.30
Newport	2.68
Timber Ridge	1.99
Mt. Olivet (G)	2.45

Total	\$ 273.99
Previously reported	994.94
Grand total	\$1,268.93

FOR THE CHILDREN

Dear Friends:

April is with us now but soon May will come and then it will be June in a short time. June the 9th is Children's Day, but perhaps you have decided to have Children's Day at an earlier time in your church. Anyway, it is not too soon to begin thinking about this day which will be "Your Day." If you begin planning early enough you will be able to make this one of the most beautiful and worshipful services of the whole year for your church. I am very anxious that each one of you have some part in helping to make the day in your church one which will be long remembered. You may not be able to have a speaking part but you can have a singing part or praying part; or help to make some of the costumes for the play; or act as ushers and take up the offering; or help to clean your church building from door to door; or help to make it beautiful with flowers. Remember, too, that the inside of the church doesn't look so nice if the church lawn is bare, untidy or the grass uncut. There are so many things to be done that unless we do start right now we will not be ready.

This year "The Lord's Prayer," a Children's Day service arranged by Miss Louise Triplett, can be secured for your service. This is sufficiently simple to be presented in any church with a minimum of rehearsing and yet is capable of producing a deeply

moving spiritual effect. There is another more dramatic and more realistic service by Max Webster called "What Happened to You?" This tells the story of three young people who were commissioned for Student Summer Service in Montana, New England and the Southern Mountains. It requires more preparation than the other service but has been used with good results.

If you do not want to write to New York for the materials I believe Mr. Lester or his good wife will help you secure them if you will write and ask them to do so. They have a lot of helpful materials which they are glad to let you have for the different big days of our church year.

I want you to get busy and not stop working until you have done a good job of planning and carrying out a beautiful Children's Day service.

DOROTHY TODD.

JACK.

Jack looked out of his window to find that water was standing all over the lawn. It must have rained all night. Then he began to worry about Church Vacation School and how the children and their teachers would get to the church. Miss Dorothy was staying at his home and that meant she would have to walk four miles through mud and water to get to the church. Jack's father did not have a car, and since he rented as a share-

cropper he did not even have a cart or wagon that could be used to carry the childre and their teacher to the church.

Jack hurried into his clothes and went to the kitchen to ask his mother what she thought about his problems. But mother was very busy with the breakfast and Jack was asked to help sister set the table. Jack and Mary worried out loud as they fixed the table. "Miss Dorothy" had to wade water which was knee deep to get home from visiting yesterday!" said Jack.

"Yes, and if Rev. Jones had not come for her last night, she would have had to wade to the play practice at the church," said Mary.

"Perhaps Rev. Jones will come for her this morning," said mother.

"He has to go back to the Baxley Church for the revival today and can't come," Jack replied.

But breakfast being ready put an end to the conversation for the moment. While everyone was trying to see who could eat the most hot biscuits, a knock was heard at the door. Who could it be? Hurrah! It was Rev. Jones but he was walking and bare-footed with his trousers rolled to his knees! His car had been left a few yards from the house stuck fast in a mud hole. Jack, his older brother and his dad went out to help Mr. Jones push the car out.

In a short time the car had been pushed out of the mud, Rev. Jones had washed up and put his shoes back on and the whole gang were headed for the church in that blessed car.

When the church was reached Jack began worrying again for he saw that the last fellow out last night had left the door open. That could mean just one thing! Yes, the goats of the neighborhood had spent the night in his church. He jumped from the car and ran towards the door. Rev. Jones told "Miss Dorothy" to grab her camera and get a picture of the goats coming out of the church. Jack heard what the preacher said. Tears came into his eyes for he did not want "Miss Dorothy" to get a picture of his church with goats coming out of it. So, he hurried with all of his might and got the goats all run out before "Miss Dorothy" could get there with her camera.

"There,," said Jack, "the goats are out." "You and Mary can sit in the car while Rev. Jones and I clean out the church." As he went into the church he looked up into his pastor's face and said, "I certainly hope the rest of the days of our Church School are not as full of troubles as this one has been."

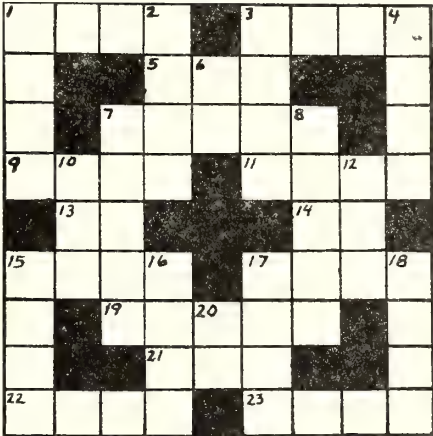
CROSSWORD PUZZLE.

Across.

- 1. Periods of 24 hours (Psalm 90: 12).
- 3. To cleanse with water (John 13: 5).
- 5. An automobile.
- 7. That which stops thirst (Rev. 7: 17).
- 9. A flowerless plant.
- 11. A pointed piece of metal used for fastening woodwork (Isa. 22: 23).
- 13. Behold (Matt. 28: 20).
- 14. I am (contr.).
- 15. Used to fly with.
- 17. Poisonous snakes (Rom. 3: 13).
- 19. A blessing said at the table.
- 21. A busy insect (Prov. 6: 6).
- 22. To ask of God (Acts 8: 24).
- 23. To be ill (John 11: 1).

Down.

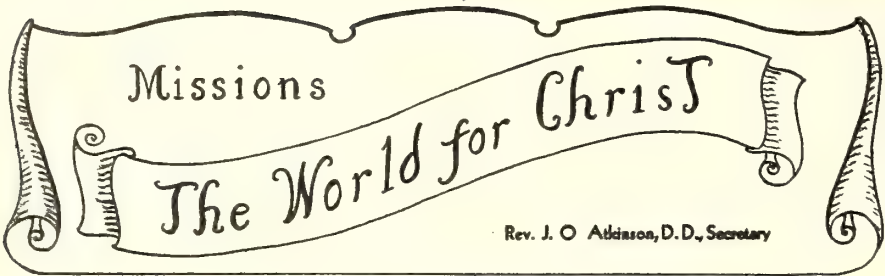
- 1. Unable to hear.
- 2. To exmine closely.
- 3. A small brown bird.
- 4. Frozen rain (Isa. 28: 2).
- 6. Preposition meaning near.
- 7. That which is not right (Col. 3: 25).
- 8. To lift up (Hos. 6: 2).
- 10. Jesus' word for God (Matt. 27: 46).
- 12. A pert or mischievous child.
- 15. To cry (Luke 6: 21).
- 16. Hoary (Prov. 20: 29).
- 17. Fifth book of the New Testament.



- 18. To search for (Psalm 119: 2).
- 20. Article meaning one.

Answers to Last Week's Puzzle.

- ACROSS—1. Saws. 3. Pond. 5. Oar.
- 7. Jonah. 9. Oren. 11. Yawn. 13. Is.
- 14. Do. 15. Spun. 17. Seek. 19. Sores.
- 21. Are. 22. Leah. 23. Ring.
- DOWN—1. Solo. 2. Soon. 3. Pray.
- 4. Down. 6. An. 7. Jesus. 8. Hades.
- 10. Rip. 12. Woe. 15. Seal. 16. Noah.
- 17. Seer. 18. King. 20. R. R.



THE MISSIONARY RALLIES.

While the Mission Secretary was not physically able to attend in person the Missionary Rallies, or the One Day School of Missions, held in the various districts of our North Carolina Women's Conference, the past week, he is gratified indeed to have such favorable reports from the good attendance at these Rallies, and at the deep interest and enthusiasm of the good women for the work they did in making the programs possible and in carrying out the programs as prepared. All who attended the Rallies were indeed fortunate in the privilege of hearing Miss Lucy Eldredge, Dayton, Ohio, head of our young people's work, who has recently returned from a trip to our mission fields and missionaries in China and Japan, in India and the Philippines. It is indeed a most interesting story that Miss Eldredge tells of the work that our missionaries are doing in the foreign field. She visited numbers of missionaries and the story of her visit as she found things is most interesting and most remarkable indeed. To see how our missionaries are staying on the field in war-torn Japan and China, and note the consecration on small salaries that they carry into their work, and to learn what they are achieving in the name of our Lord, is indeed a source of inspiration. We cannot understand for the life of us how any pastor, or people, who know the facts, or care to get the facts, can be indifferent to such a work, or fail to have a part in supporting it.

The Missionary Rallies of the women at least carried the truth about our missionary work abroad to the minds, and we trust to the hearts of delegates and visitors who attended the Rallies. It would seem that every minister, especially those who attended the Rallies, would never stop until he had formed a Woman's Missionary Society in his church, or churches, since the Woman's Missionary Society works at the very heart of the spiritual task of the church, which task of course interests, or should interest, every intelligent pastor.

The women are under deep grati-

tude also for the presence at each of their Rallies of Mrs. W. E. Wiseman of our Greensboro Church, who is President of the Conference, and took it upon herself to attend all the Rallies and do all she could to add to the interest and benefit of the meetings. Four Rallies were held in the North Carolina Conference the past week, the total attendance at the four being approximately four hundred. The good women are indeed to be congratulated on having such an arrangement whereby the missionary message and messages, and the real facts about missions could be carried to this number of people during a four-day period. Our heartiest congratulations to the good women who hold such successful and inspirational meetings.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 6, 1940.

Sunday Schools.	
Ramseur, N. C.	\$ 5.23
Turner's Chapel, Sanford, N. C.	2.24
Pope's Chapel, Franklinton, N. C.	3.00
Pleasant Ridge, Ramseur, N. C.	3.00
Damascus, Chapel, Hill, N. C. ...	2.26
Bethlehem, Timberville, Va.	2.31
Henderson, N. C.	6.48
Grace's Chapel, Sanford, N. C. .	2.00
Biscoe, N. C.	1.67
Pleasant Ridge, Guilford College, N. C.	2.50
New Elam, New Hill, N. C.	2.34
Holy Neck, Holland, Va.	41.20
Pleasant Union, Lillington, N. C.	1.29
New Lebanon, Summerfield, N. C.	5.00
Dendron, Va.	5.20
Mt. Bethel, Stokesdale, N. C. ...	1.59
Franklin, Va.	20.00
Total	\$ 107.31
Individuals and Churches.	
Lynchburg, Va.	\$ 12.50
Grace's Chapel, Sanford, N. C. .	4.00
Flint Hill (R), Sophia, N. C. ...	1.00
Concord, Timberville, Va.	.85
First, Reidsville, N. C.	25.00
Winchester, Va.	10.00
Bethel, Elkton, Va.	5.67
Total	\$ 59.02
Total for the week	\$ 166.33
Previously acknowledged ...	9,466.90
Total since Sept. 1, 1939 ...	\$9,633.23

The above report indicates that some of the churches have taken the

Easter offering and have sent in same. We trust that all the churches in the Convention have taken the offering, or will do so, since the funds are needed so much to carry on the work. It will be deeply appreciated if church treasurers having the funds will forward the same at their earliest convenience. I am grateful to all who had a part in the donations for this most worthy and unselfish cause.

Sincerely,
J. O. ATKINSON,
Mission Secretary.

REIDSVILLE REALLY RALLIED.

Last year the members of the missionary society at Reidsville, N. C., attended the missionary rally, heard that we need new recruits for our foreign work and money with which to send them, went back home and increased their gifts fifty dollars, and returned to the rally this year and told about it. That was more than just another meeting. It was a real rally. Congratulations to Reidsville!

Last week I voted for the appointment of three new missionaries. Today I voted for two more. They were unusually fine young people, well trained, sincere, eager to serve. They go to China, Africa, and Turkey. The young people will go if the churches will send them. Reidsville has started the process of helping. And so has the Pilgrim Fellowship in Holland, Va., as per report last week. Thank you, folks! We are moving forward.

F. C. L.

NORFOLK DISTRICT MISSIONARY MEETING.

The twentieth annual session of the Norfolk District meeting of the Eastern Virginia Woman's Missionary Conference was held in the First Church, Portsmouth, on Tuesday, March 26, 1940, with the superintendent, Mrs. J. A. French, presiding.

The theme for the Conference this year is "Toward a Christian World Fellowship."

Mrs. J. F. Morgan conducted the worship service of the morning based on the topic "The Way to Peace." Mrs. French brought a very helpful message using as her key thought portions of the poem "What Is In Thy Hand," thus inspiring us to search for the gift in our hands, that we may use them in our Lord's work.

Miss May Ginn, a young Chinese student, was the guest speaker of the morning. Miss Ginn, who was born in Norfolk, has spent part of her life in China, and she presented a word

picture of Chinese Christians and their work.

We were delighted to have Mrs. B. D. Jones, president, and Mrs. Herbert Harrell, secretary, of the Woman's Conference, as our visitors. Also, it was a pleasure to welcome Rev. F. C. Lester as our guest.

In our afternoon session Rev. John Knight read a message from Dr. J. O. Atkinson, our Mission Secretary. Though Dr. Atkinson is not physically able to be present with us, he never forgets us.

Mrs. Manson, Christian Temple, conducted a very interesting and educational forum based on the work of women's societies and their problems.

This day was well spent in fellowship with each other and in studying the work of the Kingdom, gaining inspiration and vision from the mountain top to lead us when we have returned to our separate tasks.

HAZEL H. PULLEY,
Secretary.

ALAMANCE AND GUILFORD MISSION DISTRICTS HOLD A JOINT SESSION WITH GREENSBORO CHURCH.

The annual Guilford District Missionary Rally of the North Carolina Woman's Conference met in joint session with the Alamance District at the First Congregational - Christian Church in Greensboro, Tuesday morning, April 2.

The rally convened at 10:00 with Mrs. J. D. Strader, superintendent of Alamance District, presiding. Invocation was by Rev. W. E. Wisseman, pastor of the host church.

Roll call of societies showed more than twenty churches represented, and one new society organized at Happy Home Church.

Ministers present were: Drs. W. M. Jay and J. H. Lightbourne, Revs. J. L. Neese, G. H. Veazey, W. E. Wisseman, F. C. Lester, D. M. Spence, G. C. Crutchfield, and M. A. Pollard.

An address "We Press Forward" was given by Miss Frankye Marshall of Walnut Cove, superintendent of the Guilford District. Another highlight of the morning session was an address "We Are Partners in a World Task" by Miss Lucy Eldredge. Miss Eldredge has recently returned from visiting mission points in the foreign field and was able to give the Rally information in a realistic manner.

Following the appointment of special committees, Rev. W. M. Stevens of Union Church conducted the devotional period.

Luncheon was served by the Greensboro Church.

The afternoon session convened with Miss Frankye Marshall presiding. Invocation was given by Rev. J. L. Neese of Reidsville.

An address "Consider the Lilies," prepared by Dr. J. O. Atkinson, Mission Secretary, Elon College, was read by his secretary, Mrs. Mattie Cox Parker. It was both informational and inspirational.

Soloist for the afternoon was Prof. Thomas Edwards of the Elon Music Department.

Mrs. J. D. Strader, of Burlington, spoke on "We Press Forward," giving aims and suggestions instructive to those interested in leadership in missionary groups.

New officers elected for the Alamance District were: Superintendent, Mrs. J. D. Strader, Burlington; Assistant Superintendent, Mrs. F. C. Lester, Elon College; Secretary, Mrs. Lacy Hooper, Burlington.

New officers elected for the Guilford District were: Superintendent, Miss Frankye Marshall, Walnut Cove; Assistant Superintendent, Miss Vera Gerringer, Brown Summit; Secretary, Mrs. E. H. Abell, Reidsville; Assistant Secretary, Mrs. Fred Rudd, Greensboro.

The Rally accepted an invitation to meet with the Burlington Church for the next annual meeting. The Rally this year was one of the most successful yet held; the grouping of the two districts was approved and will be continued in the future.

VERA GERRINGER, Sec'y,
Guilford District.

A LETTER FROM MISS SEABURY.

14 Beacon St.,
Boston, Mass.,
March 27, 1940.

Mrs. J. Monroe Harris,
201 Poplar Avenue,
Norfolk, Va.,
Dear Mrs. Harris:

Good news for you! I think we have got you a "swell" faculty for your Institute.

In the first, Mary McClure can come to you for your China sessions and she is the biggest find we have on our China missionary list. She has been at Northfield repeatedly and everybody always loved her. She is a big woman in every sense of the word and a wonderful spirit. She is returning to China very soon—sailing so soon that she was reluctant to accept this engagement. But when she found how important I considered it and how important Mrs. Medlicott considered it, she is willing to say yes.

On the home side, Helen Frances Smith of New York, Information Secretary in the Home Boards, finds she could go. She has a very crowded schedule with Berkeley coming and all but is willing to work it in. She would, of course, cover the material of the home book which she has already read and give the slant which would show our own denominational connection.

I will write to my little Chinese friend very soon to see if you could get her from nearby and that would given you a wonderfully full and rich program with a good deal of flavor to it.

I do hope you like this arrangement. Best wishes for your Institute.

Cordially yours,
RUTH ISABEL SEABURY.

FROM WINSTON-SALEM.

(Continued from page 5.)

rendered at the home church and then the march begins up along the shady lane to God's Acre taking about forty-five minutes for the bands and the people to reassemble for the last part of the service which ends about 7:00 A. M. The crowd this year, while smaller than usual, was estimated at about 30,000. Over 200 ushers are strung along the line of march to keep the people in line and from trampling on the graves.

Now back to our own work: It was a novelty to have it snow most of the day on Easter Sunday; about five inches of snow fell. Our Maundy Thursday night service was a very impressive one. We used the printed programs provided by the Home Boards closing with an impressive communion service. The pastor presented the fifth meditation of the three-hour union service at the Presbyterian Church, March 22. An extended effort to increase our church membership to one hundred by the end of 1940 is now in progress. Eight subscriptions to the *Missionary Herald* have been secured and we are now at work to secure our quota of ten subscriptions to THE CHRISTIAN SUN.

A Catholic priest was asked to participate in a religious census with the expectation of finding some of his unknown members. He politely refused stating that if they were good Catholics he would not need to look them up, they would look up their church and attend it. What a lesson we Protestants could learn from this procedure and what a blessing it would be to the church and the member if so practiced.

W. M. JAY.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

NORTH CAROLINA YOUNG PEOPLE HAVE FINE MEETING.

There were one hundred and eight registered delegates present from nineteen North Carolina churches and three young people who represented our churches in Northport, Michigan, New York City, and Everett, Pennsylvania, present in Reidsville last Saturday to hear Miss Lucy Eldredge and to enjoy fellowship together. Since this was the regular time and place for the meeting of the North Carolina and Virginia Pilgrim Fellowship, it was natural that most of the delegates would be from that area, but Sanford, Pope's Chapel, and Mt. Carmel in the Eastern North Carolina Conference were represented, as were Hank's Chapel and Pleasant Ridge in the Western Conference.

Following a carefully planned worship service led in a fine way by Rev. A. C. Todd, Miss Lucy Eldredge discussed with the group their relationship to the denomination and practical suggestions for use in local churches. Many of the young people learned for the first time the stages in organization from the local church to the General Council.

Two important matters were discussed in the business session of the North Carolina Pilgrim Fellowship, over which Walter Cooper, president, presided. The group present was heartily in favor of sending delegates from North Carolina to the biennial session of the National Pilgrim Fellowship meeting next August in Mills College, Oakland, Calif., and pledged their support to this project. Definite plans for choosing delegates and helping finance the trip were left to the executive committee. The group also voted to recommend to the Southern Convention that there be set up a Pilgrim Fellowship Council in the Southern Convention, composed of young people from each Conference and adult representatives of the Boards concerned particularly with young people's work, for the purpose of correlating this work.

Following a delicious supper served by the women of the Reidsville Church, Miss Lucy Eldredge took the group on a trip around the world,

telling of her experiences in various countries last year as she circled the globe on a trip which was a gift to her from the young people, largely of Ohio and Indiana.

NORTH CAROLINA GROUPS INSTALL OFFICERS.

At the meeting in Reidsville last Saturday, the following officers were installed at a service conducted by Dr. W. M. Jay of Winston-Salem.

DO YOU MEET THIS STANDARD?

Miss Lucy Eldredge suggested the following seven points as things which every young people's group—Sunday school class, Christian Endeavor society, Missionary society—ought to be doing. They are the suggestions of the Ohio Pilgrim Fellowship to its local groups. Why not use a meeting soon to check up and see wherein you are succeeding and wherein your group is failing according to this standard?

1. You should be an active and growing young people's group.
2. The young people in your group should be growing religiously.
3. Your group should be helping someone else—missions.
4. Your group should be helping to right some wrong—social action.
5. Your young people's group should co-operate with the rest of your local church.
6. Your group should be cooperating with other young people in Congregational Christian Churches.
7. Your group should have some form of interdenominational fellowship.

North Carolina Pilgrim Fellowship—Chairman, Dorothy Hendrix, Greensboro; Secretary-Treasurer, Earl Farrell, Pittsboro; Cabinet, President of each Conference Pilgrim Fellowship and Representative from State at large, Evelyn Dickey, Burlington; Counselors, Miss Tora Rudd of Burlington, Rev. W. J. Andes of Durham, Rev. Allyn P. Robinson of Raleigh.

North Carolina and Virginia Conference Pilgrim Fellowship—President, Ruby Wright, Reidsville; Vice-President, Samuel Barber, Elon College; Secretary, Roberta Terrell, Burlington; Treasurer, Eugene Scarce, Ruffin; Counselors, Miss Tora Rudd of Burlington, Rev. W. E. Wiseman of Greensboro, Rev. O. A. Elmore, Albemarle.

EASTERN VIRGINIA PILGRIM FELLOWSHIP CAPTURES RICHMOND.

The Pilgrim Fellowship meeting held in Richmond on March 30, was reported a decided success. Thirty or more of the group reached the city in the morning and were conducted on a most interesting historical tour. The total registration numbered seventy.

Miss Virginia Gaines of Richmond addressed the group on, "Echoes from Amsterdam." Miss Lucy Eldredge, Associate Secretary of Young People of the National Boards, also proved a most interesting speaker.

The meeting closed with a banquet over which Mr. Bernard Williams presided as toastmaster. The music for the banquet was furnished by the Richmond Sunday school orchestra under the direction of Mr. Ernest Carr.

SOWING THE SEED.

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 21, 1940.

SCRIPTURE: Matt. 13:18-32, 37-43.

Daily Readings—

Monday—John, the Baptist, a Sower—Mark 1:1-8.
Tuesday—Philip Sows in Samaria—Acts 8:4-8.
Wednesday—Harvesters Needed—Matt. 9:35-38.
Thursday—Seventy Sent to Sow Seed—Luke 10:1-9.
Friday—The Ready Harvest—John 4:34-38.
Saturday—Grace to the Sower—II Cor. 9:6-15.

In this topic we are concerned with agricultural missions as distinctive from medical and educational missions.

The Moderator of the General Assembly of the Presbyterian Church in the U. S. A. is Dr. Sam Higginbottom, president of Allahabad Christian College in India. His early experience as a missionary in India convinced him that the solution to India's famine and poverty lay in modern farming methods. He returned to the United States in 1911 to take special work in agriculture. Returning to India, he bought several hundred acres of the worst land he could find to prove that by proper methods of agriculture it could be made productive. His work in agricultural missions has made him one of the foremost missionaries in the world.

Find out more about Robert Moffat, David Livingstone, William Carey, and their work among rural people. Why did they succeed?

Get some person to speak on the place of the farmer in American life. Can America exist without the farming class? Should methods of agriculture be improved? (Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

HOSEA TELLS OF GOD'S FORGIVING LOVE.

LESSON 11—APRIL 14, 1940.

LESSON: Hosea 6: 1-7; 14: 4-9.

DEVOTIONAL READING: Isa. 1: 16-20.

GOLDEN TEXT: *If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—I John 1: 9.*

Hosea's message came out of his experience. That made his message even more vital. From his prophecy we learn that he took unto himself a wife who was unfaithful to him. She left his home and sought other lovers. In spite of this fact, Hosea still loved her, and when finally she was abandoned by those with whom she had consorted he went to the slave market, where she was to be sold, and bought her, and took her to his home. As he thought over this experience he realized that just as he loved his wife even though she was wayward, just so did Jehovah love his people. In spite of their backsliding, superficial repentance, and willful sin, God loved Ephraim and Judah. This was the central message of Hosea's preaching and the dominant motive in his ministry.

Superficial Repentance.

The lesson for today gives two passages of scripture from Hosea's book. In the first passage he shows how superficial has been the repentance of his people. They realize that they have done wrong, and in a half-hearted way they have repented. But their repentance was very superficial; it was based not so much upon a genuine change of heart and a determined purpose to do good, but it was more in the sense of being sorry that they had been caught, and wishing to escape the consequences of their wrong doing. "After two days will he revive us: on the third he will raise us up, and we shall live before him." Thus did he say that their punishment would endure only for a season and that Jehovah would restore them to his favor. Genuine repentance always brings forgiveness and restitution, but half-hearted repentance and insincerity bring no blessing from Jehovah.

Superficial Goodness.

"For your godness is as a morning cloud, and as the dew that goeth early

away." The people were good after a fashion, but their goodness was not deep-seated or far-reaching. They were superficial and changeable; there was no depth to their repentance, no endurance to their efforts after reform—it all disappeared as quickly as the morning cloud or the morning dew. Jesus said that some of the hearers of the word were like a seed which was sown in shallow ground, and sprang up and grew, but when the sun came out it was scorched for it had no root in itself. Just so were the people of Ephraim and Judah. Their religion was made up too much of wishing and not enough of doing. If they were good at all it was probably because they were afraid not to be good. There was no genuine or deep-seated love of righteousness in their hearts.

Goodness, and Not Sacrifice.

"For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." We learned last week in studying about Amos that the people were very careful to present their sacrifices and their burnt offerings. It was just this that aroused the spirit of Amos, for at the same time that they were offering these sacrifices and performing the ceremonies there was injustice, and oppression, and wickedness going on openly and flagrantly. Herein is Hosea asserting one of the great basic principles of the Bible, that God desires goodness, and not sacrifice, and the knowledge of God rather than burnt offerings. Worship must be sincere. There is no substitute for inner goodness. Outward acts count for little unless one has the right spirit within. Acceptable worship must find expression in character and in conduct.

The Divine Love.

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him." These words come from the closing chapter of Hosea's prophecy. In spite of what Israel had done, in spite of the fact that they had dealt treacherously with Jehovah, in spite of the fact that they had sinned grievously toward Him, His heart went out in love toward them. Here is the promise of the eternal mercy and love of God. No matter what men have done God will freely forgive them, if in true humility and in genuine repentance

they will confess their sins and turn from their sins. As was intimated in the opening paragraph of these notes, this insight into Jehovah's character came out of Hosea's own experience. With inspired insight he saw more than Amos saw in the divine character, that is, justice; Hosea saw love. The religion of the Old Testament reached a new milestone in his prophecies.

The Beauty of Holiness.

In suggestive and symbolic language Hosea shows the fruits of righteousness and the beauty of holiness. "I will be as the dew unto Israel . . ." During the long seasons between the rainy seasons in Palestine, vegetation depended upon the moisture which came from the dew. Thus silently does God renew the hearts of those whose hearts are open and responsive to His spirit. "He shall blossom as the lily, and cast forth his roots as Lebanon." Here is an expression of beauty and strength. The lily was a beautiful thing to behold, while the cedars of Lebanon with their deep roots symbolized strength. Religion is a combination of beauty and strength. "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Here is a picture of the fruitfulness and the fragrance of the good life. People of the East, like the people of today, loved sweet smelling odors, and the smell of cedar was especially appealing. "They shall revive as the grain, and blossom as the vine: the scent thereof shall be as the vine of Lebanon." Here is reemphasis upon the things which have already been said—that if Israel would turn again and seek the Lord, He would develop in time a beauty of character, and make them fruitful in the works of righteousness.

The Ways of Jehovah.

"For the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein." Thus does the prophet vindicate the ways of Jehovah. He would not punish Israel in any vindictive spirit; he would simply allow to come upon them the results of their wrong doing. God's ways are right and just altogether. They are pleasant and peaceful to those who walk in them. But the way of the transgressor is hard, for he works both against his own true nature and the character of God himself.

"Amusements to virtue are like breezes of air to the flame—gentle ones will fan it, but strong ones will put it out."



MONDAY.

A SATISFYING PORTION.

"God is . . . my portion forever."
—Psalm 73:26.

Belief in God, trust in God, following Christ, and serving Him, is the most satisfying life. It does not matter how one finds God, whether at "the mourner's bench," as of old, or whether in great agony of soul, or whether in the quiet of thought and prayer, God satisfies the longings of His needy children. The soothsaying woman finds Christ through agony of soul. Lydia found Him in the quiet of a prayer-meeting during the dawning of the day. There are those who do not know when Christ came into their lives. But He is there, a most satisfying source of life's joy.

Prayer—O Lord, help us to rely upon Thee and enter upon the abundance and sufficiency of Thy grace and truth that we may find strength in every weakness. *Amen.*

TUESDAY.

A NEW DAY.

"In the beginning God . . ."
Genesis 1:1.

The darkness of the night has gone away. Light seems to be coming from everywhere. The eastern horizon is aglow with the glory of the rising sun. There's the sun creeping atop Mt. Helix. It is a new day.

This realization of a new day with thoughts of all its opportunities and blessings, gives a radiant sense of the presence of God. And that sense of the presence of God gives one a fortified heart. A fortified heart gives a sense of triumph over self and sin. How poor one must be who has not this sense!

Prayer—Most gracious God, as the sun of this day floods the earth with its light and glory, we draw near unto Thee, and we believe that Thou art very close to us. *Amen.*

WEDNESDAY.

BEYOND THE SOD.

"I have fought a good fight. I have kept the faith. Henceforth there is laid up for me a crown of righteousness.—II Tim. 4:7.

Of the many hundreds who read this page there are doubtless a great number the greater part of whose lives on earth are behind them. They like this life and they would like to live on here, loving, serving and doing good. But age is creeping on. Disintegration of the mortal body has set in and they view the inevitable with a sense of partial fatalism. "Hope thou in God, and that which is beyond the grave shines with a greater reality than the things of this world.

The soul of art is beauty,
The heart of love is youth;
The soul of courage, duty;
The heart of science, truth;
And so man struggles upward,
To find beyond the sod
The heart and soul of the universe,
The Infinite, his God.

—M. Grace Hauserman.

THURSDAY.

THE SURRENDERED LIFE.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart."—Psalm 27:14.

To draw near God and to have a sense of His presence one must live the surrendered life. We may think ourselves surrendered to God's will, but if we do not try to find out that will—are we?

It is believed that it takes more conscious effort to live the surrendered life in this age than in any other age; for this reason, if none other, the times are rushing times. We are prone to rush with it. We feel that we must get up, get out and do something—often the wrong thing.

This rushing spirit is in great part an attitude of mind, an attitude which can be changed to that of

"wait," as well, if we will only give it that volition. Wait for the Lord and ask for His guidance. "Though He tarry, wait."

Prayer—O Lord, give us patience to see the error of rushing, and to see the wisdom of waiting to know Thy will and Thy way. *Amen.*

FRIDAY.

IN HIS CIRCLE.

"And when they had lifted up their eyes, they saw no man save Jesus only."—Matthew 17:8.

After that glorious transfiguration of our Lord in which glimpses of heaven were revealed to them, the apostles found themselves alone with Jesus. They realized then, perhaps as never before, that they were members of Christ's inner circle.

To realize that we, too, are in His heart-life, we must follow Him not only in the mountain-top experiences of prayer and aloneness with Him, but also, like the disciples, in the plains with Him and with His people. Cultivate, and forsake not, much aloneness with Christ, and then in the busy thoroughfares of life take thy vision of Him in thy heart to those whom thou shalt meet along the way.

Prayer—

Jesus, Thou joy of loving hearts!
Thou Fount of life! Thou light of men!
From the best bliss that earth imparts,
We turn unfilled to Thee again.
Amen.

SATURDAY.

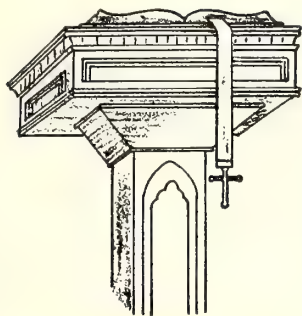
"PLUGGING IN."

"Believe on the light that ye may become the sons of light."—John 12:36.

"Pray without ceasing."

"Plugging in" is an electrical expression used to denote the act of shoving an electrical plug in a socket in order to turn on the light or the power, as the case may be.

(Continued on next page.)



OUR MILITARIZED CHRIST.

[The following sermon is an editorial which appeared in the "Greensboro Daily News" for Sunday, April 1, 1940.—Editor.]

"And they stripped him, and put on him a scarlet robe."—Matthew 27:28.

And these, His enemies, must have done that in imitation of what we, His reputed friends, have been doing nearly ever since!

Not altogether, to be sure, because history somewhere records a military lag among even the Christians. It was not entirely unakin to our present attitude toward wars generally, and the European war in particular. For the first one hundred and fifty years of the Christian era, that is to say immediately following the crucifixion of Jesus, our Christianity is reported to have been Christlike. To be a Christian and a soldier was an impossibility, so utterly irrational and immoral that few Christians were rash enough to attempt it. The historians differ as to the reason, but incline to an agreement that Jesus was such a complete antithesis to war that nobody in the second century would think of profaning Him as a militarist. Quite apart from that deduction is another. They had been so brutally mistreated by the Roman empire that they had no heart for its defense, and without that will, they had none to make Jesus a military man.

But they got over it as we always have been able to get over it. There are few corporate vices which we cannot make Jesus sponsor if we love them enough. Certainly no body of men ever gave war such a blessing as the church habitually has conferred upon it. When the United States went to war with Spain nearly every Christian clergyman in America went down on his knees and asked God to whip Spain for us. A noble humility that was; the great republic would not trust in its own might. One of the distinguished ministers in Chapel Hill came out and proclaimed that often war was the noblest way "for God and man." If we ever have had a war in this country without God nobody recalls it, and in our own con-

flict of the sixties we had Him on both sides.

But we were talking about these Roman soldiers. They were giving hideous mockery to the military Jesus. Let it be said for them that they were having fun. They had dressed Jesus in the uniform of a Roman soldier. Nothing could beat that for caricature. The regimentals did not belong and they gave these habiliments to Him for that reason. It is different with us. They knew that He was ridiculously arrayed, but we don't. We put our bloody garments upon Him, we militarize Him, we make Him sponsor our wars and all the causes that lead up those wars. We make Him apologist for our tribal nationalism, for tariffs and trade treaties, for our throat-cutting economics, for every unrighteousness which smartness and stupidity can concoct. The enemies of Jesus in the first century never have been able to do to Him the things that we, His friends, have done.

But when the preacher talks this way, and that's seldom, the pew has no chance to retort. And that is one of the great weaknesses of the gospel. It is good news, but disseminated *ex parte*. There is nobody to talk back to the parson. He says what he pleases and nobody calls him. Still, when he says that the friends of Jesus have wronged Him far more than any of His enemies ever have been able to injure Him, there issues from the pew something like this: Granted all that you say about war and its demoralizing effect, are you willing to say that never was war, and never will war be justified? And that isn't a very hard one. Kirby Page probably would say without reservation that no war can be defended. But that isn't the point here. The proposal is to take off those regimentals, remove those robes, stop militarizing Christ Jesus. When Bernard Shaw broke loose early in the war of 1914 and blackguarded Britain for her wrongs to the Irish, patriotic Britain did not know what to do with him. But Chesterton came to his rescue with a sapient observation. Shaw, he said, is not opposed to war; he simply was "against war songs." And that was sufficient. Hardly a more pugnacious personality anywhere was to be found. The Irishman said Kaiser Bill's nose simply had to be punched. But Shaw stopped at war music. He wished no part in drumming up war, none in making it fascinating, and certainly no hand in moving "good men to love the things they loathe." It may be that the wars have to be fought, but they do not have to be glorified.

So many times has the Christian paradox been repeated that it comes under Shakespeare's "damnable iteration." But the point is pertinent still. All of us who go to war wish Jesus to go with us; all of us who oppress the disadvantaged wish Him to help us; all of us who believe in the sacredness of the established order, wish Him to sponsor it, all of us who fear any change wish to call upon Him "who changeth not." So, almost always the great captains of industry bless Him, seldom has there been one who was called agnostic or infidel.

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

Prayer has been likened unto "plugging in," for the light of, or "hooking up" to the power of God. This contact with the supreme light and power makes Jesus the central and driving force of our lives, and it makes us the medium of that light in the world. This is manifested in love, purity, beauty of character, warmth of soul, the inner and the radiant life of man.

Prayer—O Christ, make us each a unit of power for righteousness. *Amen.*

SUNDAY.

"THE CONTENT OF HAPPINESS."

"The statutes of the Lord are right, rejoicing the heart."—Psalm 19:8.

"If ye loved me, ye would rejoice."—John 14:28.

"Rejoice in the Lord always."—Phil. 4:4.

The question as to the content of happiness is one of life's most important questions. Everybody is in quest of happiness. Thouands in that quest, though finding a superficial temporary thrill misinterpreted as happiness, are following a way that brings sorrow. The world is in quest of happiness, but in its zeal for that happiness and enamored with selfishness, the world is pursuing a way of death and destruction.

We know that there is but one way to enduring happiness. That way is: when one succeeds in Christian living, that one has succeeded in becoming happy. It was for this reason and this reason only, so far as we know, that Jesus spoke the beatitudes. "Happy" is His Word for every sentence of this masterpiece.

Prayer—Our Heavenly Father, we pray for an understanding of life. Our souls crave happiness. May we know how to find it—Thy happiness and Thy peace. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage ought to have more farm land. While we have two hundred and thirty acres that does not mean we have that much to farm on. Quite a lot of it is woodland and we want to save the wood to use from year to year for the cook stoves. Then, too, we have quite an acreage in pasture for the cattle. By not having enough land to cultivate on our own farm we have been forced to rent quite a lot of land each year on which to grow hay for our cattle. When the orphanage was established it had a small acreage, something like one hundred and thirty acres. During the last twenty-three years when some small tract of land adjoining our farm was for sale some good friend has purchased it and donated it to the orphanage, until one hundred and six acres have been added to the original tract. There is, now, another small tract of land adjacent to one of our best fields, on which we produce much of our wheat to make bread for the children, for sale. We have been wanting to buy this tract of land for several years, but it has just recently come on the market and we will have to buy now or not at all. There are eight acres in the tract and it can be bought for \$75.00 per acre, or \$600.00. We have a number of members in the Congregational-Christian Church who could donate this to the orphanage and be happy that you had done something permanent for the orphanage. Six individuals giving \$100.00 each could buy it. Twelve individuals giving \$50.00 each could buy it. If you could see the location of the land and what an asset it would be to the orphanage farm, I feel sure you would want to do it.

Who will mail me a check for \$600.00? Or who will be the first one to mail me a check for \$100.00, or who will be the first one to mail me a check for \$50.00 to help buy it? You will just be adding material to build your mansion in the world to come. I hope our many good friends will see to it that we don't lose this opportunity to buy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 11, 1940.	
Amount brought forward	\$3,506.70
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
New Elam	\$ 2.60
Mt. Herman	6.00

Pope's Chapel	4.50	Mr. May	3.00
\$ 13.10		Mr. Godwin	12.50
N. C. & Va. Conference:		95.50	
New Lebanon	\$ 5.00	Total for week	\$1,917.48
Reidsville	10.00		
Greensboro, First	10.90	Grand total	\$5,424.18
Lynchburg	6.00		
Bethlehem	5.29		
37.19			
Western N. C. Conference:		PILGRIM FELLOWSHIP.	
Biscoe	1.28	(Continued from page 10.)	
Eastern Va. Conference:		culture be changed? Give reasons.	
Berea, Nansmond	\$ 5.00	Is our rural economy receiving proper	
Holland	7.67	attention?	
Dendron	5.00	What can your Christian Endeavor	
Windsor	21.14	do to organize or strengthen young	
Liberty Spring:		people's work in some rural church?	
Friendship Bible Class ..	1.00	Here is an opportunity to do some-	
Sr. Boys & Girls Class ..	.50	thing practical for the rural people.	
Franklin	15.00	It calls for sacrifice to render Chris-	
55.31		tian service to some group which is	
Valley Va. Central Conference:		not able to help itself.	
Bethlehem	\$ 2.68	Make a study of rural needs. What	
Lynville	10.23	can be done to improve living con-	
12.91		ditions? Can the church make peo-	
Endowments.		ple Christian when they go hungry	
Duke Endowment	1,699.19	living on land that does not produce	
County.		a living?	
Alamance	3.00	S. E. M.	
Special Offerings.			
Mrs. Simmons	\$ 25.00		
Interest	30.00		
Mrs. Sharpe	25.00		

Regular Price,
\$4.25

COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

new
\$2.85
Prepaid

GENUINE LEATHER BINDING

GOLD EDGES

Durable, flexible, overlapping covers—will not break in the back.
Authorized King James Standard VersionNo. 4610J

\$2.85

Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enamelled paper.

1850 pages.

Size closed, 8 x 7 x 1 1/4 inches.

NEW TYPE

NEW FEATURES

NEW HELPS

A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

Specimen of Holman Boldblack Type

1160 CHAPTER 2. A.D. 98.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

Acts 13, 1

2 Th. 1, 10

2 Th. 1, 6

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary-Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J, Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker\$4.25

Special Offer

TEMPORARY PRICE \$2.85

ONLY

Prepaid

USE THIS COUPON

Please send. All Charges Prepaid. THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name

Address

HOLY BIBLE

PRONOUNCING

HOLMAN

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, Editor and Manager E. C. GILLETTE, Associate Editor
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D.D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

CONVENTION DELEGATES.

(Continued from page 2.)

R. W. Powell, Miss Emma Thomas, Holt R. Gerringer, L. E. Carlton, Mrs. L. E. Carlton, J. Walter Johnston, W. T. Dunn, J. E. Cumbie, L. P. Rippy, Zeb H. Lynch, J. L. Sharpe, Miss Grace Farmer, Claude V. Higgins, Mrs. C. W. Gerringer, Miss Frankye Marshall, W. E. Walker, Miss Susan Harper, J. R. Walker, Mrs. C. E. Newman, Mrs. D. E. Mitchell, A. H. Hinshaw. And the ministers of the Conference.

Eastern North Carolina Conference—A. H. Melver, L. L. Vaughan, K. B. Johnson, W. S. Briggs, J. A. Kimball, Margaret Alston, Ruth Johnson, Mrs. R. L. Boss, J. F. Hilliard, Mrs. E. M. Carter, C. D. Horton, A. W. Watkins, W. H. Hudson, E. W. Neville, Mrs. Aubrey C. Todd, D. E. Culbreth, W. L. Johnson, E. C. Smith, E. V. Dickens, W. S. Stone, L. W. Smith, W. M. Goodwin, Andrew Denton, D. I. Stephenson, W. S. Mathews, Geo. M. Williams, Mrs. Brookston Eaves. And the ordained ministers of the Conference.

The list of Virginia Valley delegates was published as given by Rev. J. W. Andes, two weeks ago. Dr. J. G. Truitt gives the delegates for Eastern Virginia elsewhere in this issue. We do not have available the list of Western North Carolina delegates, but hope to print same next week.

J. T. KERNODLE.

ELON GOLDEN ANNIVERSARY.

(Continued from page 6.)

Miss Dorris Jones	50.00	50.00
Mrs. Sallie V. Jones ...	50.00	50.00
J. R. Kirk	50.00	

Chuckatuck, Va.:		
Memorial to Mr. B. W. Godwin, by Mrs. B. W. Godwin	50.00	50.00
Elon College, N. C.:		
Mrs. Ruth Wicker Rogers Selma, N. C.:	50.00	50.00
Wayne E. Bowman	50.00	10.00
Virgilina, Va.:		
Dan River Sunday School Convention	50.00	12.70
Blacksburg, Va.:		
Mrs. E. T. Hines, V. P. I. Augusta, Ga.:	50.00	50.00
Roy E. Rollins, Augusta Jr. College .	50.00	
Hickory, Va.:		
Rev. Joe A. French	50.00	
Mebane, N. C.:		
Mt. Zion Christian Ch. .	50.00	
Zeb H. Lynch	50.00	
Elkin, N. C.:		
Mr. & Mrs. J. Mark McAdams	50.00	
Dayton, Ohio:		
Lucy M. Eldredge	50.00	
Franklin, Va.:		
Dr. Darden W. Jones ..	50.00	
Snow Camp, N. C.:		
Robert Fowler	50.00	
Shenandoah, Va.:		
E. R. Reidel	50.00	
Rocky Mount, N. C.:		
J. R. Gunn	50.00	
Totals	\$2,600.00	\$1,187.70
Total pledged		\$ 2,600.00
Previously reported		44,312.50
Grand total		\$46,912.50

OUR MILITARIZED CHRIST.

(Continued from page 13.)

And when unbelievers have appeared, not infrequently they were more like Him than we have been. For when we hate racially we ask Jesus to hate with us, when we employ frightfulness in our human society we ask Him to be frightful, too. Did you ever read the stories of slave ships as they

came from Africa with their slaves aboard? No people ever were more "nurtured in the fear and admonition of the Lord." More reverent men never beat into docility the backs of their slaves. One of these holy men stood up before the world and gave slavery God's blessing, for it was "especially commanded by God through Moses, and approved by Christ through His Apostles," that saint said.

Some months ago one of the textile magnates died. He had been prominent in organized activities and he was deeply distraught over the damage being done to religion by communists and socialists. One of his neighbors wrote of him after his death that he was a very devout man. He held prayer services daily in his plant, but always on the "time" of his employees and never on his own. What did Jesus have to do with social questions? Absolutely nothing. Did the magnate have any obligation to pay his workers a respectable wage? Not at all. It was his duty as a Christian, if sickness or distress came, to give alms to the stricken. But there was no call to him to make living conditions better, or wages higher. And you never caught that man without a little Bible in his pocket. He read it every day and knew it almost by rote. He was rich, believed devoutly in the status quo, wished it made secure, so he worshipped Jesus, the one altogether lovely, and called on Him to bless the things that were. The spiritual Jesus was a teacher concerned only with men's souls, their moods, their attitudes, their virtues, their immaterial resources of spiritual power, their close walk with God, their immortal hopes. That was the Christ whom he adored and worshipped; the Christ who disturbs nothing, who is, not the Prince of Peace, but the Prince of Standpatters. The fact that Jesus who cared so tremendously for the soul must have cared and did care tremendously also for the body upon which the soul impinges did not register. These were two totally different realms. He was not in economics and when preaching takes Him into that field it profanes Him.

And yet, we take Him, more often at the behest of Big Business than at anybody else's, into our wars, into our economics, into our partisan politics, into our sectarian penfolds. We take Him into our wars, into our race hatreds, strip Him of His royal robes and clothe Him in the rags of our unrighteousness.

The enemies of Jesus never touched us in their wrongs to Him.

The Harbor of Repairs

By CLARENCE A. VINCENT, D. D.

A stately ship sails into the harbor for repairs. Every boat has to go into the harbor sometimes for repairs. Even in the times of war neutrals permit a ship of a belligerent to enter their harbor and to remain twenty-four hours for repairs.

Joel uses this illustration to bring out the truth that every person must come to the Lord, as a ship enters a harbor, for the repair of his moral and spiritual, indeed his mental and physical energies. Otherwise he gradually loses his vitality and effectiveness, and becomes depressed and useless.

Daily Life.

The daily life, with its tasks, its duties, and its pleasures, draws upon the strength of body, the emotional energies, and the moral and spiritual reserves. These energies must be renewed. The wisdom of God is seen in the setting aside of one day in a week for worship and change of program. Many make the mistake of resting only the body. They sleep late, read an eighty-page paper, play golf, and think they are resting. They do little or nothing for the moral and spiritual nature. Hence they come to Monday morning dulled in spirit and this affects the body. Nothing so rests the physical as spiritual stimulation. Dr. Link discovered that among the thousands he treated for nervous disorders very few were members of a church. Sunday worship—the hymns, the special music, the sermon, the associations, and the prayers—renews the entire personality.

Storms.

But life has its storms. Sorrow sweeps away loved ones, and business difficulties draw heavily upon our energies until we grow disheartened. Confidence, courage, trust need to be renewed. We have failed to live at our best. We may have been cross with our loved ones, harsh and critical with those who work with us, disloyal to high ideals and forgetful of our Companion, the Master.

What will renew the finer qualities of personality? Paul's faith gave him self-control in a shipwreck. Peter's belief in a risen Lord enabled him to be crucified, head down, without a whimper. What gave a business man, whose wife and son were stricken in death, the peace of mind to go on and live cheerfully and effectively? His faith in Christ is the answer. There is no storm in life that a Christian faith cannot repair the damages.

Faith builds a bridge across the gulf of death,
To break the shock blind nature cannot shun.

Social Tests.

Is it any wonder that many, as they see the evils in society and governments, become pessimistic for the future of civilization? Germany crushes Poland. Russia stealing Finland. No nation is free from selfishness, greed, graft, and mistreatment of some of its citizens.

How can a person keep his confidence in the final triumph of the right? How can he keep a spirit in himself that is willing to be right and to sacrifice for the right? A Christian faith alone can give him a continued confidence, and an unselfish use of his powers and opportunities for others.

Place of repair: to wait for fresh enduement
I silently with Him would stay
Until He speaks again, and says, "Go forward
To help some other sheep to find the way."

Family devotions, gatherings for prayer, and the services of a church are essential to good health, to a poised mind, and to a sane spiritual life.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, APRIL 18, 1940.

No. 16.

A Message from The Philippines

By HON. CAMILO OSIAS.

[Remarks at the banquet of the Philippines Conference held in Washington, D. C., April 9-14, 1940, under the auspices of the Philippine Committee of the Foreign Missions Conference of North America. Mr. Osias is counselor to the Resident Commissioner of the Philippines at Washington.—Editor.]

I am in a happy and congratulatory mood on this occasion. I congratulate those who planned the Philippines Conference at such times as these that try men's souls. I congratulate those who are in charge of it for their beautiful courage and fine spirit. I congratulate the hard working committees and individuals who prepared informative papers and illuminating studies and reports. I even feel like congratulating myself for being here and having a modest part. The Filipinos have abundant reason and genuine cause to be happy that here in the capital of the American Republic people should gather and think not of what they can get but what they can give.

The central topic is a challenging one—"Facing the Future With the Philippines." It bespeaks of courage, faith, determination. It is in war times that it takes courage to pursue high and noble human ends through pacific agencies and peaceful processes. It is when days are dark and gloomy that we need a revival of faith in free institutions, in democratic collaboration—an abiding and seeing faith in God and in religion. It is in the face of doubt and discouragement and chaos that we need strong determination to meet the present and face the future with confidence and march on with measured tread.

To the Americans sympathetic to the Philippines and desirous of her bright future, I express deep gratitude. To the Filipinos a conference such as this should be not only inspiring but inspiriting. If others have faith in us, why should we not have faith in ourselves? If Americans are ready and willing and generous to help us plan for a united advance, why should we Filipinos doubt and hesitate? The days ahead beckon us to move—more steadily forward and upward. We must not falter. We must progress. Of a race and ancestry of pioneers, we of the present must do our own bold pioneering to prove ourselves worthy of their sacrifice and heroism.

In a world disorganized, disoriented, and suddenly gone giddy and awry, humanity needs some sort of catalysis to prevent itself from being plunged into the abyss of total ruin. It must derive the saving substance, the catalytic agent, from sane philosophy and sound religion. Things are changing with such confusing appalling rapidity before our very eyes. God alone, standing watch over us, remains unchanged, persistent, and eternal. Individuals, nations, and humanity itself had better find anchorage in Him. With wisdom, with patience, with courage, let us all in cooperation be in quest of the human and divine way of life and, finding it, live to implement it, developing the necessary techniques and mechanisms so that people and peoples may reap in full measure the blessings of efficiency, freedom and happiness. Then there will be a new heaven and a new earth, or perhaps better yet this earthly planet shall cease to be an inferno and become at long last a paradise.

NEWS AND VIEWS

Laymen who have been elected delegates to the Southern Convention should make every effort possible to be present.

Rev. and Mrs. E. Carl Brady announce the birth of a son, Samuel Lawrence, at the Lee County Hospital, Sanford, N. C., April 7.

Rev. Aubrey C. Todd of Sanford, N. C., conducted communion service at Hope Mills, N. C., on the first Sunday night of this month. Rev. Kenneth Register is the pastor of this new church.

Rural Life Sunday is April 28. This is a good time for the churches to consider their relationship to the total program of the community. Materials to aid can be secured from the office of Promotional Secretary, Elon College, N. C.

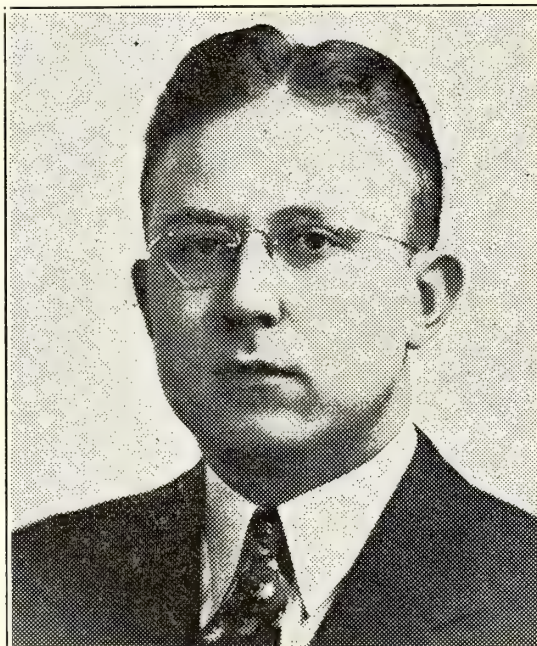
Rev. Harold Loman is graduating from the high school department of People's Bible School at Greensboro, N. C., on the evening of April 30. The Rev. Mr. Loman is the pastor of several churches in North Carolina and speaks over the radio from High Point each Saturday morning.

Rev. J. E. McCauley, pastor, held a revival meeting at Pleasant Grove Christian Church, near South Boston, Va., last week, which resulted in four additions to the church as well as several re-consecrations. Mr. McCauley was the speaker at the Elon College Community Church on last Sunday.

The first Sunday in May will be the annual Missionary Cradle Roll Day at the Burlington Christian Church. The pastor, Dr. James H. Lightbourne, will christen or consecrate babies for those parents who wish thus "publicly to witness to their acceptance of parenthood as a sacred responsibility before God."

Dr. Forrest L. Knapp is to be the guest speaker at the Eastern Virginia Sunday School Convention on July 23, next. Dr. Knapp was a classmate of F. C. Lester at Yale University, was director of leadership education with the International Council of Religious Education from graduation until this year, and is now a secretary for the World Sunday School Association.

Rev. E. M. Powell, new pastor of Morrisville (N. C.) Christian Church, received two members into the church the first Sunday in April. Rev. J. S. Carden administered the sacraments and ordained Mr. J. F. Hilliard to the office of Deacon. A new young people's society is being organized under the leadership of Miss Celestine Cotten. Mr. Powell sent in a new subscription to THE CHRISTIAN SUN and promises that others will follow.



REV. HERBERT G. COUNCILL, JR.

On April 1, 1940, Rev. H. G. Councill, Jr., became pastor of the First Congregational-Christian Church, Portsmouth, Va., following Rev. R. L. House who had moved to Richmond. The Rev. Mr. Councill is a native of Franklin, Va., a graduate of the College of William and Mary, and last June received a Bachelor of Divinity Degree from the Divinity School of Yale University. Since graduation he had served the Congregational Church at Canterbury, Conn.

Miss Lucy Eldredge of Dayton, Ohio, has been a delightful guest in the Southern Convention recently. While here she spoke to the young people of Eastern Virginia and North Carolina, and to the four missionary rallies in North Carolina. Although she is a native of Pennsylvania, she seems to be one of us for she is a graduate of Elon College and was the first field worker for the Board of Christian Education.

At the beginning of this year THE CHRISTIAN SUN received a very attractive calendar from Miss Alice True of 23 Marston Avenue, Portsmouth, N. H. This calendar has pictures of the churches in the community. Included is Court Street Christian Church and the North Con-

gregational Parish House. There is a quotation for each month, one of which is an apt quotation from the late Dr. W. W. Staley. Copies of the calendar may be secured at 25c each by writing to Miss True at the above address.

NOTICE TO WORKERS ON "SUN" SUBSCRIPTIONS.

This notice is addressed particularly to those churches that have raised, or nearly raised, their quota of CHRISTIAN SUN subscribers. If we are to have followers we must have leaders. You who have completed the

raising of your quotas can greatly stimulate interest in this campaign if you will make your returns to the SUN's subscription office at Elon College, N. C., immediately. Everyone likes to be identified with successes, and if enough returns are made immediately, this campaign will be a success. Don't delay another day! Ministers of the various churches are urged to encourage and assist their local campaign committees in seeing that this request is heeded.

Churches that have not completed their quotas should not longer delay their work, as it is imperative that as large a number of new subscriptions as possible be reported before the convening of the Southern Convention. The future program for the operation of our church paper is to a great extent governed by the response made by the churches to this subscription campaign.

R. L. HOUSE, *Chairman*,
Board of Publications.

DR. KING RETIRES.

Dr. Elisha A. King, minister of the Miami Beach Community Church since 1921, gave his resignation to his church on March 31, to become effective May 31, 1940. Dr. King has seen this group grow from a membership of twenty-seven to a large and influential church. This church has made numerous contributions to the city and its residents, under the leadership of Dr. King—the first municipal Christmas tree, the public union

Continued on page 15.)



FACING THE FUTURE WITH THE PHILIPPINES.

Twenty-nine years after Columbus discovered North America, he accidentally landed in the Philippine Islands. Since his mission was partly religious, it is not strange that soon after the land was discovered Christian missionaries established a church there. Today nearly all the people are Roman Catholics.

In 1898, almost four hundred years after the visit of Columbus, an explosion sent Admiral Dewey into the harbor at Manila. As his ship steamed in, a lighthouse watchman said: "This is the end of Spain." It was, so far as the Philippines are concerned.

For forty years the government of the United States has been responsible for the people in the Philippine Islands. At the beginning of that time there were no roads, schools, hospitals, doctors, sanitation, Bibles, or Protestants. Today all of them are there. About seventy-five per cent of the people can read and write in English, Spanish, or one of the dialects. There are seventeen Protestant hospitals and dispensaries, eighty government hospitals, and a thousand government dispensaries for medicines. Government schools have been established in all the larger centers. United Protestantism has three schools that do college and university work, with about a dozen other schools for the training of lay-leaders and nurses. The Protestant Church numbers 300,000 people, many of whom are leaders in the nation.

Congregational and Christian Churches are interested because we are responsible for religion in the southern and second largest of the islands, Mindanao. We have two hospitals, share in Silliman University, and take our share in cooperative work through the Federation of Evangelical Churches.

Dr. and Mrs. F. C. Laubach, Dr. Herbert C. Broken-shire, Rev. and Mrs. James F. McKinley, Miss E. Frances Thompson, Rev. and Mrs. Walter C. Tong, and Rev. and Mrs. F. J. Woodward are our American workers who share with a fine group of Filipinos in the establishment of health, culture, and the Protestant religion in the Philippines.

The work is not done. A million people, one in sixteen, have tuberculosis. One-fourth of the people cannot read or write in any language. Nine out of ten are farmers, and the average income for a farm family (usually a large family) is about eleven dollars per month. Only one person in fifty is a Protestant Christian. Many native pastors with university training receive less than twenty dollars per month, and some receive less than five dollars monthly for salary.

On July 4, 1946, the Philippines will become an independent nation. We can rejoice with them in their freedom. Freedom—what a word for today! They get it by vote, not by war. We have helped them, and they have helped us. Freedom can mean fellowship. The years that lie ahead should be the best for Filipinos and Americans because we have learned to share, and we will be free peoples together.

HUNGRY EYES.

As the stomach craves food, so the eyes crave beauty.

Rev. Proculo Rodriguez, one of our leading Philippine young pastors who is now studying at Yale Divinity School, said recently that the barren hills of Palestine leave the eyes hungry. On these hills once fed the flocks and herds of Abraham. There David sang the sweet songs of Israel, and the Master walked with those who loved him.

But wind and rain and scorching sun have done their worst. No man came to the help of God to keep the fields fertile and the forests flourishing. Palestine has been the battlefield of the world. There they stand, those barren hills, as a silent witness against the stupidity of man.

The Dead Sea receives but does not give. Barren hills feed not the eyes of man with the beauty of growing things.

"A sower went forth to sow," and when he did he helped God make this world beautiful; he helped to feed the eye as well as the stomach. The farmer who plants and cultivates the land which God has made and makes it beautiful with growing things is helping God to develop the valuable part of man by feeding hungry eyes. Gullies and ugly hedgerows speak of negligence. But fertile fields and growing forests give peace and hope.

LET EASTER BE REGULAR.

The early date for Easter this year has caused much agitation for the locating of Easter on a regular date. Church Management says that the date this year did not give time between Christmas and Easter for the proper development of the church program. Dr. Lloyd F. Worley, superintendent of the New Haven District of Methodists, has suggested that his seventy-two churches celebrate another Easter on April 14, reminding them that there were two Thanksgivings in 1939.

The real reason for establishing a stated date for Easter seems to grow out of the nature of the event itself rather than out of the convenience of people. Easter is supposed now to be the time kept in sacred remembrance of the death and resurrection of Jesus. That date could not possibly move around from one year to another. Biblical students say that it occurred about the ninth of April. Then why not set the first or second Sunday in April as the regular date for Easter?

The present date is set by the moon, and is an adaptation from the spring festival of northern European worshippers of heathen gods. There is no reason why the present world should follow such customs. Let there be a regular date for Easter, and make it the time when the world remembers the tragedy and triumph of God's best visit to earth.

The desire on the part of young people for automobiles and jazz, instead of for homes and babies, has raised havoc with many industries.—Babson.

CONTRIBUTIONS

SUFFOLK LETTER.

A friend once said to Dr. W. W. Staley: "Doctor, do you ever fear that some brilliant, outstanding preacher will be called to one of the churches of Suffolk and turn the tide away from your church to his?" "No," he said, "I have no fear that some other preacher will be a greater preacher than I can hope to be. The man I fear, is the one who is a better man than I am." And continuing he observed, "Brilliance can never be more powerful than godness, in a pulpit."

On this basis character is more important than service. In the trend towards a humanistic interpretation of Christianity, the emphasis has been shifted from *being* to *doing*. Today, the world is taught to say: "We are not asking, 'What is in your heart?' but, 'What are you doing with your hands?'" This change has affected the whole system of education, religious as well as secular. Church controlled colleges, seminaries and universities are being importuned to eliminate all classical courses and build their curricula on manual training, domestic science and other practical subjects calculated to increase the bread-winning and salary-making power of students. Observation takes the place of hard systematic study. The laboratory has become more popular than the classics in the library.

The reaction of this tendency is being keenly felt in the present condition of our churches. It is not surprising that so many ministers have become victims of this superficial interpretation of life. When religious education in colleges is under the supervision of men who advise ministerial students to attend the dance to be convinced there is neither harm nor danger in the ballroom, one need not be surprised if young ministers go out from college with "liberal" ideas about social life.

Surely our church, like others, has recorded some heart-breaking evidences of moral weakness in the pulpit and in the pew. Much of this moral failure is traceable to lax thinking and a lack of mental discipline. Dr. Staley was regarded as a broad-minded, liberal man, of good judgment, in the pulpit and in his personal life. He did not spend much time talking about his personal views and attitudes. It is a fact that he did not go to the Post Office to get his

mail on Sunday, or read the Sunday newspaper on Sunday morning. He exercised severe discipline over himself in the matter of Sabbath observance, as well as in many other things affecting his personal habits. The reward of this discipline was evident in his personal life. And his personal life gave dynamic power to what he said in the pulpit, and all that he did in his pastoral work.

Jesus lived for the salvation of the world. He did not forsake that objective when He faced the cross. The Son of God was the first altruistic world figure in human history. He made humanity world-conscious. "Go ye into all the world." In these days of greed, lust and war, the church must not forsake the high moral and spiritual standards of Jesus Christ. Dictators exact obedience to stern law and rigid discipline, when the state is involved. The church must preach and practice the doctrine of obedience and loyalty to the law of love and integrity of character. The hope of the church is in purity of heart and not in the power of the sword. Minister and laymen in the church must be better than the men of the world. Christian character is its own reward. Market places need that more than they need money and greater profits.

I. W. JOHNSON.

THE BY-PRODUCTS OF UNSELFISH GIVING.

We read in the Scriptures of a man who dug his living out of the soil, whose efforts were blessed and prospered beyond measure. His prosperity became so pronounced that he had not sufficient room to store the fruits of his fields. After consultation with himself, deliberate and mature considerations, he resolved what to do. He would tear down his old barns and build new ones. The new ones were to be sufficiently large to take care of his surplus. His crops harvested, his barns filled, he congratulated himself, "Soul, thou hast much goods laid up for many years. Take thine ease. Eat, drink, and be merry." But to his horror and dismay, there came to him in unmistakable terms the voice of the Almighty, "Thou fool, this night thy soul shall be required of thee. Then whose shall these things be that thou hast provided?"

We are indebted to someone greater, wiser, and more generous than we for life, its opportunities, its privi-

leges, its riches, its blessings. No man within himself is able to add to or to take from that which he may have. "Paul may plant, and Apollos may water, but God giveth the increase." Too many of us are prone to congratulate ourselves on our own ability to plan, to labor, to earn, to accumulate, to feel that our ability surpasses that of our neighbors and acquaintances. Perhaps so, but are we the creators of our own good fortunes or are we indebted to someone else for the riches, whatever they may be, that have come our way? We are a part of a great world. We help to constitute a great social order. Our fortunes lie in the lap of Providence. We are but servants of Him who doeth all things well. What we have and are belong to Him whose we are and whom we should serve.

The majority of the readers of THE CHRISTIAN SUN are members of the Congregational-Christian Church. The church is the organization in which we seek religious guidance and spiritual nurture. The church, to continue its guidance and ministry, requires contributions of every worthy nature including material gifts. To serve as it should, the church must have a complete and comprehensive program. For this program to become operative, great personalities must become its directors. The successful prosecution of a forward program requires money. No one other than the members of our church is expected to provide for the proper prosecution of our own church's program. If we do not contribute the necessary funds, they will not be contributed. We are not looking to our church for financial support but for an avenue to express in a substantial way our gratitude to almighty God for His marvelous beneficence to us as unworthy individuals.

At the present moment the future of our church in the Southern Convention is not optimistically promising. We seem not to question our spiritual resources, but we constantly decry the lack of our financial resources. In our appraisal of our church during the days that lie ahead, we seem to feel that there is no connection whatsoever between our spiritual and financial resources. In our present dilemma it would be well, I think, to remind ourselves of the anxiety of Almighty God regarding the use of material values by those who constitute his kingdom. Under the law it was necessary to levy a specific amount from those who would be heirs of the kingdom. Under grace these exactions have not been changed or eliminated but allowances made for

more generous expressions of faith in larger contributions. The word of God still is sharper than a two-edged sword. However, unless our deeds in life can be in accord with the requirements thereof, we should not deceive ourselves by hoping for more generous consideration when life for us is done. We are warned, I think, not to lay up for ourselves treasures on earth where moth and rust doth corrupt and where thieves break through and steal, but we are exhorted to lay up for ourselves treasures in heaven where the decay and destroying actions of time are powerless to destroy. On the other hand we are exhorted to give with the assurance that it shall be given back to us in super abundance. It would be well for us as a church and as individuals constituting our church to hear effectively the exhortation of the prophet, "Bring your tithes unto the storehouse that there may be meat in mine house, saith the

Lord, and try me therewith and see if I will not pour you out a blessing such as there will not be room enough to receive."

As we approach the biennial session of our Convention, as stewards and servants of the Almighty, may we begin to search our hearts, open our treasures, and see if there are not new sources of revenue for the proper program of our church, that in us and through us the kingdom of God in its richness and fullness may come to earth. It is far more profitable to seek for means and ways of enlargement than to strive to find ways of curtailment that will cause the least inconvenience and the least hindrance possible. Today calls for daring faith in God who has never failed His own. I pray for the success of our Convention that we may be blessed with wisdom to plan wisely for our church in these trying days.

L. E. SMITH.

Thoughts on the Experience of God Through Christ

(Gospel According to St. John, Chapter 15.)

By REV. CLATON S. RICE, D. D.

[The third article, on this subject, given as a devotional at Superintendents' Meeting in Evanston, Ill.—Editor.]

In this, our meditation, then, we would think of God. We would think of Him as revealed to us through Jesus. With Richard Larue Swain, who was once very helpful to some of us, we would feel that if God once got clear to the surface through a man as He did in Jesus, we can see God in that man. And if once He did get clear to the surface, there is hope that we, in our efforts to attain to the measure of the stature of the fullness of Christ, are not wandering about in a stupid, futile quest for the impossible, as we look at man's destiny in the light of eternity.

In our quest, then, for a fuller life, we must discipline ourselves. We must have our stated moments of communion. We must listen often for the still, small voice. All the while, if we are worthy of our heritage, whether we be in the office, or in the pulpit, or out on the street, we will try to be in that frame of mind which Dr. Ozora Davis described so happily some years ago. He told how his friend, Dr. Hume, of India, and he were walking along the loop district in Chicago, Hume about ready to take the train on his journey back to India. Suddenly Hume took hold of his arm, pulled him into a little alcove in a building in the loop. Then Hume prayed there, thanking God for the fellowship which he and his

friend, Ozora Davis, had had, and asking, now that they were to separate, that God would be with Ozora and his work in the seminary, and with him, as he went back to India. Then, arm in arm, out onto the street they went again.

To get away from that state of mind which constantly recognizes the nearness of God, is fatal to us. Even in our hours of greatest pressure, those hours which tend to make us less than Christians, we must keep Him near, as Jesus did. To look up out of our deep study or tribulation and to say, "Father, I have felt you near! Thank you," may be the consummation of long years of discipline—but it is worth everything if we can attain it.

Now there is a gross familiarity which many unthinking people have developed in Protestant circles these days. The liberty of the free churches is ours. But the depth of devotion, the feeling of the greatness of God, so often is lacking. Some men have fought their way free of this "God complex," as they would say. Others never had it, but have enjoyed the freedom which is ours, without knowing the glorious relationship which God our Father has revealed through Christ Jesus our Lord. We would avoid the pitfalls of familiarity and ignorance, as Jesus did. We would

always feel Him near, nearer than hands and feet, or the handclasp of a worthy friend.

I know also that because we regard the personality of others as sacred, we have been slow to press the claims of Jesus upon others. We recognize the fact that ardent protagonists, Roman Catholics, Mormons, Christian Scientists, and those believers in pagan economic ideologies, which are being made substitutes for religious faiths, are claiming our brethren on every hand. But we must, then, become ardent in our desire to share with our brethren the glories of this experience which we have had through Jesus and the liberty wherewith Christ has made us free. We must discipline ourselves. Then we will develop again the tender conscience, which grows only as men are in communion with Him through Christ, and are attempting to share their experiences with others.

If the liberty wherewith we are made free has persuaded us to become less ardent to pass on that which we have than others whose viewpoints are far less wholesome than ours are ardent, surely this must be the crowning sin of the free church! God forgive us if the experience of God through Christ has degenerated into an easy, careless acceptance of our liberties, without an appreciation of our responsibilities and privileges in this our fellowship of suffering in an agonizing world! As free sons of God, standing unabashed before Him, how shall we be made ready to carry to our brethren in the ministry, to those who need us and look up to us, something of the glories and responsibilities, something of the sharing of the suffering, which should be ours, save through a frequent renewal of the experience of God through Christ, His Son. And is not this, here at the beginning of this conference, the time and the place to listen for His voice, and then to talk to him.

The Federal Council of Churches of Christ in America has prepared materials for Mother's Day, May 12, 1940, which emphasize the Christian home. A printed two-page service of worship can be secured for \$1.00 per hundred. The same material in a four-page folder, with two pages left blank for local printing, costs \$1.50 per hundred. A four-page folder giving suggestions to the pastor is furnished free with the order of other materials. This fine material can be secured from the Committee on Marriage and the Home, 297 Fourth Avenue, New York City.

April 30 THE SOUTHERN CONVENTION May 2

By JAMES H. LIGHTBOURNE, Secretary.

The Convention will be called to order at 2:00 P. M. Tuesday, the 30th of April. The program is planned for the Convention to adjourn with the night session of Thursday, the 2nd of May.

It is expected ministerial and lay delegates will come to the Convention with the expectation of remaining through to the last benediction. The last night's program is planned with this at heart. Attendance on this Convention by members of and duly elected delegates to the Convention should be looked upon by them and held as a sacred obligation. It is something these owe to the Convention and the Lord the Convention endeavors to serve.

ADDRESSES.

The program as planned is not one of numerous address. Committees are asked to report and to eliminate the usual address unless it is designated otherwise. This is done to keep the Convention within the time set for adjournment and to provide sufficient time for the discussion of matters of grave importance.

Dr. Douglas Horton will address the Convention on Tuesday night, basing his presentation on observation on his recent tour of our mission fields.

Mrs. Alice B. Keedy will speak following the reports on missions, and her subject "Question Marks Over Africa" intrigues.

Dr. L. E. Smith is responsible for the program celebrating the "Fiftieth Anniversary" of Elon College.

Our representative on the faculty at Duke University, Dr. H. Shelton Smith will discuss "The Faith We Teach" on Wednesday, following the report on Christian Education.

Dr. H. S. Hardcastle and Rev. J. F. Morgan will, with Dr. Horton, speak to the subject "Building the Church in the Southern Convention" on Thursday morning.

On Tuesday afternoon our president, Dr. Stanley C. Harrell, will be heard in his presidential address on "Youth and the Program of the Church," a pertinent subject.

On the closing night the sermon will be delivered by Dr. J. G. Truitt, pastor of the Suffolk Church.

For the last night's session we desire a consecration service under the direction of our president, a service of consecration for a biennium of growth and progress under the guidance of the Holy Spirit, followed by the Lord's Supper.

REPORTS.

TUESDAY AFTERNOON.

Executive Board—Dr. J. H. Lightbourne, Secretary.

Treasurer's Report—Prof. L. L. Vaughan.

Historian—Mr. W. E. MacClenny.

Committee on Finance—Dr. J. H. Lightbourne.

Conference Presidents on the actions taken on the referendum on representation within the Convention.

WEDNESDAY MORNING.

Board of Superannuation—Dr. J. O. Atkinson.

Committee on Evangelism—Dr. J. G. Truitt.

Promotional Secretary—Rev. F. C. Lester.

Editor of THE CHRISTIAN SUN—Rev. F. C. Lester.

Board of Publications—Rev. R. L. House.

WEDNESDAY AFTERNOON.

The Orphanage—Mr. Vitus Holt.

Board of Christian Education—Dr. L. E. Smith.

Mission Board—Col. J. E. West.

THURSDAY MORNING.

Mission Board—Col. J. E. West.

Woman's Missionary Convention—Mrs. J. Monroe Harris.

Missions in the Conferences—Rev. O. D. Poythress.

Christian Missionary Associations—Dr. W. M. Jay.

Committee on Social Relations—Dr. D. J. Bowden.

Committee on Temperance—Rev. W. E. Wisseman.

THURSDAY AFTERNOON.

Committee on Finance—Dr. J. H. Lightbourne.

BUSINESS.

On Tuesday afternoon a discussion led by Rev. R. L. House on the subject "The Program of the Southern Convention." This follows a report of the Committee on Finance.

On Wednesday morning two hours will be given to the reports and discussion of the reports on Publications and Promotion. These two have been put together by the last sessions of the Convention and must needs be presented and discussed together.

On Wednesday afternoon the report of the Board of Christian Education, at which time the work with and among our young people will be brought before the Convention.

On Thursday morning the report on the missionary work in the Convention, reporting all agencies at work within the bounds of the Convention.

It is suggested for Wednesday morning the Committee on Evangelism have for the Convention a report which will bring our Conferences and churches face to face with this vital concern for the Kingdom.

On Wednesday afternoon there will be time for miscellaneous business, as there will be on Thursday afternoon when the whole session will be devoted to business.

The morning sessions will begin at nine o'clock, the afternoon sessions at two o'clock, and the evening sessions at seven-thirty o'clock.

Committee on Revision of Principles and Government—Dr. J. O. Atkinson.

Ministerial Loan Fund—Dr. L. E. Smith.

THURSDAY NIGHT.

Committee on Memoirs—Dr. W. M. Jay.

HIGHLIGHTS.

The visit to our Convention of Dr. Douglas Horton, secretary and minister at large of the General Council. Dr. Horton will conduct the daily devotional period, speak on the subject of the Church and deliver an address on Tuesday evening.

The visit with us of Mrs. Alice Keedy and her address on "Question Marks Over Africa."

The "50th Anniversary Celebration" of Elon College on the second night of the Convention.

An address on orphanage work by an authority long sought after by our Orphanage to speak to us on this subject.

Music furnished by the Elon Singers on Wednesday night and by the choir of the host church on Thursday night. For Tuesday night we are hoping to secure a group of singers who will please mightily Dr. Horton and us.

The closing night's session of sermon, consecration and communion.

FOR THE CHILDREN

Dear Friends:

This past Sunday at 2:30 P. M. my husband and I drove up to Center Grove Church in North Carolina, near Pittsboro. There we found a friend whom many of you who read this page will know, Rev. W. J. (Billy) Andes. Most of the children in the Valley of Virginia and many of those in North Carolina know him. Mr. Andes is preaching at Hank's Chapel and Happy Home Churches in North Carolina and attending the School of Religion at Duke University. Now he is trying to help the people at Center Grove Church to get a Sunday school and church services going there. Sunday he had with him a group of children from the Hank's Chapel Church. They stood up in front of the congregation and sang several songs for us. It made me think of our Church Vacation School days for they sang the same songs which we learned together in church school—"Wide, Wide As the Ocean," "Into My Heart," both as a song and a prayer, and that is just the way that we used to do in our church school worship services.

Mr. Andes asked me to say a few words to the children and I told them about a little girl who used to come to Jack's church down in Georgia. On the way back home I thought about those little boys and girls who helped Mr. Andes and I said to myself they are little missionaries help-

ing to carry Christ's message in song to other folks. I told them to keep on singing and making other people happy. That would be a good thing for all of us to do. Don't you think so? Let's try to see how cheerful and happy we can be this spring and summer and see how much we can do to help our homes and our Sunday schools and churches to be happier places in which to be. Perhaps some day we will have an opportunity to go and sing our songs for others and help spread happiness and cheerfulness, too.

THE SHEPHERD LAD.

It was springtime in Palestine and in Judah, near Bethlehem; the blue sky and the bright flowers brought joy to the heart of young David who was caring for his father's sheep. It did not seem that the sky had ever been so blue, or the red, yellow, pink and blue of the flowers so brilliant as they were this day when David sat started to play a tune about the way he felt. Jehovah, God, was a very good God to give to men and boys, his children, such beauty and warmth. These are the words which David thought as he played music unto God: Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, And into his courts with praise: Be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and His truth endureth to all generations.

My brothers are away fighting for King Saul, he thought, I wish that I might do something for my King, too. But then I must care for my father's sheep. I am their shepherd just as Jehovah, God, is the Shepherd of my soul and cares for me. Some day I shall grow up to be a man and then I can go and fight for my King in his army. David hoped that the King's forces would be able to win the victory over the Philistines.

In the midst of his musings David was interrupted by a keeper. The keeper told David that his father, Jesse, wanted him to come to the house. David knew that it must be something important so he hastened home. There he found messengers from the King who were waiting to take David back with them. The King was worried and ill and he had sent for young David so that the music of the youth's harp might soothe his troubled spirits. At last David was to do something for his King!

Many of our psalms from the Old Testament have been used as Anthems for our church services of today. The word psalm means song you know. These songs were sung long ago by boys and girls and men and women of the olden days. David who is said to have written many of the psalms was called "The Sweet Singer of Israel." Our psalms can be used as prayers, too. Have you ever seen the twenty-third psalm written in the prayer form? I am sure that all of you know the words of this "Shepherd's Psalm," for you learned them in Church Vacation School or Sunday school. Would you like to use it in your Sunday school class as a prayer and all of you pray it together? Here is the way we pray it:

Thou Lord art my Shepherd; I shall not want.
Thou maketh me to lie down in green pastures:
Thou leadeth me beside the still waters.
Thou restoreth my soul: Thou leadeth me In the paths of righteousness for Thy name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for Thou art with me;
Thy rod and Thy staff they comfort me.
Thou preparest a table before me
In the presence of mine enemies: Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me
All the days of my life:
And I will dwell in the house of the Lord forever,
Amen..

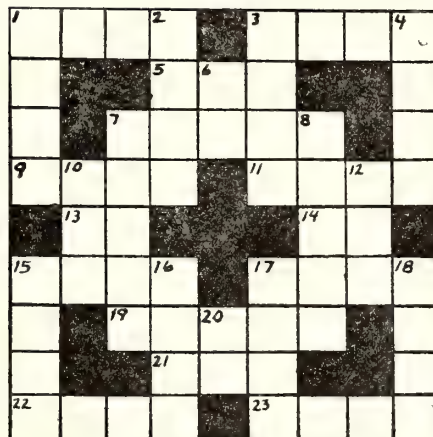
CROSSWORD PUZZLE.

Across.

1. Aid or support (Psalm 46: 1).
3. A cleansing agent (Jer. 2: 22).
5. A grain used for food.
7. A red-breasted bird.
9. A part of a ship.
11. A flower worn in memory of mother (Isaiah 35: 1).
13. Part of the verb "to be."
14. To exist.
15. Paradise (Gen. 2: 15).
17. A substitute for butter.
19. To worship (Acts 27: 23).
21. Devoured.
22. Dwelling of Israelites (II Sam. 20: 1).
23. To desire or want (Matt. 6: 32).

Down.

1. Belonging to her.
2. A small body of water (John 9: 11).
3. To arouse or excite (Psalm 35: 23).
4. A cone-bearing tree (Isaiah 60: 13).
6. Bachelor of Arts.
7. Gets up from the ground.
8. Of high worth (Jer. 2: 21).
10. Help.
12. Opposite of to be blind (John 9: 15).
15. Place from which the Wise Men came (Matthew 2: 1).
16. Tidy, clean.
17. Place used for baking.



18. Son of Boaz and Ruth (Ruth 4: 17).
20. Right.

Answer to Last Week's Puzzle.

- ACROSS—1. Days. 3. Wash. 5. Car.
7. Water. 9. Fern. 11. Nail. 13. Lo.
14. I'm. 15. Wing. 17. Asps. 19. Grace.
21. Ant. 22. Pray. 23. Sick.
DOWN—1. Deaf. 2. Scan. 3. Wren.
4. Hail. 6. At. 7. Wrong. 8. Raise.
10. Eli. 12. Imp. 15. Weep. 16. Gray.
17. Acts. 18. Seek. 20. An.



GIVING AND LIVING.

This writer was very much interested in Dr. Johnson's "Suffolk Letter" to THE CHRISTIAN SUN of last week, which letter could have borne the title, "Giving and Living." Possibly my interest was deepened by the fact that *The Christian Advocate* of the past week had made some editorial comment on the same topic, quoting the colored preacher who said to his congregation, "Bredren, de Scripture rule for givin' is one tenth, but if you can't give a tenth then give a seventh, or a fifth, or a fourth, according to your meanness." The editor of *The Christian Advocate* commented to the effect that we white ministers often make mistakes in preaching to our congregations about giving, but unfortunately for us we never make a mistake in the direction that this colored minister did. If many of us gave according to our "meanness" we would most likely be giving far more than we do.

Now the serious side of the situation is that there is little, or no, danger that any of us will give too liberally and that too many of us will give too sparingly to really get the joy out of giving. In His immortal sermon on the Mount Lord Christ said, "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over. For with what measure ye mete it shall be measured to you again." Then in II Corinthians 9:7 Paul tells us, "God loveth a cheerful giver."

The fact is that giving and living go along together and those who give most liberally as a rule get more out of life as well as put more into life. We by nature love money and that which money can do and hence our reluctance to separate ourselves from it unless we see material returns coming back our way.

This writer recalls asking a man of means some years ago for a contribution for missions. The reply was that he would not give a penny, since God would convert the heathen in His own good time and way. I asked the man if he was willing to pray, or if he did pray, that God would convert the heathen in His own good time and

way. The reply was that of course he was willing and did pray to that effect. My reply was that you are willing to give God your prayers, which don't cost you much, but are not willing to give Him your means which represent your earnings and your savings, your energy and effort. This writer recalls hearing the late lamented Dr. W. W. Staley say that praying, if sincerely and in earnest, was a costly business, since one would back up his prayers with his effort, his consecration and his giving. We indeed get real satisfaction out of giving in obedience to our Lord's command, "Ye shall be witnesses of me unto the uttermost parts." He knew full well that many of us could only bear witness through our giving.

This writer had a friend, who passed away some over a year ago, and who seemed to get as much out of life as anyone he had ever met. This friend on being questioned about the matter, for he was a modest man, said that he promised the Lord when his income arrived at certain figures he would increase the Scriptural teaching of giving a tenth and would give a twentieth. He lived to see that day and he made good his promise, and then promised the Lord in all sincerity that when his income arrived, should it do so, at a certain amount he would give one half of his income to the church for the sake of supporting the gospel and winning souls to Christ. That day also came and this friend made good his promise. And then he promised that when his income should be so much he would give ninety per cent and only retain one tenth for his living. This day arrived in the life of our friend and he told me that he was getting more out of life and joy out of giving the ninety per cent and retaining the one tenth for his own modest living than he had ever had before. He was an exceptional sort of man, but impressed one as having sounded life to its depths and found real living in very liberal giving. He was at the time of our conversation supporting over a hundred missionaries out of his own gifts and was living a modest and unassuming life that he might have the joy of giving to the Lord and of

being a cheerful giver. The good Book tells us that the "joy of the Lord is your strength" and this friend of ours seemed to us to have found this strength. One can but pity the man who keeps and invests for his own living and own pleasure all that he makes. Such a man is simply not getting out of life all that is coming to him.

Someone was telling the writer of seeing a movie recently entitled, "You Can't Take It With You." There is more truth than fiction in that fact. Giving, as I know full well Brother Johnson will agree, is indeed an essential part of living.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 13, 1940.

Sunday Schools.

Bethlehem, Suffolk, Va.	\$ 3.18
Mayland, Broadway, Va.	2.51
Hank's Chapel, Pittsboro, N. C.	7.93
Bertie Johnson Bible Class, Liberty Spring Church, Suffolk, Va.	3.00
Berea (Norfolk), Norfolk, Va. .	9.00
Wood's Chapel, New Market, Va.	.56
South Norfolk, Va.	30.00
(\$25.00 Easter Offering; \$5.00 Regular Offering)	
Wake Chapel, Fuquay Springs, N. C.	6.89
Total	\$ 63.07

Individuals and Churches.

Newport News, Va.	\$ 188.00
Burton's Grove, Wakefield, Va. .	2.19
Miss Celeste Penny, Raleigh, N. C.	12.50
Spring Hill, Waverly, Va.	3.50
Isle of Wight, Va.	5.00
Carolina, Burlington, N. C.	2.50
Bethel, Mebane, N. C.	6.26
Mt. Olivet (R), Elkton, Va.	3.24
Morrisville, N. C.	2.92
Monticello, Brown Summit, N. C.	2.72
Christian Temple, Norfolk, Va. .	250.00
Spoon's Chapel, Asheboro, N. C.	3.00
Berea (Nans.), Driver, Va. (Personal gift, Mrs. J. Davis Reed, Jr.)	5.00
Liberty (Va.), Virgilina, Va. ...	3.50
Berea (Norfolk), Hickory, Va. .	10.00
Seagrove, N. C.	4.04
Total	\$ 504.37

Fire Insurance.

Elm Avenue Church, Portsmouth, Va.	\$2,531.52
Total for the week	\$3,098.96
Previously acknowledged ...	9,633.23
Total since Sept. 1, 1939 ...	\$12,732.19

Our gratitude is expressed for all of the above. Particular attention is called to very liberal donations from Christian Temple and Newport News Churches, which churches we are sure enjoyed a good and great Easter service.

Our income for the week is considerably enlarged by check from the

was carried on our Elm Avenue Church, Portsmouth, Va., recently destroyed by fire. The Board joins with the membership of the church in trusting that this fund, largely increased by individual subscriptions on the part of the membership and their friends, will soon be needed for rebuilding. We are sure that our Elm Avenue people will appreciate any gifts that may be sent by others outside their own membership for their rebuilding fund.

Sincerely yours,
J. O. ATKINSON,
Mission Secretary.

RELIGIOUS EDUCATION JOTTINGS FROM JAPAN.

By LUCY M. ELDREDGE.

Darley Downs took us to our Reinanzaka Sunday School. It is the largest Sunday School in Japan, well graded and conducted. After we had taken off our shoes and bowed, we were ready to go to the kindergarten. About twenty children were in a circle, with their heads bowed and their hands clasped in an attitude of prayer. Fond mothers, with black-eyed babies peeking over their shoulders, were watching closely. The prayer ended. "Who would like to sing a song?" asked the teacher. Three volunteers went into a huddle, and then whispered to the pianist, and we heard the song. A bashful child mustered up courage to sing alone. Then there was just time to see the nice sunny square room, which was used for kindergarten during the week, the attractive pictures on the wall, the chairs with their cunning cushions, and the very capable teachers in action, before we moved on to the Middle School department.

They met in one large group for worship. Hymns were on charts placed on the platform. During the class period we learned from the minister, Rev. Michio Kozaki, that the church was sixty years old and that it had been self-supporting under the leadership of his father from the very beginning. The church had 1,200 members, the Sunday School an enrollment of 200. They have a dream of starting a playground and a mothers' school room. Then Dr. Suzuki, the superintendent, who is also a dentist, came and I made my first speech in Japan. The boys and girls laughed heartily in the midst of the interpretation. I was curious. I could not imagine what I had said that was so funny. So I asked Dr. Suzuki. "Well," he answered, "I thought they should learn something. I told them that the American young

people gave money so you could come to Japan, but that they would never send anybody very far unless they brought more sent to Sunday School."

We went to church that morning at Azabu, and the sermon was on the Christian home. The minister was the respected and venerable Mr. Matsuno. He called on one of the laymen to tell a story at the end. The man told two stories. The first was about how he found great joy in Christian living by doing more than he was required to do. The second told how a wild nephew became a changed lad after living for a time in a Christian home.

It was the birthday of the Empress when we went to Oji to visit Mr. Taisumi, so we did not even see the kindergarten in action. We did have an interesting conversation, however. We heard about his older young people's group, the "Olive Society," which included both boys and girls, very unusual in Japan. They have meetings, worship, business sessions, and a summer camp at the lake. At camp they have Bible study, play, evening service, camp fire, songs, stories, and stunt night! He told about how the Olive Group were studying the book of Romans. The pastor owned eleven commentaries. These were distributed among the members. In the meeting, the passage was read and then each reported what he found in his commentary.

A younger group is called "Prince," for Oji means Prince. Mr. Taisumi also told about the retreat he had at his summer home each year when the older church members come together for two or three days. Mrs. Taisumi is a trained kindergarten teacher, so the work for children at Oji is well cared for.

RURAL WORKER NEEDED.

As president of the Eastern North Carolina Conference, I am urging all ministers and delegates of this Conference to be present at the Southern Convention which meets at Greensboro. This Convention and its proceedings will be history for our church within a few days. Let us help make it a worthwhile session by our loyal support as representatives of our churches.

It may be easily discovered through THE CHRISTIAN SUN that there are a number of problems facing us at the Convention. If we could solve these problems as easily as we discuss them, it would not be quite so difficult. The

most horrible thing about the whole situation is that we are not agreed as to what should be done. Through our thinking together I feel that we may find a solution that will strengthen the cause of the church. However, this cannot be done by cutting out part of our program. We need to enlarge the program.

THE CHRISTIAN SUN is in grave danger. It may be discontinued because the subscription list is not sufficient to support it. We, as church members, need a church paper. It brings to the interested church member news from the field. A diligent reading of THE CHRISTIAN SUN is both educational and inspirational. The casual reader may profit very little, however, because of the lack of an interest in the entire work of the church.

If not discontinued altogether, THE CHRISTIAN SUN faces the danger of some radical change. I am not anxious for it to be converted into a monthly magazine. We need its weekly contacts in our homes. On the other hand, I would not be in favor of uniting it with our college paper to be published by college students. They may do a good job of printing, but the paper should have special editing.

Now in regard to the office of the Promotional Secretary. No doubt, too many have been too critical with the type of work which this office has undertaken. If our chief concern is to promote institutions as such, and primarily for financial reasons, then the office should be discontinued. It is true that our institutions should be promoted, but the greatest need for promotion is that of the local church.

Most of our churches are rural. They lack the vision, leadership, and support which our city churches, the minority group, possess. Something must be done for our rural churches more than a preaching service once a month, and possibly a Sunday school. These alone do not build a church. One may say, But it is the pastor's task to build his church. I agree: but we need some worker whose business it will be to study the needs of rural churches, and work with pastors and church leaders to help make a stronger, self-supporting rural church. Because the church program has not been adapted to the needs of the smaller churches, they have been neglected—and that too long. Young ministers once came from rural churches. Some do yet, but the tide is low. It may be the lack of living or the lack of spiritual dynamic on the part of the churches, but it is

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN VIRGINIA PILGRIM FELLOWSHIP HOLDS SPRING RALLY.

Having accepted the cordial invitation of Rev. Mr. House to hold the Rally in Richmond, we forgot the distance on Saturday, March 30, and three carloads of young people left Holland bright and early—eighteen in all, three from the Holland Christian Church and fifteen from Holy Neck.

The morning session consisted of a devotional service and a trip to the Capitol and Valentine's Museum. A picnic lunch in the social hall of the church created an atmosphere that was evident throughout the day. On entering the auditorium for the afternoon session the flags of eighteen nations reminded us of our world-wide interests. The beautiful hymn: "We Would Be Building" (Finlandia), that is now accepted by the young people of many denominations as their hymn, provided the theme for the worship service conducted by Miss Godfrey, who asked Miss Eldredge to give the history of the hymn.

Miss Virginia Gaines, Richmond, a delegate of the Episcopal Church to the World Conference held in Amsterdam, Holland, last year, presented the highlights and personalities of the Conference in such a manner that the audience regretted the ticking clock which reminded us of the passing time. It was the hour for the Commissions, covering the following topics: Christian Youth and Race Relations, Christian Marriage and the Family, Christian Youth and Education, and Christian Youth in the Nation and State. These were taught by Dorothy Truitt, Dr. Harcastle, Rev. J. A. French, and the writer, respectively.

Returning to the auditorium, a gazing at them with such fond eyes. He drew forth his reed pipe and group representing six churches led us in a very impressive worship service. One can't refrain from the comment that the quality of leadership found in our young people's societies bespeaks of future church leadership, if and when they are given the support and encouragement they richly deserve.

The Fellowship Supper served by the ladies of the Richmond Church found seventy-five seated around the tables. The good food, and the excellent music provided by the church orchestra, both found an appreciative reception. According to custom, our genial toastmaster, Bernard Williams, introduced the visitors and Mr. Ing, of the Chinese Baptist Church, Norfolk, responded with a message on the "Power of Jesus to Make All Nations One," in which he showed the barriers erected by men can be overcome by Christ. This coming from a Chinese in these turbulent days for the Orient had a profound effect.

To prove that our president, Charles Heath, had given the Rally his full attention, he produced Miss Lucy Eldredge, known and loved in this area. As we listened to Miss Lucy, we found ourselves visiting the far-flung corners of the world. Her lucid and descriptive pictures of people and places where missionary work is being done, places and people she visited on her recent trip around the world, made us feel the urgency and necessity of supporting those who had volunteered in the glorious enterprise. She stated that Pilgrim Fellowship is world-wide; although it will never have a world president, it will reach to every corner of the world, wherever we have churches.

One left Richmond infinitely more inspired than is sometimes the case when present at some conference gatherings. The young people went, stayed, and left, but the meaning and spirit of such words as cooperation, consecration, and vision found a lodging place in their hearts. Yes, more young people could have been present, more of the pastors, too, at this Spring Rally. Still it would not have solved all the trifling technicalities that are thrust in the way of progress, but it would have shown that Pilgrim Fellowship does mean "Young People in Action for the Master."

ARNOLD SLATER.

"It is said that a 'lie will travel a mile before the truth gets its boots on.'"

DOLLARS . . . HAPPINESS . . . OR WHAT?

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 28, 1940.

SCRIPTURE: Luke 12: 15-21;
Matthew 6: 19-21.

Daily Bible Readings—

Monday—A Pleasure-Mad Son Ruined—
Luke 15: 11-16.

Tuesday—Beware of Love of Money—
I Tim. 6: 6-10.

Wednesday—Beware of Love of the
World—I John 2: 15-17.

Thursday—Beware of Wrong Emphases
—Rom. 14: 16-19.

Friday—Mirth and Money Deceiving—
Eccl. 2: 1-11.

Saturday—Steps to True Happiness—
Col. 3: 12-17.

This topic and the next will deal with the important subject, "Making Life Count." The topic for this discussion deals with the goal of life. Each of us should seriously ask ourselves the question, What will I go after? Wealth? Happiness? Or something entirely different?

Let three individuals speak upon the following topics, following each with discussion:

1. The right attitude toward money. In the materialistic world, money is often the goal in life. Many think the successful man is one who makes a lot of money. Many times money overshadows every other characteristic a man may have. What are Jesus' teachings in regard to our possessions?

2. Contrast true happiness with superficial happiness. There are many people who seem to live from one movie to the next, or from one party to the next. They are bored with themselves and the world in between. How may we possess real happiness?

3. Great goals for a life. There are greater goals than either money or pleasure. As followers of Jesus, we must be more concerned with making a life than with merely making money or having a good time. We make life count when we tie it up with worthy goals.

What did the disciples have that caused them to be satisfied without money, without a position with official rulers, or even without a permanent home?

Suggested Hymns—

"O Worship the King."

"Take My Life and Let It Be."

"More Love to Thee, O Christ."

S. E. M.

"Self-denial is a virtue of the highest quality, and he who has it not, and does not strive to acquire it, will never excell in anything."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

MICAH'S VISION OF PEACE.

LESSON III—APRIL 21, 1940.

LESSON: Micah.

DEVOTIONAL READING: Isa. 11: 6-10.

GOLDEN TEXT: *And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*—Micah 4: 3.

Today's Sunday school lesson does not fit in very well with the practical facts of our modern world. As these notes are written, at least two great wars are being fought in another part of the world. For nearly three years now Japan has been ravaging her neighboring country China, and these two great nations are still in a death grapple in an undeclared war, which is war in its worst sense. If we turn from Asia to Europe we find that Czechoslovakia and Poland have been crushed and overrun by the vast war machines of Germany and Russia, that Finland has been ravaged by Russia, and that now Denmark and Norway have been invaded and subdued by the ruthless German war machine. Engaged with Germany in this far-flung war are England and France, facing what is probably the most critical hour in their history. In the Balkans there are smoldering fires threatening to break out at any time and become a part of the conflagration that bids fair to extend into the whole world. On the sidelines stands Italy, perhaps already committed to one side or the other, but at present taking no active part in general hostility. On the land and on sea, beneath the land and beneath the sea, and in the air, great war machines are daily exacting their toll on property and on persons. Instead of being a world at peace, it is a world at war. There are wars and rumors of wars, and the end is not yet.

Against this background some people read Micah's prophecies with cynicism, or take them with a grain of salt. They seem futile in the light of present-day events, especially when one considers that it has been at least 2,600 years since Micah predicted that nations should not lift up sword against nation, neither should they learn war any more. It has been over 1900 years since the angels announced the birth of the Prince of Peace and sang their chorus of Peace on earth,

goodwill among men. Whatever truth there was in the prophecy, it has not found fulfillment as yet. And there are those who very frankly say that it will never find fulfillment. They take the realistic view that there always have been wars and therefore there always will be wars. They say that there is nothing that we can do about it. And, of course, as one looks only at the immediate present there is something in what they say.

Yet, if one takes the long look back and the long look ahead, one can have confidence to believe that there was something in what the prophet said after all. In spite of the fact that much of our modern scientific skill is

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of April 21, 1940.

- Sun.—Strange Social Procedure—Luke 14: 12-14.
- Mon.—The Impolite Polite—Luke 14: 15-24.
- Tues.—The Magnificat—Luke 1: 46-56.
- Wed.—The Beatitudes—Matt. 5: 1-12.
- Thurs.—Religion Missing the Mark—Matt. 23.
- Fri.—Wrong and Right Motives—Matt. 20: 20-28.
- Sat.—Read Very, Very Caretully—Matt. 22: 15-22.

JOIN WITH US IN READING THE BIBLE

devoted to engines of destruction, it is still true that there is an increasing tendency to change the instruments of death and destruction into instruments of life and peace. Nations have not yet learned to beat their swords into plowshares, or their spears into pruning-hooks. They have not stopped lifting up swords against nation; they have not ceased to learn war any more. But more and more individuals and nations are seeing not only the futility, but the stark paganism and barbarism of war. Agencies and institutions of peace have come into being, and although they are as a voice crying in the wilderness their voice is beginning to be heard. There is no relish for the present war, and even while the nations are fighting it they stand condemned by the futility and the folly of it all. Sooner or later mankind is going to learn from bitter experience

and from the enlightenment which comes from the gospel of Christ that the sensible thing to do is to devote resources of men and of money to constructive rather than to destructive forces.

Micah not only foresaw the time when peace would come, but he also saw the one through whom it would come. "And this *man* shall be *our* peace." Whether or not he was specifically thinking of Christ, his words found fulfillment in Christ. Whatever peace, that is, lasting peace, may come, will come only as His Spirit is operative in human life, both in personal living and in all social relationships. Peace will not come through armies and navies, through treaties or trade, but only as the Spirit of Christ dominates every phase of life. The Church of Christ has a great stake in this matter of peace. She alone has the formula for peace. Our modern world presents a distinct and pressing challenge to the Church of Christ to mobilize for peace.

RURAL WORKER NEEDED.

(Continued from page 9.)

partly due to the fact that the present program of our Convention does not place enough emphasis on the work of the rural church from a rural standpoint.

By all means let us put some person in the field as a representative to study rural church needs, and assist wherever possible to meet such needs. In addition have a general secretary or superintendent as office worker and editor of THE CHRISTIAN SUN. Money for salaries will be a question, but the returns for such a program will be far reaching. Our entire church program will move forward when rural life is inspired with the right contact.

S. E. MADREN.

NOMINATIONS.

In accordance with the suggestion of the editor last week, I am making bold to suggest the following nominations for officers in the Southern Convention: President, Dr. John G. Truitt; Vice-President, Rev. W. E. Wisseman; Secretary, Dr. J. H. Lightbourne; Treasurer, Prof. L. L. Vaughan; the office of Promotional Secretary to be set up as at present. There are other good people to fill these offices, but these are my suggestions.

G. C. CRUTCHFIELD.

"Hoary Headed Time will sooner or later, settle all claims with his creditors."



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

REVOLT AGAINST GOD.

"The fellowship of His suffering."
—Phil. 3:10. (Read Phil. 3:5-16.)

Paul says "Through faith I want to share his sufferings, even his death." When one shares sufferings with others, both have common sympathies. That is fellowship.

In view of this fellowship, when we contemplate the extravagant standards of security offered in the name of needy humanity, we believe that God is not taken into account. The unfortunate, the sick, and those suffering privations, instead of seeking fellowship with God, the one who supplies all our needs, they revolt and start movements to force relief.

Relief movements look only to material things to supply relief. They are missing the mark. Christ said, "When you seek your needs, the Father knows what you need, but seek ye first the kingdom of God and all these things shall be added unto you." Make his kingdom first, uprightness first, serve and trust Him first, and "He will supply all thy needs."—(Phil. 4:19.)

Prayer—Our Father, search us, cleanse us, give us trust and make us Thy servants. *Amen.*

TUESDAY.

THE TRUE SECURITY.

"Thou shalt not covet."—Ex. 20:7.
"Beware of covetousness."—Luke 12:15.
"Be ye therefore followers of God."—Eph. 4:1-5.

"A Christian will not covet or desire other men's goods, but will earn his own living and do his duty in that state of life unto which it will please God to call him."—Epis. Catechism.

Prayer—Our Father, the Giver of all life and grace, grant unto us endeavor to enrich the world and not

impoverish it; to contribute to the welfare of our fellowman and not be a parasite. *Amen.*

WEDNESDAY.

THE EVIL OF GAMBLING.

"The love of money is the root of all evil."—(Read Tim. 6:9, 10.)

There is a gambling spirit in man. That spirit is expressing itself more and more. It is becoming more prevalent each year. When and where will it stop? Just when and where the evil of it is realized and it becomes undesirable.

The magazine *The New Age* gives a fine statement of this evil. Speaking of the sweepstakes it says: "Gambling leaves in its wake increasing want, dishonesty and idleness. In Ireland, its true, many benefit by the revenues of the sweepstakes, such as hospitals, but its losses are enormous in all those elements of human behavior that characterize a strong virile people.

Let us who believe in God and follow Him pray for our country that we may not fall victims of this evil. *Amen.*

THURSDAY.

OBEDIENCE TO THE VOICE.

"Thou shalt therefore obey the voice of the Lord, thy God, and do His commandments."—Deut. 27:10.

While it is true that wickedness often approves what it ought not; and also that a man's sense of right and wrong is blunted by habits of vice or wrong-doing; it is also true that nearly every one carries in a little room of his soul a sense of the excellence of good, and when he may have occasion to think of it, he recognizes that sense as coming from his original purity.

This sense springs from God. To spurn that which depresses and harms, and to cultivate that which

lifts, ennobles and enriches personality is to cultivate God. Give God a chance.

Prayer—Our Father, as we are so called so enables us to obey, to live upon the high level of goodness which refrains from advancing self, but serves the brotherhood of man, in Christ. *Amen.*

FRIDAY.

"THIS STUPID WORLD."

"Father, forgive them for they know not what they do."—Luke 23:44.

It is said that "Jesus fell into the hands of sinners and they killed him." Is that true? Is it not rather true that he fell into the hands of stupid men and they killed him? Analyze the traits of man in his dealings with worries and he is often found to be profoundly stupid.

There is a story told of Isaac Newton and his dog. Newton had worked out a problem of science and laid the papers on his desk. In an unguarded moment the dog got on the desk, knocked over the burning candles, which set fire to the papers and his problem was lost. A stupid man would have vented his ire on the dog. But not Newton. He took the dog in his arms, stroked him to sleep and said to him, "You little know what mischief you have done. I will do my work again." That was being like Jesus.

Prayer—Say the Lord's prayer and pray as your thoughts dictate.

SATURDAY.

"ALONE."

"My presence shall go with thee."—Exodus 33:14.

"Though I walk through the shadow of death, I will fear no evil for thou art with me."—Psalm 23:4.

(Continued on next page.)

A Service of Worship

By DR. BENJAMIN E. MAYS,

Dean of Howard University, Washington, D. C.

[This fine worship service, used by Dr. Mays at the recent Philippines Conference in Washington, D. C., may be of value to others who lead services of worship.—Editor.]

PRELUDE (Aduience Silent).

HYMN—"Dear Lord and Father of Mankind."

THE BEATITUDES WITH RESPONSES—

LEADER: Blessed are the poor in spirit; for theirs is the kingdom of heaven.

PEOPLE: *Lord, have mercy upon us, and gather us with all who seek the humble and contrite heart.*

LEADER: Blessed are they that mourn: for they shall be comforted.

PEOPLE: *Bring those of us who mourn, O Lord, into the healing shadow of Thy love.*

LEADER: Blessed are the meek: for they shall inherit the earth.

PEOPLE: *Lord, have mercy upon us, and deliver us from all contention and false pride.*

LEADER: Blessed are they that hunger and thirst after righteousness: for they shall be filled.

PEOPLE: *Feed our hungry souls, O Lord, upon the bread of life.*

LEADER: Blessed are the merciful: for they shall obtain mercy.

PEOPLE: *Lord, have mercy upon us, and incline our hearts toward all tenderness and love.*

LEADER: Blessed are the pure in heart: for they shall see God.

PEOPLE: *Dwell Thou within our hearts, and let us see Thee everywhere.*

LEADER: Blessed are the peacemakers: for they shall be called sons of God.

PEOPLE: *Give unto us an understanding heart and patient spirit that we may follow after peace and pursue it.*

LEADER: Blessed are they that have been persecuted for righteousness sake: for theirs is the kingdom of God.

PEOPLE: *Have mercy upon us, O Lord, and make us more worthy of the martyrs who have gone before us.*

LEADER: Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven.

PEOPLE: *Lord, keep us faithful even unto death and bring us at last to thine eternal city.*

PRAYER—By the Leader.

HYMN—"Break Thou the Bread of Life."

READING—By the Leader. (See Back Page.)

PRAYER FOR DELIVERANCE—

LEADER: The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

LEADER AND

PEOPLE: O God, who art our Refuge in pain, our Strength in weakness, our Help in tribulation, and our Solace in tears, heal, we pray Thee, the diseases of those who are sick; turn all grief to prayer, and for all prayer give peace.

May those who are harassed by fears, afflicted by poverty, fretted by care, worn by illness, or given over to punishment, be set free by Thy redemption; raise them to amendment of life, and cherish them by Thy strong compassion.

And to the dying, open the gates of heavenly life, that the grave itself may praise Thee, and death declare Thy glory. Through Jesus Christ our Lord. *Amen.*

LEADER: Almighty God, not in reliance on any merits of our own do we venture to lay our petitions before Thee, but sustained by Thy gracious promises, and trusting to Thine unfathomable mercies. May we never lose the sense of Thy loving presence. In every trial and temptation of our life may we look to Thee and not be ashamed. When heavy burdens oppress us, or when we are disheartened in our tasks, and our spirit faints within us, and the gloom of failure settles upon us:

PEOPLE: *Holy Father, help us.*

LEADER: When shadow of sickness, sorrow and suffering falls upon us and our dear ones, and hides Thee frem our vision:

PEOPLE: *Holy Father, help us.*

LEADER: When doubts assail us concerning Thy providence, Thy justice, and Thy goodness; when we question the value (Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

We listened the other day to an address by a man who knew Henry Morton Stanley, who in 1869 was asked by the proprietor of the *New York Herald* to go and find Livingstone. Stanley told the speaker that he asked Livingstone once, "Have you ever been alone? I do not mean by yourself. I mean alone." Livingstone replied, "Yes, once. One morning encamped in the wilds of this country (Africa) I felt alone. I left the camp and my native helpers and went out into jungle. I came upon a hill that seemed to fit my feelings. There I prayed. There I found God in a way that I had never known him before. I was never alone again."

Prayer—O Lord, our God. In Thy presence is light, and light and love, and a lifetime fellow-traveler. May we be always conscious of Thy presence. *Amen.*

SUNDAY.

"UP TO US."

"As many as touched him were made whole."

It is a truism that a person can be helped only when he wants to be. Jesus loved not because man deserved it but because he needed it. His longing and weeping for Jerusalem is an example. It was lost because it would not.

Christ's love can save only those who open their hearts to him. For example: The sinner who prayed, "Have mercy upon me," and the thief on the cross. Likewise one may be sick and the medicine that would cure him may be within his reach, but unless he reaches out and takes the cure, he will not be healed.

Jesus was criticized by men of his day because only certain ones were healed while hundreds of others in need received no help. They did not understand "that the latch-string," so to speak, "is on the inside of the door" and that the presence of Jesus can be enjoyed only when He is admitted. There is only one power that can exclude Jesus, that is the power of a stubborn heart.

Prayer—O Divine Presence, Thy love affords us comfort and security and enables us to face life and death unafraid. *Amen.*

"When we cease to make mistakes—the typesetters especially—unsanctified mistakes, we shall join the company of Enoch and Elijah on the other shore!"

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

I read in the daily paper some days ago that a good woman had died; when she made her will making distribution of her wealth she remembered her orphanage with a gift of thirty thousand (\$30,000.00) dollars. She was a North Carolina lady and her orphanage was located in North Carolina. The writer has learned that for many years, she has been deeply interested in the orphanage of her denomination. She had been a liberal supporter and had been liberal in her gifts from year to year. And by her liberal gift in her last will and testament she will continue to live and continue to be a blessing to the children she loved so well.

The writer often wonders how many members of the Congregational-Christian Church have made their wills and have remembered the Christian Orphanage in their wills, whether it be for a large or small amount. If you don't want to remember your Orphanage with a large amount, leave it a smaller amount, but remember it with some amount.

The Orphanage always needs money to meet the many demands made upon it. The Christian Orphanage was established because of the cry of the orphaned and dependent child. All the years since it opened its doors the cry has come and will still come. Four hundred and sixty-four have been heard and their call answered. The cry will come through the years because children will continue to lose their parents and be left out in the cold. They will appeal to your Orphanag for a home and a chance in life. What do you want your Superintendent to do about it? He can only support a certain number on the income. He could answer the call of a number of others if funds were sufficient.

Some time ago the Orphanage had an urgent appeal to take a child. The appeal was presented to the Men's Bible Class in the church from which the child came. Then the class voted unanimously that the orphanage should take the child.

Remember the Orphanage with your gifts while living and remember it in your will. That will be your last gift and we will miss you after you are gone.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 18, 1940.	
Amount brought forward	\$5,424.18
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Lebanon	\$ 1.22
Chapel Hill	5.50
Damascus	1.90
	\$ 8.62
N. C. & Va. Conference:	
Union Ridge, Hustler's	
Class	\$ 5.00
Gibsonville	11.07
Ingram	5.04
Burlington	43.58
Durham	41.44
Mt. Bethel	3.33
	109.46
Western N. C. Conference:	
Pleasant Hill	\$ 7.49
Flint Hill (M)	.55
Needham's Grove	1.02
Ramseur	11.46
	20.52
Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Bethlehem	5.13
Berea, Norfolk	9.00
Liberty Spring, Bertie	
Johnson Class	1.00
Old Zion	18.75
Wakefield	2.00
Rosemont	23.85

Waverly	4.41	
		71.14
Valley Va. Central Conference:		
Timber Ridge	\$ 1.87	
Mt. Olivet (G)	2.48	
		4.35
Special Offerings.		
Mr. Stout	\$ 20.00	
Mr. Godwin	12.50	
Junior Philathea Class, for		
Martha Lee Whitten ..	2.50	
Vida McDowell, for Sun-		
day School	2.00	
Interest	75.00	
Mr. Davenport	18.00	
Mrs. Gibbs	5.00	
Mr. Godwin	12.50	
		147.50
Total for week	\$ 361.59	
Grand total	\$5,785.77	

The Christian Publishing Association, Dayton, Ohio, is now making a profit on the sale of Sunday school literature and religious books with which it is paying indebtedness incurred years ago. When we buy there we help our old church.

Regular Price ,
\$4.25

COMPLETE TEACHERS' BIBLE
One-third Less Than Regular Retail Price

NOW
\$2.85
Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

\$2.85

Durable, flexible, overlapping covers—will not break in the back.
Authorized King James Standard VersionNo. 4610J

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE
Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

NEW TYPE

NEW FEATURES

NEW HELPS

A New Holman Boldblack Type Bible
Pronouncing—Reference and Teachers' Edition

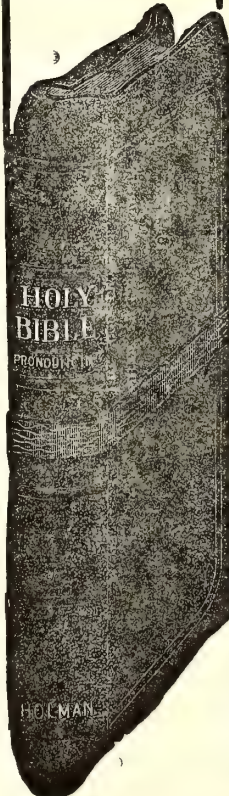
Specimen of Holman Boldblack Type
1169 CHAPTER 2.
Christ's message to the churches:
UNTO the angel of the church
of Eph'e-sus write; These
things saith he that holdeth
the seven stars in his right hand,
who walketh in the midst of the
seven golden candlesticks;

A.D. 68.
CHAP. 2.
• Acts 18, 1;
• ch. 2, 14;
• Ps. 1, 4.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bibles.
Best Printing on Best Quality of Thin Bible Paper
The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.
THE HELPS IN THIS TEACHERS' EDITION
now first published, consist of
The Inclusive Dictionary-Concordance in one alphabet
It contains every needed assistance to the Bible student, including
Over 100 Illustrations
No. 4610J, Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker\$4.25
Special Offer
TEMPORARY PRICE \$2.85
ONLY
Prepaid
USE THIS COUPON
Please send, AN Charges Prepaid, THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.
(This Bible furnished with Patent Thumb Index \$50 extra.)
Name.....
Address.....

MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enamelled paper.
1550 pages.
Size closed, 5 x 7 x 1 1/4 inches.



THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

A SERVICE OF WORSHIP.

(Continued from page 13.)

of this earthly life and the reality of the heavenly, and our soul wanders in darkness, groping vainly for the place of her rest:

PEOPLE: *Holy Father, help us.*

LEADER: When, through self-indulgence, or from a blind following of the multitude, or by suppression of the voice of conscience, our sense of duty grows dim, and we call good evil and evil good, and the darkness light and the light darkness:

PEOPLE: *Holy Father, help us.*

LEADER: And, immersed in sordid cares, or in the eager pursuit of worldly aims and pleasures, the very thought of Thee fades out of our consciousness:

PEOPLE: *Holy Father, help us.*

LEADER: And when there is a stirring within us of a better spirit, and a healthy discontent seizes upon us and bids us strive to raise our souls out of the dark abyss to our Father who is in heaven, then come Thou to meet us, to cheer and hearten us:

PEOPLE: *Holy Father, help us.*

LEADER: O God, in the abundance of Thy loving-kindness, answer us with Thy true salvation:

PEOPLE: *We beseech Thee, hear us.*

HYMN: "O Master, Let Me Walk With Thee."

LEADER: More than 1900 years ago, a Palestinian Jew hanged, dying between two thieves—because he dreamed a dream that *all* men are sons of God, and that when we hurt man we hurt God. Some blessed day a stupid world will rise to the Divinity of God and crown Jesus Lord. Then the nations of the earth will *know* that armies and navies, battleships and machine guns, airplanes and submarines *will never* bring peace to a suffering world. And that the acquisitions of political, material, and commercial power are not permanent possessions, but are as "the vapors of night. They fade and die in the morning of reality."

To achieve a warless world, to build justice in the economic order, to destroy forever, racial discrimination of every kind—so that every son of man will have an unrestricted opportunity to be born, to flower forth and to unfold—to *cooperate* in building a world like this is our task.

PRAYER: Leader and the people.

O God, who hast made of one blood all nations of men to dwell on the face of the whole earth, and who of old didst send forth Thy messengers to prepare the way of the Lord; grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and hasten Thy Kingdom. Prepare our hearts to receive Thy truth in the love of it. May the truth make us free from the bondage of error and evil with the glorious liberty of the children of God. May the fruit be unto holiness, and the end the life that is life indeed. Amen.—*St. Anselm.*

HYMN—"Faith of Our Fathers."

CLOSING PRAYER BY THE LEADER.

DR. KING RETIRES.

(Continued from page 2.)

Thanksgiving services, establishment of a circulating library, and weekly symphonic hours and other special musical programs. Dr. King has been a faithful minister to his people, a valuable leader in greater Miami where he has served as president of the Mimai Beach Welfare Board, president of the Central Council of Social Agencies, vice-president of the Community Chest, a moving spirit in interdenominational church movements, and has occupied a place of usefulness among the Congregational Churches of Florida, serving for many years as chairman of the Board of Directors of the State Conference.

HENDERSON, NORTH CAROLINA.

On Friday evening, March 29, 1940, we were invited over to the church and ushered into the Sunday school auditorium. The lights were turned on and there sat about fifty members and friends of the church awaiting our arrival. Quite a surprise to us it was. After a number of stunts and fun, several slips of paper were given to different ones. Each had to read and follow the directions that were given on his or her slip. Ours contained the following:

If you'll follow these directions
I'm sure you'll make connections.
Grab your wife by the hand
Then go west, young man,
In a room there you'll find
Treasures of all kind.

We followed these directions and there we found such treasures as these: flour, lard, sugar, coffee, cereals, milk, butter, eggs, canned goods, soap, towels, linen, and many other good things. We are very grateful to these good people for all these things. In return we hope to show them our appreciation by the very best service we can render to them.

The work is going along very nicely here. The attendance in both the Sunday school and worship service is increasing. Last Sunday we had a large congregation and the highest attendance at Sunday school. Two new members were received into the church. This is a congenial group to work with. There is a fine spirit of fellowship and cooperation. The group as a whole seems to be very optimistic. We covet the prayers of all those who read these lines for the success of the work in Henderson.

J. FRANK APPLE AND FAMILY.

"I have looked into most philosophical systems, and I have seen that none will work without a God."

LOVE

By W. C. ALLEN.

"But Love Is Still the Pilot As of Old."

I have met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they will respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others do they unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

Love is the fulchrum supporting the hope of the world. Love is the one great untried factor in human relationships. Love is the song of the birds and the thunder of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus Christ.

There are millions of homes in civilization today where lightness of heart and the joy of life would reign, if husbands in the midst of their anxieties would use the old-time gentleness with their wives, if the wives would speak forgivingly to their husbands, if the parents sympathized with their children and the children with their parents. If any of my readers doubt this let them, with infinite patience, try to the very full, the beautiful and satisfying power of domestic love.

When love shall become more generously the motive of our lives, conservatives and radicals alike will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems which we are compelled to face. Love does away with exploitation and oppression—love is the cure of envy and strife. Love is not softness—it is strength—it often takes supreme courage to love.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

Vol. XCII.

RICHMOND, VA., THURSDAY, APRIL 25, 1940.

No. 17.

Will Lead Business and Devotions at The Southern Convention



DR. DOUGLAS C. HORTON.



DR. STANLEY C. HARRELL.

Rev. Stanley C. Harrell, D. D., is president of the Southern Convention of Congregational and Christian Churches and will preside at the sessions in Greensboro next week. Dr. Harrell is pastor of the Christian Church in Durham, N. C.

Dr. Douglas C. Horton is secretary and minister for the General Council of Congregational and Christian Churches, with offices in New York City. Dr. Horton has recently returned from a trip around the world in which he visited our missions. He is an interesting speaker, a deeply spiritual man, and a clear thinker. Dr. Horton will lead the devotional services daily at the Greensboro Convention and will give an address on Tuesday evening at seven-thirty.

NEWS AND VIEWS

The biggest event in our church next week is the Southern Convention. Be sure to attend.

The office of THE CHRISTIAN SUN at Elon College, N. C., will be glad to receive two dollars for your renewal, or two dollars for a new subscription to your church paper.

Rev. B. J. Earp reports that he has just closed a successful revival at Ingram, with sixteen converts and seven additions to the church. Rev. J. L. Neese was the evangelist.

If you expect entertainment overnight in Greensboro during the Southern Convention, write to the pastor, Rev. W. E. Wisseman, 315 North Edgeworth Street, Greensboro, N. C.

Col. and Mrs. J. E. West of Suffolk, Va., have been ill with influenza recently. THE CHRISTIAN SUN is wishing for them a speedy recovery. Col. West is the chairman of the Southern Convention Mission Board.

Rev. O. A. Elmore reports that our church in Albemarle, N. C., has recently had a coat of paint inside. This was a much needed improvement and the people are delighted to have succeeded in getting it done.

Several of our ministers attended the meeting of the Seminar on the Pastor's Class in New York this week. They are helping to re-write materials to aid pastors in training young people for church membership.

Mother's Day will be observed as usual on the second Sunday in May, which is May 14. Do not forget to plan a suitable program for this day in our church. Materials may be secured from the Board of Christian Education, Elon College, N. C.

First Church, Greensboro, is looking for a large attendance at the Southern Convention next week. If you are to be among those present, you can help them by telling them to expect you. This applies only to those who are staying over night.

Our new church in Asheboro, N. C., was assigned a quota of five subscriptions to THE CHRISTIAN SUN. It now has nine paid in advance subscribers. Rev. A. L. Granger, Jr., is the pastor of this church. Who will be the next to report their quota completed?

The Chattanooga Business Women's Club secured an ambulance which enabled Rev. M. J. Sweet to go to his church for the Easter Sunday morning worship. Mr. Sweet has been confined to the hospital for several months because of an injured knee.

Chaplain Rountree writes that he is convalescing at his San Diego home. For the past month he has enjoyed excellent health. Recently he has had some set-backs, but he expects to recover. He is glad to be able yet to write for the "Quiet Hour" page of THE CHRISTIAN SUN.

Rev. B. J. Earp, pastor of our mission churches in Carroll County, Va.,

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of April 28, 1940.

Sun.—That Ye May Be Perfect—James 1: 1-11.

Mon.—Doers of the Word—James 1: 12-27.

Tues.—The Rich in Faith—James 2: 1-9.

Wed.—But Not By Faith Alone—James 2: 10-26.

Thurs.—Out of the Same Mouth—James 3: 1-12.

Fri.—The Wisdom That Is From Above—James 3: 13-18.

Sat.—To Him That Knoweth To Do Good—James 4: 1-17.

JOIN WITH US IN READING THE BIBLE

says that it will be a fine thing for people who are able to do it to give subscriptions to THE CHRISTIAN SUN to some of our mountain people. Money for this can be sent to THE CHRISTIAN SUN office, Elon College, N. C.

FORWARD TOGETHER.

[AN EDITORIAL.]

Come to the Convention with your face towards the future and with faith in your fellows. If the present organization is not right, then make it what it should be and get behind the program with all your might. If the leaders are not headed in the right direction, have the courage to tell them so or to elect those who will do the things needed.

Our church has had thirty thousand members in the Southern Convention much too long for happiness. Let's get more. There are thousands

of people near us that need the message of Christ. Let's get them for our churches.

We talk of freedom and democracy. Let's make them work. We talk much of cooperation. Let's cooperate. We boast of our denomination. Let's be a real part of it. We say that we are missionary. Let's send some missionaries. We talk about tithing. Let's try it. We claim to be evangelistic. Let's evangelize. We preach about love. Let's love one another fervently. We say we believe in God. Let's demonstrate some faith. We claim to believe in the church. Let's build some churches. We have a college to train leaders. Let's train our leaders. We think we are broad-minded. Let's include all of God's children in our thoughts and love.

It is all right to record our history, but it is much more important to make some history worth recording.

MRS. KEEDY TO BE GUEST.

The Rev. Mrs. Alice B. Keedy, a member of the Los Angeles, Calif., Association, is to be a guest speaker at the Southern Convention on Thursday morning, May 2, following the reports on missionary activities. Her subject will be "Question Marks Over Africa."

Mrs. Keedy, before her marriage to a home missionary pastor in North Dakota, was a home missionary pastor in the same state. She has just returned from a year in Africa, where she has visited our mission fields and those of other denominations.

Those who have heard Mrs. Keedy recommend her very highly as an interesting and inspiring speaker, saying that she makes you see people and things in Africa and sense the values that are at stake there.

WESTERN NORTH CAROLINA DELEGATES.

The Western North Carolina delegates to the Southern Convention of Congregational - Christian Churches are as follows:

Ministers—G. O. Lankford, M. A. Pollard, T. J. Green, G. M. Tally, B. H. Lowdermilk, A. Lanson Granger, Jr., J. Q. Pugh, H. V. Cox, J. U. Fogleman, W. C. Martin, D. R. Moffitt.

Lay Delegates—Cyrus Shoffner, Walter Rightsell, Paul Coble, W. H. Freeman, H. C. Farrell, F. M. Wright, J. H. Harden, O. D. Lawrence, A. P. Gaster, Geo. T. Gunter, Mrs. D. A. Cornelison.

GEO. T. GUNTER,
Secretary.



CHURCHES, NEW AND OLD.

The Southern Convention has given the writer the chance to get acquainted with our churches. The pulpit of the largest and the smallest churches have been opened to him. Sometimes silver plates passed among well-dressed worshipers who put in from their abundance, and sometimes a basket was passed to those whose clothes were not so nice but who contributed to the church out of their poverty. At some places the services were formal, the music classic, and the sermon philosophic, but in other places the service was not planned, the music that of untrained voices making melody with a dilapidated organ or piano, and the sermon a simple little talk about being good because God cares.

There are four new churches in our midst. They have been organized in recent months. One of them has more than 150 people present for Sunday school. All are on the way up. They are hopeful. They are at work.

There are other churches that have lived for more than a century. They are proud of their age. They have served well for a long time. Some of them still have the spirit of youth, of hope, of service. But some have ceased to grow. They are looking to the past, not to the future. They are anxious about sticking to things as they were, and are little concerned about making the church what it should be. Differences of opinion have settled down into antagonisms, hatreds, unwillingness to agree. About some of the churches could be said what Martha said to Jesus about Lazarus, her brother, who had been dead four days. They have no place in the living Body of Christ.

But there are other old churches that are taking on new life. Like the redwoods of California, their bodies have been prostrate, but from that form have come new sprouts that rise to the heights. Perhaps the minister has seen new light, or some member has become alive to new responsibilities, or the young people have attended some meeting and got hold of inspiring truth that set them to work in the old church. Whatever it was that caused the change is unimportant, but the new current of spiritual grace that moves through some of our old churches gives us hope for the years that lie ahead.

DEVELOPMENT OF CHURCHES.

The greatest need of the Southern Convention is the development of local churches.

Give us more and better local churches and the institutions and boards will be supplied with needed funds. Without the churches the funds cannot increase.

To get better churches we will need better pastors, deacons, teachers, secretaries, treasurers, mission leaders, Sunday school superintendents, and young people. These can be secured by proper selection and training.

If this reasoning is logical, the best thing the Convention can do for itself is to develop the churches. This

will mean more and better workers as representatives of the Convention, and a concerted effort to train the present local church leaders and to secure new leaders. This may be an expensive process for the first few years, but it seems to be the only road to ultimate success.

"THE CHRISTIAN SUN."

This paper is now ninety-six years old. It has had difficulties through the years. It still has them.

The difficulty most talked about is the fact that there is not enough money with which to pay for the paper. This is a real problem. But it is not the greatest.

What goes into the paper is more important. If the paper is to aid in the development of people and churches, it must be edited with that in view. The paper feeds the minds of the people. The food should be selected with care and prepared with skill. This cannot be done under the present conditions. The present editor is untrained for journalism, is scattered over two states as promotional secretary, and has an office 180 miles from where the paper is printed. This is not conducive to the making of a good paper. Much of the material is in print when he sees it first even though he is responsible for what is printed. Because we do have a responsible printer, the paper is usually worth reading by all members of the churches.

But most important is getting the paper read by our people. Unless there are readers the paper has no value even though it may be the best that skilled workers can make, and even if it costs nothing. At present we are not succeeding in getting the people to read the paper. This is the major problem relative to it.

The Convention is under obligation to prepare a good paper, and the churches would seem to be the ones to get the readers. This is a cooperative undertaking on the part of the Convention and the churches. If one fails, both fail. One cannot succeed without the other.

LAST CALL TO DELEGATES.

Before this paper is in print, the reports to be made at the Convention in Greensboro next week should be in the hands of the delegates. The reports are sent to you so you can know what has been done, and what plans are proposed for the next two years. It is hoped that you will study the reports with care and go to the Convention ready to discuss and vote on them.

This is the last request for you to attend the Convention. You were elected by your Conference because your fellow-Christians thought that you would attend, speak your mind about the work, and vote intelligently. You cannot fail those who have trusted you.

The Convention opens at two o'clock, Tuesday afternoon, April 30, at First Christian Church, corner of Walker Avenue and Eugene Street, Greensboro, N. C., and continues through the night session on Thursday following.

CONTRIBUTIONS

SUFFOLK LETTER.

In a recent conversation, a dear friend, a prominent physician and devoted member of the Christian Church said: "I would be willing to be one of ten or more men to provide a salary for a competent minister to visit our churches and try to enlist our people in tithing." He said: "Dr. Johnson, what do you think of my suggestion?"

That is a great suggestion. It goes to the very heart of our financial problems. Giving is inevitably linked with Christian living. And systematic giving is the reasonable way to give. Tithing, as a minimum basis, is the Biblical standard for such members to adopt. It puts giving on a sound basis, with every member on the same level—"as the Lord hath prospered you." In this respect the church standard of giving differs from the requirements of lodges and other benevolent institutions and societies. Many of these require every member to give the same amount annually. The poor are required to give as much as the rich, although they are not able to do so. But a definite percentage of one's income is fair for both poor and rich.

When the tithing standard has been adopted it simplifies and dignifies the opportunity and responsibility of giving to the cause of Christ. After many years of experience, as tithers, our family would not think of going back to the haphazard, hit and miss method of having to decide exactly how one shall give to the church. Giving becomes a joy and a privilege. Tithers do not complain about how much they give. That matter was settled when the tithing plan was adopted. The amount of one's income determines how much is to be available for giving. The only question left is to decide to what causes one shall give. Mistakes may be made in the choice of these causes, but under the guidance of one's better judgment these mistakes will take care of themselves.

The Southern Convention should have a place and a person to promote tithing in every church within our fellowship. Why could not this be the major duty of the Promotional Secretary? It certainly is a needy and a fertile field. Members of Congregational and Christian Churches, in Virginia and North Carolina are on an equal with the members of the

churches of other denominations, in these states, in earning capacity. Too many times during the past year, it has been said: "We have no rich people in our Convention." When did they all die? And when they died what became of their property? Our people are not all poor. They earn on the same basis as other people. They drive as many automobiles, burn as much gas, visit as many movies, dress as well, live in as comfortable homes as other people. If they will put their living, earning, giving and going on a sound business basis, keep account of income, earnings, expenses, and set aside a tithe—one-tenth of their income—for the Kingdom of God, a new era will dawn for our church in the next decade.

Someone must assume the responsibility for enlisting tithers in the local church. That is one of the needs of our local churches. They need to know the satisfaction of tithing their income for the development of their local church and the general enterprises of their denomination. It is a reflection upon our way of living when some one must go out to solicit money for our various institutions and enterprises. This would not be necessary if one half of our members were tithers. If every member of every church would tithe, and pay a reasonable part of this tithe into the treasury of the local church, for such distribution as the church might, in its wisdom, designate, the Southern Convention would have enough money to pay off the indebtedness of every institution and every local church within the next five years. This is the key to a solution of our financial problems.

I. W. JOHNSON.

THE CONVENTION.

The interest of our church in the South centers immediately on the biennial session of our Southern Convention to be held in Greensboro, April 30-May 2. All who are vitally interested in our church and its program for the future are concerned for the possible actions of the Convention affecting the life and work of the church. I had hoped that more practical suggestions from a larger number of our ministers and laymen concerning our responsibilities and opportunities might have appeared in THE CHRISTIAN SUN. The entire membership of the church should be

informed through our church paper concerning the opportunities that confront us and the plans that we propose, that we might take advantage of such opportunities. With the dissemination of information concerning these matters, interest in our approaching Convention might be intensified.

It is your writer's sincere conviction that if the church is to grow as it should, there must be a program of education presenting its purposes and resources reaching as nearly as possible the entire constituency, and further that a larger representation must be brought to our conferences and Conventions than heretofore if this education is to be nearly complete and effective. It is to be hoped sincerely that every delegate elected to the Convention shall be present for the sessions of the Convention. If this could happen, then our representation would be far too small if our people are to be informed to the extent that there shall be unified action in a forward program for our church. I know that there are those among us, and sincere they are, who feel that the representation in the Convention should not be changed. If these interested members will take time to study our Woman's Missionary Organization within our church, its growth, and the contributing factors to that growth and development, they will have a practical demonstration as to what would happen throughout the entire church if we could adopt some plan that would bring our membership into groups for information, study, and planning. I know that we must have leaders, but we must also have an informed constituency if that constituency is to follow intelligent leadership. I favor a much larger representation in our biennial meetings than we have at present. This would not solve all our problems, but it would at least acquaint a larger number of our people with our problems and our plans for the solution of the same.

At this Convention we will in all probability be directing the future of THE CHRISTIAN SUN, our church paper. A few of us can make a decision, but we are dependent on the constituency for the effectiveness of that decision. They should have a voice in plans affecting our church paper. This is not only true in this respect but with the other problems of equal importance that we will be called upon to face and offer solutions.

There seems to be an increasing indifference on the part of our ministers, I mean our pastors, as regards

the meeting of our Convention. It should be mandatory, not from the standpoint of law but certainly from the standpoint of conscience and interest of every active minister in our Convention, to attend the sessions of the Convention. If it is not convenient, he should make it convenient. Nothing should bar him from attendance other than illness. A number of our active pastors failed to appear at any time during the session of the Portsmouth Convention. If the church does not have authority to issue warnings in this regard, it should assume it. Every pastor in our church ought to be interested in the work of the church, not simply of his local congregation but of the entire church, and his interest should be of such a nature that it would take him to the larger councils of his church regardless of cost.

I would suggest that the President and Secretary of our Convention issue an earnest invitation directly to every pastor in the Convention to attend this particular session. His presence, counsel, and prayers are needed. This is to express the earnest hope that as a church we may assemble in Convention in prayer and expectancy that the spirit of wisdom and power may be given us that we may be more effective instruments in the hands of God for the coming of His Kingdom in the earth.

L. E. SMITH.

PRAYING AND PAYING FOR ELON COLLEGE.

In the preamble of the Christian faith stands the prerogative of prayer. Prayer with a premise and a purpose may precipitate and prescribe a premium. In other words, praying may and should become a prelude to paying. Prayer may be a pageant of pety and perverted petitions, or it may have philanthropic value. Pecuniary pabulum is one of the pragmatic and prophetic proofs of power in prayer.

We have a great college. This institution, freed of financial and psychological handicap, could and would accomplish the unprecedented. Our church would experience a renaissance of education and growth in things material, intellectual, and spiritual. We must cease multiplying our failures, overcome the spirit of defeatism in our church, and sound the note (pay the note please) of victory.

Our college has a great president. Let us say to our beloved Dr. Smith, "I believe so thoroughly and completely in the work you are doing that I am praying earnestly for you, lest something on my part be left undone.

I believe that if we, as a church, seek first the Kingdom of God and His righteousness, all these things shall be added unto us, and that out of our united prayers will arise the answer to our petitions. I pray that you may have the cooperation necessary to do the things all of us dearly want to see done. May the God of all Grace continue to open doors of opportunity to you and may the light of Elon shine more and more unto the perfect day. I am grateful for your devotion and loyalty to our church, for your consecration, your character, your faith and vigorous leadership. May God richly bless you."

And so, my dear reader, do not dismiss your responsibility for Elon College with the simple nonchalant statement, "I cannot pay," but face the more vital and fundamental question, "How much have I prayed?" Poverty of the purse may be forgiven, but poverty of the prayer life carries its penalty into the very precincts of progress. Praying points the way to paying, and paying paves the way to progress.

ROBERT LEE HOUSE.

CONVENTION YOUNG PEOPLE.

Many have written concerning the problems of the Southern Convention. Very little has been offered in the solution of those problems. It is with the idea of helping to solve one of the Convention's problems that the following is offered.

Many young people are concerned with their relationship, especially in an organizational way, with the Southern Convention. As a result several of us have talked the situation over and the following plan is suggested.

That the Convention establish a Pilgrim Fellowship Council of the Convention. This proposed council would consist of the president of each Conference Pilgrim Fellowship and also one representative elected by each Conference Pilgrim Fellowship. This would make ten young people in that Council. In addition to these ten young people, the Board of Christian Education is to elect two of its adult members to that Council and the Woman's Board of the Convention to elect two of its adult members to that Council. Thus there would be fourteen members of the Convention Pilgrim Fellowship Council. The Southern Convention would authorize the election of this Council.

This Pilgrim Fellowship Council of the Convention would attempt to help correlate the young people's work of the Convention with the work and

program of the Convention and of the church as a whole. It would help work out young people's programs for Conference and local Pilgrim Fellowship groups and promote young people's work wherever possible. This Council would help all young people regardless whether the local group is a Christian Endeavor, a Missionary Society, a Sunday school class. Some have chosen the name of Pilgrim Fellowship for the local group. All of these would be regarded as young people's work. It would not necessitate any change in the name of the local group of the individual church. The work of the Council should be one of an educational and a planning nature. Its work could better be decided when such a Council would meet.

The above plan is just offered for consideration from these interested young people, who have met with and talked with the writer. Any suggestion will be appreciated and any other plan for the young people of the Convention will certainly be entertained and considered by the Convention when it meets in Greensboro.

There is a growing consciousness that the Convention should not retrench but should daringly move forward. After much discussion with young people and their leaders, there comes the desire for a Director of Religious Education and Young People's Work. It is recognized that the Promotional Secretary cannot do all of the work of the Convention, although he it said that he has done a magnificent piece of work during the last two years. The work of our Convention in the individual churches must be strengthened. We cannot build great institutions and great Convention Boards until we have better local churches, better local leadership and a spirit of kindred minds pervading our ecclesiastical atmosphere. Let us unite our spiritual lives, and our programs and plans and organization with all of their machinery will operate much better.

W. J. ANDES.

From the *Down South News* we learn that our Alabama churches have had some noted visitors in recent weeks: Dr. Oscar E. Maurer, Moderator of the General Council; Miss Helen Disney, missionary nurse of the American Board in China, now home on furlough; Dr. William F. Frazier of the Home Boards; Dr. Dwight Bradley, chairman of the department of Social Action for our denomination; and Dr. John R. Scotford, of the editorial staff of *Missionary Herald*.

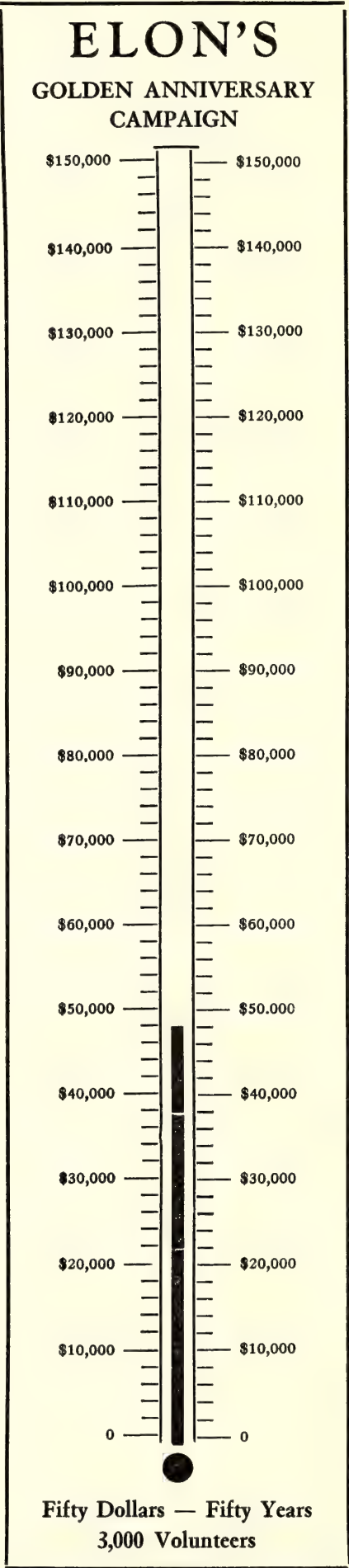
Elon College Golden Anniversary

GOLDEN ANNIVERSARY CLUB.

The thermometer continues to climb but rather slowly. A letter from a friend this morning states that the economic conditions at home and abroad are of such a nature that no one can tell exactly what he can do about donations. I am sure that all conversant with national and international affairs will agree. Disturbed conditions in general by no means help to settle conditions in particular. Since economic conditions are not so favorable for the success of Elon College's financial program which calls for the clearing of the debts against the institution, it becomes a more definite obligation upon the ones of us who are interested in the college and our church to make sure that we do our duty to the full extent of our ability, in order that the college may be relieved of its present embarrassment and set free for a more effective program for our church.

We are grateful for the response on the part of friends. There aren't many more weeks before commencement. We are exceedingly anxious that a sufficient amount to cover the obligations of the college may be secured on or before commencement. If you have been waiting, please don't delay any longer. A friend said Thursday night, "I have been planning all the while to send in my subscription. I am ashamed that I had to wait for you to come." We all should be prompt in our responses to this call of our institution. Time and expense forbid a personal approach, so, my dear reader, won't you please forward your subscription now, or if you have subscribed and payment is due, won't you please send check.

	Pledged	Paid
C. Carl Dollar, Friona, Texas	\$ 50.00	
H. H. Holland, Suffolk, Va.	50.00	\$ 50.00
Union Christian S. S., Virgilina, Va.	50.00	10.00
Mr. & Mrs. J. Paul McNeill, Beaumont, Texas	50.00	5.00
Alma Amelia Smith, Norfolk, Va.	50.00	
Mrs. H. O. Lineberger, Raleigh, N. C.	50.00	10.00
Rev. & Mrs. J. E. McCauley, Henderson, N. C.	50.00	10.00
Newport News S. S., Newport News, Va.	50.00	10.00
Dr. D. L. Harrell, Suffolk, Va.	50.00	
Rev. & Mrs. R. E. Brittle, Suffolk, Va.	50.00	
Mr. R. Coggins, Suffolk, Va.	50.00	
Totals	\$ 550.00	\$ 95.00



OFFERINGS FOR THE COLLEGE.

Interest in the college on the part of the churches is encouraging. There are a number of our churches and Sunday schools who are anxious to see the college succeed who have not yet found it possible to make a payment to the college on their conference apportionments.

The official college period was so unfavorable from the standpoint of the weather that an extremely limited number of our churches made their usual contributions. Of late, a number have responded. We are grateful. From now until commencement is a very needy period. It is to be hoped that many others may yet send their contributions. All payments are credited on conference apportionments.

We are grateful for the ones who have responded since our last report:

Churches.

N. C. & Va. Conference:	
New Lebanon	\$ 7.80
Albemarle	3.00
Eastern Va. Conference:	
Christian Temple	250.00
Franklin	42.00
Centerville	7.00
Eastern N. C. Conference:	
Sanford	12.00
Mt. Auburn	10.00

Sunday Schools.

N. C. & Va. Conference:	
New Lebanon	4.00
Union Ridge	5.00
Shallow Ford	5.07
Easter Va. Conference:	
Berea, Norfolk	9.00
Cypress Chapel	6.19
South Norfolk	5.00
Newport News	8.80
Union, Southampton	2.00
First Church, Portsmouth	7.17
Eastern N. C. Conference:	
Mt. Auburn	3.00
Morrisville	1.45
Western N. C. Conference:	
Ramseur	6.19
Va. Valley Central Conference:	
Wood's Chapel	.22
Leaksville	2.92
Palmyra	2.20
Antioch	3.79
Winchester	5.54
Total	\$ 409.34
Previously acknowledged	1,268.93
Grand total	\$1,678.27

The Elon College Choir, under the direction of Professor Stuart Pratt, gave a concert at the First Congregational-Christian Church of Sanford, N. C., on Wednesday night of last week.

Total pledged	\$ 550.00
Previously reported	46,912.50
Grand total	\$47,462.50

FOR THE CHILDREN

Dear Friends:

The second Sunday in May will soon be here and I am going to say something about that day. Why? Because I am afraid that some of you may forget what day that is going to be and because I think that it is nice to plan for things well in advance. Yes! that is Mother's Day. Perhaps some of you will want to prepare for that day by being especially nice to mother each day until then. You will find that mother will appreciate little kindnesses every day as much as she would appreciate a huge gift on Mother's Day. Too, if we get in the habit of being our mother's cheerful helpers before Mother's Day then possibly we will continue to be after Mother's Day. Then perhaps our mothers will not feel that they just dreamed Mother's Day, but that the feeling of love and appreciation which they felt on that special day really does exist a permanent fact.

Certainly I feel that it is a good thing to do something just a little bit extra on that day for her. Yet, if you do not have any money of your own with which to get a gift for her don't let that bother you. Some of the loveliest gifts which were ever received by mothers did not cost money but were created by loving thoughtfulness. I know that each one of you can make or do some one thing which would be a beautiful gift for mother on that day. If you can't think of anything right off, ask your father to

help you think of something. Or you might ask an older brother or sister to help or one of your friends. Your pastor might give you a helpful hint if you can't get one elsewhere. Yet, I think if it is just your own idea that you will enjoy doing it more. The two stories which I am going to write for you on this page might give you a good suggestion.

GIFTS FOR MOTHER.

John Oxenham in his book *The Hidden Years* gives the following picture of the boy Jesus in his father's carpenter shop in Nazareth.

Jesus and Azor were alone in the shop for Joseph had gone to take a yoke to a customer and Mary was busy baking the sweet loaves of bread for the family. Azor, who was just a little younger than Jesus, was Jesus' dearest friend and he called him "Little Azor."

"Look, Little Azor," said Jesus, taking something from its hiding place, "what do you think of this?"

The something was a beautiful little chest which had been hewn out of the fragrant cedar which had been brought from Lebanon. Azor held it carefully in his two shapely hands and gazed at it with his sparkling black eyes.

"It is the loveliest little box I have ever seen, Jesus. How I wish that I could make things out of wood as you do!"

"You are learning fast, Little

Azor, some day you will be able to do better work with wood than I. Then you will be able to earn a good living for your widowed mother and a family of your own!"

"Oh! it is kind of you to encourage me, Jesus, but sometimes when I compare my work with yours I feel as if I'd never learn to make such beautifully smooth yokes as yours. But why have you made this little chest? What will you do with it?"

"It is for her," said Jesus, nodding his head toward the room where his mother's voice could be heard singing one of the songs from the Psalms. Jesus took the chest from Azor and ran his long, sensitive fingers over its smooth surface. "Soon it will be her birthday and I shall give this to her then. I could never make anything which I thought quite good enough for her," said Jesus. His fingers touched an imaginary rough place and Jesus reached for a tool to remedy it. As he did so the tool slipped and stuck into the palm of his hand. A drop of bright red fell onto the shining chest.

"Oh, you have hurt yourself; shall I get a basin of water?" asked Azor.

"Sh-h-h! It is nothing. Stay, mother might come in and see the chest before I am ready for her to have it." Jesus carefully wiped the drop from the chest. "There, now, perhaps it will be a worthy gift for my mother since I have even spilled my blood in the creating of the gift," said Jesus, with a thoughtful smile brightening the blue of his eyes and turning up the corners of his mouth.

:: :: ::

In a corner of the garden Betsy Crowder was sobbing her nine-year-old heart out. Tomorrow would be Mother's Day and Betsy had been in school all week with no chance to go to Griffin to get the gift which she wanted for her mother. Now mother had to go take sister Nell to Atlanta to see about a job and she would have to stay at home. Mother had said so and there was nothing she could do about it.

What was the use of saving the nickles which her older brothers had given her for doing errands for them? thought Betsy through her lessening sobs. Suddenly Betsy raised her head and wiped her red eyes! Maybe mother would let her do that and she ran to the house as swiftly as her legs could carry her.

Mother Crowder looked up from mending her stocking to find Betsy's red eyes with their pleading look in them. Could Betsy go to Griffin with

(Continued on page 10.)

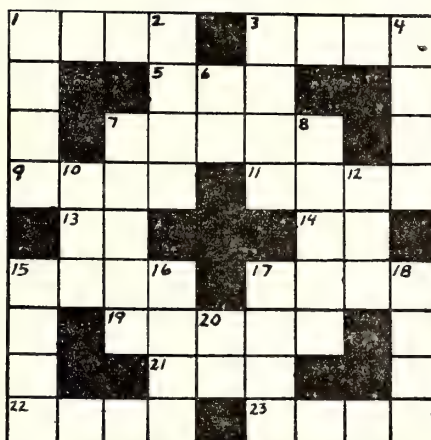
CROSSWORD PUZZLE.

Across.

1. Musical instrument played with sticks.
3. Seventh King of Israel (I Kings 16:29).
5. Aged.
7. A rank in school.
9. To peel.
11. To bring out of danger (Mark 3:4).
13. South America.
14. Georgia.
15. To go by (Mark 14:35).
17. Low female voice in singing.
19. Shadow (Ps. 121:5, 6).
21. A girl's name.
22. Musical instrument which David played (I Sam. 16:16).
23. A measure of length (Matt. 5:41).

Down.

1. To let fall (Psalm 65:11).
2. Greater in number.
3. Sums up.
4. To cook cake.
6. Louisiana.
7. Field pasture (Psalm 103:15).
8. A bird which flies very high (Ps. 103:5).
10. Third King of Judah (I Kings 15:9).
12. A large vessel for holding liquids.
15. To press against.
16. A sea-going vessel (Acts 21:2).
17. The first man (Gen. 2:20).



18. Greek name for Hosea (Rom. 9:25).
20. Anno Domini (In the Year of Our Lord).

Answer to Last Week's Puzzle.

- ACROSS—1. Help. 3. Soap. 5. Oat.
7. Robin. 9. Sail. 11. Rose. 13. Is.
14. Be. 15. Eden. 17. Oleo. 19. Serve.
21. Ate. 22. Tent. 23. Need.
DOWN—1. Hers. 2. Pool. 3. Stir.
4. Pine. 6. A. B. 7. Rises. 8. Noble.
10. Aid. 12. See. 15. East. 16. Neat.
17. Oven. 18. Obed. 20. Rt.



SONG AND PREACHING.

There is no sort of public address which attracts and holds the attention of people as that of preaching. Of course during a political campaign with its excitement great crowds will go to hear a favorite candidate; but this is temporary, only lasting and attracting for a brief period. On the other hand men and women will gather at the churches for preaching, song, and worship week after week, month after month and year after year. This might be counted something of a mystery but for the fact that as Paul wrote in his letter to the Corinthians, "It pleased God by the foolishness of preaching to save them that believe." (Someone has very pertinently observed that there is a great deal of difference between the foolishness of preaching and foolish preaching. No doubt we have much foolish preaching that does not get us very far.) The fact is that God chose the very simple and commonplace means and methods of achieving His ends and aims for the children of men. This for the reason as the inspired writer says that "The foolishness of God is wiser than the wisdom of man."

Now along with preaching in our service of worship is song. Song of the right type mellows the heart and makes it receptive to the message of the servant of God in the sanctuary. There is a very significant Scripture, II Chronicles 29:27, "And when the burnt-offering began, the song of Jehovah began also, and the trumpets, together with the instruments of David, king of Israel. And all the assembly worshipped." The burnt-offerings conducted by the priests of old preceded and were supplanted by the preaching of repentance when John the Baptist came preaching in the wilderness, saying, "Prepare ye the way of the Lord, make His paths straight."

So preaching and song go together to make up the service of worship. There has been nothing to take the place of song in the service of worship, since music has ever been the universal language.

It is noted with pleasure that we are to have worship periods and

preaching at the coming session of our Convention. It can be said beforehand that nothing in the Convention will be as helpful and as wholesome as the preaching with its period of song and worship. This will not only mark the high spot of the Convention, but will fit the minds and hearts of those who attend the Convention to enjoy and to appreciate what is done and said in the business sessions of the Convention.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 20, 1940.

Sunday Schools.

Mt. Herman, Garner, N. C.	\$ 5.50
Palmyra, Edinburg, Va.	2.49
Fuller's Chapel, Henderson, N. C.	4.00
Winchester, Va.	5.53
Christian Light, Fuquay Springs, N. C.	1.21
Concord, Burlington, N. C.	1.08
Antioch, Harrisonburg, Va.	3.42
Big Oak, Eagle Springs, N. C. ..	1.35
Newport, Shenandoah, Va.	3.53
Morrisville, N. C.	2.00
Holland, Va.	6.40
Bethel, Elkton, Va.	1.00
First, Portsmouth, Va.	5.68
Union (Southampton), Franklin- ton, Va.	5.65
Leaksville, Luray, Va.	5.22
Total	\$ 54.06

Individuals and Churches.

Ingram, Va.	\$ 3.53
Winston-Salem, N. C.	19.20
Oakland, Suffolk, Va.	13.25
Christian Light, Fuquay Springs, N. C.	2.91
Mt. Carmel, Walters, Va.	2.00
Centerville, Disputanta, Va.	6.00
Dry Run, Seven Fountains, Va. .	7.00
Elon College Christian Church, Elon College, N. C.	56.00
Holland, Va.	100.00
Mr. & Mrs. D. I. Stephenson, Route 4, Raleigh, N. C.	2.00
Flint Hill (R), Sophia, N. C. ..	1.00
Mt. Olivet (G), Geer, Va.	2.79
Total	\$ 215.68
Total for week	\$ 269.74
Previously acknowledged ...	12,732.19

Total since Sept. 1, 1939 ... \$13,001.93

Many of the churches have not yet sent in their Easter offering for missions. We trust they will do so as we take it for granted now that all the churches that took the offering now have the same in hand. We appreci-

ate very deeply all that has been sent in and will be grateful indeed to receive the Easter offering from those churches that have not yet sent in.

Sincerely,
J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of receipts and disbursements of funds of the Woman's Board of Missions, Southern Christian Convention for Quarter ending March 31, 1940:

Receipts.

Valley Va. Central Conference:	
Women's Societies	\$ 51.31
Young People's Societies .	19.85
	\$ 71.16
North Carolina Conference:	
Women's Societies	\$988.64
Young People's Societies .	80.56
Junior Societies	30.49
Cradle Rolls	6.55
	1,106.24
Eastern Va. Conference:	
Women's Societies	\$875.45
Young People's Societies .	165.80
Junior Societies	87.30
Cradle Rolls	7.30
	1,117.85
Total Receipts	\$2,295.25

Disbursements.

Home Missions:	
General Work	\$1,024.00
Asheboro, N. C. Church	175.86
Elon Orphanage	20.00
	\$1,219.86
Foreign Missions:	
General Work	1,034.00
	2,253.86
Balance on hand	\$ 41.42

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

The following is the Quarterly Report of the Eastern Virginia Woman's Home and Foreign Mission Board of Congregational-Christian Churches, from December 30, 1939 to March 30, 1940, inclusive:

Women's Societies.

Anitoch	\$ 6.25
Berea, Nansemond	18.75
Berea, Norfolk	12.50
Bethlehem	67.00
Christian Temple	61.00
Cypress Chapel	15.00
Damascus	25.00
Dendron	23.00
Elm Avenue	8.75
Eure	6.00
First, Norfolk	14.70
First, Portsmouth	24.50
First, Richmond	10.00
Franklin	50.00
Holland	31.00
Holy Neck	37.50
Hopewell	1.85
Isle of Wight	10.00
Liberty Spring	50.00
Mt. Carmel	13.25

Newport News	20.00
Oakland	12.50
Ocean View	6.50
Oak Grove	4.00
Rosemont	52.00
Suffolk	125.00
W. W. Staley, Suffolk ...	62.00
South Norfolk	50.00
Union (Southampton) ...	6.20
Wakefield	12.00
Waverly	12.50
Windsor	8.00
\$ 857.45	

Young People.

Berea, Nansmond	\$ 6.00
Berea, Norfolk	2.50
Bethlehem	25.00
Burton Grove	4.35
Christian Temple	13.50
Cypress Chapel	17.00
Eure	4.00
First, Portsmouth	2.00
Franklin	18.75
Holland P. F.	5.00
Holy Neck P. F.	5.00
Liberty Spring	15.00
Mt. Carmel	8.00
Newport News C. E. ...	5.00
New Lebanon	5.00
Oakland	8.75
Rosemont	4.00
Suffolk	7.50
Waverly	5.00
Windsor	4.45
165.80	

Juniors.

Antioch	\$ 2.50
Berea, Nansmond	3.40
Berea, Norfolk	2.00
Bethlehem	13.00
Christian Temple	13.00
Cypress Chapel	4.00
Eure	2.00
First, Portsmouth	2.50
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.25
Mt. Carmel	1.00
Oakland	1.25
Rosemont	5.00
Suffolk	10.00
Union, Southampton ...	.36
Windsor	3.58
87.34	

Cradle Roll.

Cypress Chapel	\$ 1.00
Eure	1.00
Liberty Spring	3.00
Oakland	1.50
Union, Southampton	.76
7.26	

Total from Societies	\$1,117.85
Brought forward from 1st Qt. ..	118.74
Received from Norfolk Rally ...	8.90
Received from Franklin-Nanse-	
mond Rally	14.57
Grand total	\$1,260.06

Disbursements.

West & Withers for	
Treasurer's Bond ...\$	5.00
Gurley Press for Pro-	
grams	4.20
Stamps for Treasurer ..	1.00
Mrs. H. S. Hardecastle .	1,117.85
1,128.05	

Amount on hand in Vaughan	
and Co. Bank	\$ 132.01

Respectfully submitted,

MRS. E. R. BRYANT, JR.,
Treasurer.

Missionary from North China Will Teach at School of Missions

Few women have crowded into less than twenty years the experiences of Miss Mary L. McClure, just back from Fenchow, interior city of North China, bombed and taken by Japanese troops last year, where she carried on her work through the tense days of war. Miss McClure will teach the Foreign Mission Study Book for next year, which is about China, at the School of Missions at Elon College, N. C., June 17-20.

With a compound filled with refugees, numbering at one time 1,700, Miss McClure worked through the war period. She has lived in the tenseness of expected bombings and through the actual experience. Miss



MISS MARY L. McCLURE.

McClure brings a stirring tale to the churches of the indomitable spirit of the Chinese Christian leaders fearlessly traveling through the war area to bring comfort and encouragement to the village churches destroyed by the war. "The fearless and devoted services of these men cannot be too highly commended," she says.

Head of the Women's Department of the Harwood Bible School in Fenchow, Miss McClure has there developed a remarkable piece of work. The women who come to this school represent many walks of life; wives of hard working farmers from isolated mountain villages where precious water has to be carried in buckets from the ravine below, and wives of bankers and business men. They all learn how to become teachers and leaders among their own people.

The Child Culture course developed at Miss McClure's School, is a family affair for there is a nursery where the babies are left while the mothers are in class. Each mother has a period in the nursery when she learns from a Chinese nurse which is best for little Chang to eat and wear and also that it is not harmful to let him cry a bit at times.

Abject poverty in the villages made the missionaries seek for some means of relieving this economic distress. Miss McClure introduced wool weaving and knitting into her school, based on the Berea College plan. Soon "wool from the back of sheep to the back of man" began a slogan that meant a means of livelihood to many and a method of earning their way through school to the students.

Miss McClure knows the country folk of China, not from hearsay or from contacts with them as they come into Fenchow, but through actual living with them as she has toured many miles by ox cart over difficult trails. She has lived in their homes, eaten their millet soup, slept on their hard kang. Through lonely mountain passes she has traveled carrying her harmonica and her accordion. "You can feel their friendliness. Across the barrier of language it reaches out to you," she once said of these country folk. To her, however, there is no barrier of language as she speaks Chinese fluently.

The more recent tragedy of the war has not dimmed the memory of an experience among the bandits in earlier days. Arriving at a village to start work Miss McClure and associates at once found the people in the grip of mortal terror. A bandit group had attacked a neighboring town with loss of life and property. This village was the next victim.

Miss McClure and another woman worker determined to intercede whatever the risk. They rode donkeys to a hill nearby and, with bandit guides, went straight to the den of the chief. Here they bargained until the bandits promised to spare the town. Then they returned and went on with their work.

Born in Massachusetts, Miss McClure is a graduate of Oberlin College. When she first went to China she was known as the Young People's Missionary and all through the years she has been followed in her work by the youth of New England Congregational and Christian Churches.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WHY NOT GO TO THE SOUTHERN CONVENTION.

The business organization of our church in North Carolina and Virginia—the Southern Convention—meets next Tuesday, Wednesday, and Thursday in Greensboro, N. C. As young people we are a definite part of the church, and should be present, if possible, to know what happens at this meeting.

The president of the Convention, Dr. S. C. Harrell of Durham, N. C., is to speak on Tuesday afternoon at 3:15 on "Youth and the Program of the Church." Since our president feels that this topic is important enough to be the subject of his address, some young people should certainly be interested enough to be among those present to hear it. On Wednesday afternoon young people's work in our area will be discussed in connection with the report of the Board of Christian Education. The other reports should be of interest to us as a part of the church. Dr. Douglas Horton, speaking on Tuesday night concerning his trip around the world, the Elon College program on Wednesday night, and the closing communion service on Thursday night come at a time when young people living nearby can attend. We hope they will.

Several young people have been elected as delegates to the Southern Convention by their Conferences. These include Edna Fulgher and Charles E. Heath, Jr., of Eastern Virginia; Mrs. Brookston Eaves of Eastern North Carolina; and Eugenia Snow of the Valley of Virginia. It is interesting to note that these three Conferences chose the president of the Pilgrim Fellowship as a delegate from their area. While many young people cannot attend the Convention, because of school or work which conflicts, those who can are urged to do so.

BETHEL YOUNG PEOPLE ACTIVE.

The young people of Bethel (Valley of Virginia) Christian Church recently held an orange social in the basement of their church. Young people and children joined in the merry-

making of the occasion. Mrs. C. M. McCoy led the group in a quiz contest, and other games, the winning side receiving an April Fool cake. The social was planned by our president, Walstein Snyder.

The monthly meeting of our young people's class was held in the home of Helen and Ellen Monger on April 10. Devotional period was in charge of Helen Monger. The business period was in charge of the president, Goldie Dofflemeyer. The class decided to help sponsor the singing which is held once a week. Plans for improvement of the church property were discussed. Dainty refreshments were served by the hostesses to the fifteen members present.

REPORTER.

YOUTH.

Youth is not a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions. It is the freshness of the deep spring of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years. People grow old only by merely deserting their ideals.

Years wrinkle the skin; but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the heart and turn the greening spirit back to dust.

Whether sixty or sixteen, there is in every human being's heart the lure of wonder, the sweet amazement of the stars and at starlight things and thoughts, the undaunted challenge of events, the unflinching, child-like appetite for what next, and the joy of the game of living. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart is an evergreen tree; its name is

Love. So long as it flourishes you are young. When it dies you are old.

In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth, from men, and the infinite, so long are you young. When the wires are down, and all the central place of your heart is covered with the snows of cynicism and the ice of pessimism, then you are grown old, even at twenty, and may God have mercy upon your soul!

DR. FRANK CRANE.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let everyone of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—*Ruskin*.

GIFTS FOR MOTHER.

(Continued from page 7.)

Miss Gearin, the teacher, who was boarding at their house? Mother tried to think why it was so important to Betsy to go to Griffin today. Betsy did not usually make any fuss about her disappointments. Then she realized the Betsy might want to get the Mother's Day gift which she always managed to give her on Mother's Day. So Mother Crowder told Betsy to go get her face clean while she asked Miss Gearin.

Miss Gearin was just getting ready to go when Mrs. Crowder knocked at her door. When Miss Gearin heard the story she said with twinkling eyes that she would be glad to have Betsy's company on her Saturday's trip to Griffin. Miss Gearin thought that this might be a good opportunity to repay Betsy for all of the thoughtful little acts which she had done for the teacher.

So Betsy and Miss Gearin had a delightful time in the city of Griffin. Betsy got her mother a pair of hose which she need not have to darn for a few days and a lovely card to go with them. Then Miss Gearin took Betsy to the restaurant where they ate lunch in one of the cozy little booths. But the big surprise came when instead of going to the bus station to return home, as Betsy thought they would, Miss Gearin took her to see Shirley Temple in "The Little Rebel." Betsy thought, I'll just have to wash the dishes for mother tonight because she asked Miss Gearin to let me come with her.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

ISAIAH COMFORTS AN AFFLICTED PEOPLE.

LESSON IV—APRIL 28, 1940.

LESSON: Isaiah 40.

DEVOTIONAL READING: II Cor. 1:3-7.

GOLDEN TEXT: *God is our refuge and strength, a very present help in trouble.*—Psalm 46:1.

A Message of Comfort.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem . . ." Thus does what is known as the second Isaiah begin his message to the chosen people of God. It is generally understood that this message comes from the Exile, probably written while the people were still in Babylon and as they were moving forward to return to their homeland. Whoever spoke these words, the message is the same. There is comfort in the religion of Jesus Christ. But it is to be noted that the word comfort does not mean what it so often is understood to mean. It is not something weak, and soft, and sentimental; it comes from a root word from which fort and fortress are derived and it has the root idea of strength in it. The comfort which comes from God makes men strong and courageous. It puts iron in their blood. It enables them to stand up and take blows which an unkind fate may have dealt them and be conquerors, not by having these things removed, but by giving them strength either to endure or to overcome. To give real comfort is a fine art. And there is need of true comforters in our modern world.

A Voice in the Wilderness.

"The voice of him that crieth in the wilderness, Prepare the way of the Lord, make straight in the desert a highway for our God." The messenger was subordinate to the message. The personality of the speaker was caught up in the message which he delivered. John the Baptist referred to himself as "the voice of one crying in the wilderness." As was the one who was preparing the way for the coming of the true Messiah, we can not all be eloquent, but we can be a voice, the mouthpiece of the living God, to make known His love and His grace to those with whom we come in contact. And we, too, can help to prepare the way of the Lord. By the way in which we live and by the work which we do, we can make

it possible for the Kingdom of God to come nearer fulfillment. We can help to make straight the paths wherein people may walk; we can help to fill in the valleys of depression; we can help to cut down mountains of difficulty; we can help to make straight the paths that are crooked. We can not all be John the Baptist, but to some extent we can do some of the same kind of work which John did.

The Frailty of Man, the Might of God.

If one reads the fortieth chapter of Isaiah he will find running through it the contrast between the frailty and instability of man and the strength and enduring qualities of God. "All flesh is grass, and all the goodness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth; but the word of our God shall stand forever." Thus does Isaiah contrast the frailty of men with the abiding quality of the word and life of God. In another place he calls attention to the fact that it is the eternal God who has created, who orders, and who sustains the vast universe, who measures the waters in the hollow of his hand, who measures out the heavens as one would with a measuring stick, who, as it were, puts the mountains on a pair of scales and weighs them. It is this strong and eternal God who is the refuge and strength of his people, who is able to comfort them, who is able to make them strong. He is not only the God of the Hebrew people, he is the God of all the nations. And there is no graven image or any likeness of anything that can be made to represent him.

The Tender Shepherd.

"He will feed his flock like a shepherd, he will gather the lambs in his arms, and carry them in his bosom, and will gently lead those that have their young." Thus does Isaiah present in a graphic and gripping way the strange paradox of the divine character. In God there are combined infinite tenderness and compassion. This mighty God who holds all of the forces of nature in his hands and who overrules the destiny of nations has the heart of a tender and compassionate shepherd. He shall feed his flock like a shepherd. He shall be especially considerate of those who are weak, he shall guide those

who are not experienced, he shall carry those who are tender and young. One can hardly realize what this message must have meant to that little band of exiles about to return to their native land, facing unknown dangers and unspeakable hardships, despised and rejected by the people of other nations, and thus made to know that there was One who cared and One who was able to supply all of their needs. Jesus himself, who said that he was a revelation of the invisible God, took as his favorite figure of speech that of the "Good Shepherd." "I am the good shepherd." Thus did Jesus likewise say that the infinite power of God was tempered and controlled and directed by love.

Bearers of Good Tidings.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid. . ." A mountain top is a place of vantage. From it one's voice can be heard for great distances. The prophet suggests that those who have this good message for their fellow countrymen should go to the high mountain and proclaim the good tidings. It is good advice for our day and for our world. The Church of Christ has the solution to the world's problems, and the answer to the world's questions. But we Christians are not vocal enough; we are not witnessing in any convincing and convicting way. We have made the Gospel too much a matter of law and not of love. We have put the emphasis upon what men ought not to do rather than of showing them how to find life. There never was a time when the message of the church or the missionary program of the church was more desperately needed than in our day and in our world.

Waiting Upon the Lord.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Thus does this great chapter—and one ought to read it again and again—come to a climax. There is a strength in the physical. There are resources which can not be seen. There is a possibility of the renewal of life from within. Those who wait upon the Lord, those who take Him for their guide find that He rewards those who diligently seek Him. He gives strength which enables one to be victorious, not only in the great emergencies and crises of life, but what is just

(Continued on page 14.)



MONDAY.

"MAINTAINING THE GLOW."

"Fervent in spirit."—Rom. 12: 11.

"Maintain the spiritual glow."—Goodspeed.

Goodspeed's interpretation of this text seems a better one, as the meaning is clearer. This meaning may be still further clarified by experience of the physical. For instance, one is up convalescent from a long illness. His recovery was incredible—miraculous almost. In discharging him the doctor said, "You have established harmony now. Your organs are functioning perfectly." Then he gave the patient instructions in diet, care and caution in exercise. "Endeavor," he said, "to main physical harmony." Just another way of saying "maintaining physical glow."

How about the Spiritual Glow? Without doubt, this world needs more burning hearts. Burning hearts for Christ and His Kingdom is the greatest asset of life.

Prayer—Our Father, midst the innumerable ills, misfortunes, and lures of sin, we lose our spiritual balance and become soul-sick. We would not, O Lord, we would not. Keep us close to Thee. May we keep the fire burning and live forever in the glow of Thy loving and perfecting Presence. *Amen.*

TUESDAY.

"A PARTING MESSAGE."

"And what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God."—Micah 6: 8.

A few days' stay in the hot and dry imperial desert of California lifted him out of his illness into health like a new "blown" flower. When he parted from his host a little artistic book-mark was placed in his hand. This card bore the following message: "Work hard, do your duty, say your

prayers, and leave the rest to God." That is one of the finest philosophies we have ever heard.

Prayer—

O that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire
And make the mountains flow!

Amen.

WEDNESDAY.

"COME."

"Come ye blessed of my Father, inherit the kingdom prepared for you."—Matt. 25: 34.

This blessedness was pronounced upon and promised to all those who are faithful to their trust committed to them by God.

We were at church listening to the song by the title given in our text. As the singer reached the climax and close of that song in the words, "Come, come, come," many worshippers were drying the tears from their eyes. So worshipful and deep was the appreciation of the spirit of that song it held in rapture the thoughts and feelings of the worshippers.

There is a sense in which we all should should come to Christ each day to have our sins washed away and to receive His blessings, lest sin hide His face from us, and we sin more.

Prayer—Our Father, we believe that only by coming to Thee we may have Thy blessings, and be filled with hungering and thirsting for righteousness—such hungering so lacking in us. We come, Lord, bless us. *Amen.*

THURSDAY.

"BEING GOOD."

"If you love them which love you, what reward have you?"—Matt. 5: 46.

"Love your enemies. Pray for them that despitefully use you. Do good to them that hate you."—Matt. 5: 44.

"Young people today do not want to be good," the preacher said. Is he right? We find this, that they who do not want to be good find goodness repellent to them because they do not understand what it is to be good. They think that it the "goody goody" sort—always saying prayers, going to church, working hard and refraining from the things that give some fun.

Our understanding of goodness is "love, joy, peace, long-suffering, gentleness, meekness, brotherliness, kindness, and doing things that are good, especially helpful to others." Who does not want to be good in that way? We are not certain that we would want to be good like that always. We want to to be good to those who are good to us, but as for others we are not certain that we do not have ill feelings sometimes.

Prayer—O God, giver of all goodness and grace, we pray for impulse, desire and the urge to be like Christ; for in Him is our hope. *Amen.*

FRIDAY.

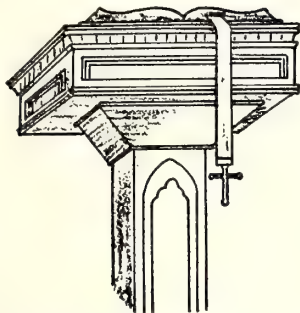
"INOCULATED AGAINST CHRIST."

"I am from above."—John 8: 23.

"Seek those things which are above."—Col. 3: 1.

The most of us never attain the heights of spiritual experience and goodness possible to attain because we are inoculated against it with a form of mortality with which we may be satisfied. The increase of knowledge, the advance of science, the superficial sense of security, the increase of self-reliance upon our own wisdom, all seem to remove us from God; all of which is misplaced trust. These are the things which God has given us that through them we might be lifted up from what we are to what we ought to be in Him. There is no fraternity, or club, or knowledge, or material gift, that will take the place of God.

(Continued on next page.)



OUR MINISTER FOR THIS WEEK IS
ROY C. HELFENSTEIN,
MASON CITY, IOWA.

CHRISTIAN FAITH IN ACTION.

Christian faith in action is concerned about, and renders service, to men's bodies as well as their souls, and to their minds as well as to their bodies. Christian faith in action has erected hospitals in every city in answer to the cry of human needs, the response to the Master's challenge: "Inasmuch as ye do it unto one of the least, you do it unto me."

Christian faith in action carries the emblem of a red cross into the flood-stricken, disease-infested, peril-endangered, and also the war-cursed areas, rendering not only first aid but second and third, and continued aid to the victims of cruel circumstances regardless of race, creed, or color.

Christian faith in action seeks to help all who need help whoever they may be, wherever they are, and whenever they call. Christian faith in action does more than meet the immediate needs of those weak in body, bewildered in mind, crushed in spirit, and bruised in soul. It seeks to help people to help themselves by making them conscious of the nearness of God, the love and goodness of God, and the availability of God to all who in faith call upon Him. Christian faith in action seeks to help men and women by correcting wrong thought habits, wrong emotion habits, as well as wrong attitudes and wrong conduct. Christian faith in action does more than "carry a message to Garcia," it carries a message to men and women created in the likeness of God who by sin or indifference and neglect have marred that likeness—the message of the restoring power of God, the message of God's willingness to help anyone who believes in and wants His help—the message of peace to baffled people, the message of hope to the discouraged, the message of comfort to aching hearts, the message of divine companionship to those who are lonely—the message of fullness to hungry souls, and the message of service to useless lives.

Christian faith in action is the good

life lived with enthusiasm, confidence, and trust. It is the yielding of one's love, one's talents, one's self to God. It is the looking beyond the present disorder of things to the future order of things as corrected. It is the seeing of the beautiful in life in spite of the ugly that everywhere abounds. It is the hearing of the harmonies of life in spite of the clamorous sounding of life's discords.

Christian faith in action moves mountains of impossibilities and levels the landscape into a spreading plane of realization. It carries a cross instead of a sword in its fight for righteousness, justice, and truth. It points beyond the yawning chasm of death to the realm of greater life. Christian faith in action refuses to recognize any loss except the loss of faith and courage, character, and principles as consequential. It sings its songs and offers its prayers amidst the crashing noise of empires falling and even when the world itself seems to be tumbling in. Christian faith in action lays claim to forgiveness for the unnumbered sins of one's past because of the genuine sincerity of purpose in one's present and for the future. It is the exhibiting of composure of soul in the presence of defeat. It is the cherishing of hope when all seems hopeless. It is the seeing of the stars when the sky of life is as black as midnight. Christian faith in action is "the soul enraptured by the song of the bird, the beauty of the flowers, the charms of the landscape, the innocence of a sleeping babe."

Christian faith in action carries a banner of peace, and seeks to create peace among all men. It seeks to destroy war before war destroys society. It points mankind to the stretching highway of brotherhood which leads to the City of God. Christian faith in action is seeking to build a new world wherein shall abide righteousness, justice, and brotherly love. Christian faith in action is love expressed by intelligent service to the Church of the living God. It is consistent living, and daily witnessing by word and by deed for the Christ whose name denotes our faith. It is the yearning to have others enter into fellowship with that Christ and the

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

These all pass away and when we fall back there is nothing to fall back on unless we have God first and always in our lives.

Prayer—The Lord's Prayer. Think of what it means.

SATURDAY.

"GOD'S DISAPPOINTMENTS."

"What, could ye not watch with me one hour?"—Matt. 26: 40.

"Then all the disciples forsake him and fled."—Matt. 26: 56.

Jesus sought solace in the garden of Gethsemane. Having prayed awhile he returned to find his trusted disciples asleep. It was only a day or two before while on the mountain-top overlooking Jerusalem he had wept over her lethargy. Later he saw the disciples scuttling from his trial, now the one who had not run away was heard to deny him. On his way to Golgotha there was not a friend to offer Him help. A stranger was impressed.

Will it be the same today? God is looking to us to do his work on earth. He is expecting us to lift the standard of righteousness and truth. He is expecting us to witness for him and to carry his fires in our heart. He is expecting us to bear his cross by helping the needy to carry their load.

Christ expects much us. What does he find of us? Are we asleep? Are we seeking more of our own comforts and neglecting his? Have we indulged the pleasures of this world and lost some of our love for him? Are we fleeing, in any sense, from him? Or, are we just another disappointment to him?

Prayer—Our Father, we would walk with Thee. Forbid that we fail Thee. If it means carry Thy load, out of our love for Thee, may we never fail. *Amen.*

SUNDAY.

"I WILL COME AGAIN—"

The world of God is eloquent on two things, Christ's birth and his second coming.

The Christ of Calvary will return as King of Glory. This is a story written in characters of defeat. Yet civilized time is dated from his birth. Every morning all the newspapers readjust their dates to that birth. Of all the conquerors of the world's history, Christ's is the only name surviving across the wide spaces of perishing time.

Nineteen hundred years ago our Lord came to bear the burden of sin, and to die for fallen man. He will come the second time "without sin" to bring eternal life to all his people. Let us resolve that the divine warnings of God's world shall not fall on deaf ears, calloused hearts, or blinded eyes. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The activities on the orphanage farm have been much delayed this spring on account of the continued rain and cold weather. The last freeze killed the peaches and early garden vegetables that had come up. Our early blooming strawberries were badly hurt, too.

This is one spring season that the little children in the orphanage have not insisted on going barefoot. Our rule for a number of years has been to let the little fellows go without their shoes when the dogwood got in full bloom. The dogwood is now in full bloom but the weather has been so cold that the little fellows preferred to keep their shoes on. But when the cold wave passes and the sun shines warm there will be a cry to go barefooted. When they take off their shoes it does relieve lots of noise in the buildings.

Since the weather has cleared up and not so cold, ball and bat is the order of the day for the little fellows who are too small to do work. They get as big a kick out of their games and can holler as loudly as a college game. They get excited just as much over a game as grown children do, and when the score is close it is really amusing to watch them. They seldom question the decision of the umpire. They take it for granted that he is right and go ahead.

Handling a group of children like we have in our orphanage and the ages we have is an interesting job. It is one responsible job, too. They are in their formative age and the impressions made on them in their young and tender years will follow them through life. You can see that a heavy responsibility rests on the shoulders of the ones in charge who have the responsibility of training them. When a little tot comes in the orphanage we begin to wonder what it will turn out to be when it reaches the age of eighteen years and goes out. Will it make good, and be a credit to the institution that reared it and make us happy that we had the opportunity to give it a home when it had none, or will it give us disappointment and heartache? We are happy to say most of our children make good. We have a few failures, of course.

We need your prayers. We need your cooperation in this work. It gives us encouragement to know you remember us in your daily devotions.

It gives us new inspiration to know we have your cooperation.		Ala. Conference:	
CHAS. D. JOHNSTON,		Roanoke	1.62
Superintendent.		Special Offerings.	
REPORT FOR APRIL 25, 1940.		Mr. May	\$ 6.00
Amount brought forward		Cash	2.50
Sunday School Monthly Offering.		Mr. & Mrs. Harold Barney	5.00
Eastern N. C. Conference:		Cash	2.75
Fuller's Chapel	\$ 4.00	Mr. Godwin	12.50
Oak Level	1.00		28.75
Lebanon	2.50	Total for week	\$ 74.89
Hayes Chapel	2.00	Grand total	\$5,860.66
Charleston	8.00		
Morrisville	1.00		
	\$ 18.50		
N. C. & Va. Conference:			
Happy Home	5.10		
Western N. C. Conference:			
Ether	\$ 1.87		
Pleasant Ridge	3.75		
	5.62		
Eastern Va. Conference:			
Union, Southampton	\$ 5.65		
Cypress Chapel	4.35		
	10.00		
Valley Va. Central Conference:			
Palmyra: Dec.	\$ 1.19		
Feb.	.66		
Mar.	1.12		
Mayland	2.33		
	5.30		

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

as necessary and perhaps more desirable, He enables them to walk through the commonplace and humdrum experiences of life, and not grow faint and weary. Many of us are tired and worn and are threatened with breakdown, not because we are doing too much, but because there is such a poverty of spiritual resources within our lives. Waiting upon the Lord is the key to a much more successful way of life.

Regular Price)

\$4.25

COMPLETE TEACHERS' BIBLE

One-third Less Than Regular Retail Price

NOW

\$2.85

Postpaid

GENUINE LEATHER BINDING

GOLD EDGES

Durable, flexible, overlapping covers—will not break in the back.

Authorized King James Standard VersionNo. 4610J

\$2.85

Postpaid

TEMPORARY OFFER OF THE LATEST AND BEST EDITION OF THE BIBLE

Including a Bible Study Course. This Course is divided into thirty-six lessons and gives both the beginning and ending of each lesson; also the beginning and ending of passages or portions to be read.

MAPS

THE most beautiful in any Bible; 12 pages in COLORS on enameled paper.

1650 pages.

Size closed, 8 x 7 x 3 1/4 inches.

NEW TYPE

NEW FEATURES

NEW HELPS

A New Holman Boldblack Type Bible

Pronouncing—Reference and Teachers' Edition

Specimen of Holman Boldblack Type

1169 CHAPTER 2.

Christ's message to the churches.

UNTIL the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:

A.D. 96.

CHAP. 2.

Acts 19, 1.

ch. 1, 16.

Ps. 1, 6.

Everything to create and maintain interest in Bible study has been included in this latest edition of the Holman Bible.

Best Printing on Best Quality of Thin Bible Paper

The best editorial skill and the greatest care have been combined to make this particular Bible at once attractive, useful, and of maximum value.

THE HELPS IN THIS TEACHERS' EDITION

now first published, consist of

The Inclusive Dictionary—Concordance in one alphabet

It contains every needed assistance to the Bible student, including

Over 100 Illustrations

No. 4610J. Morocco Grained Genuine Leather, divinity circuit (overlapping covers) round corners, red under gold edges, head bands and marker\$4.25

Special Offer

TEMPORARY PRICE \$2.85

ONLY

Prepaid

USE THIS COUPON

Please send. All Charges Prepaid. THE SPECIAL TEACHERS' BIBLE which you are offering at a SPECIAL PRICE OF \$2.85. I enclose herewith Money Order for the amount.

(This Bible furnished with Patent Thumb Index 50c extra.)

Name

Address

HOLMAN

BIBLE

PREPARED

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

RELIGIOUS PRESS EDITORS CONFER.

Not in its history has the Associated Church Press held a more profitable or significant meeting than the three-day session held in Washington, D. C., April 9-11. Dr. Guy Emery Shieler, editor of *The Churchman*, New York, the new president of the organization, lined up such speakers as Russell Davenport of *Fortune* magazine; Dr. Joy Morgan, editor of the *Journal*, *National Educational Association*; Eugene Exman of Harpers, publishers; Representative Caroline O'Day, U. S. Congress; Wm. A. Lydgate, editor-director of the Gallup Poll, American Institute of Public Opinion; Dr. L. M. Birkhead, Secretary of "Friends of Democracy," etc.

During the meeting the group of editors of numerous Protestant papers from all parts of the country, who represented a readership of some million persons, had conferences with President Roosevelt at the White House and with Secretary of War Woodring, Secretary of Labor Perkins, Senator Norris of Nebraska and Jerry Voorhis of California, in their private offices in Washington.

Perhaps the highlight of the conference was the address of Mr. Davenport, who reviewed the nation's reaction to the January editorial in *Fortune*, which created a mild sensation throughout the churches of America. In the editorial Mr. Davenport charged that the church had grown materialistic and was without leadership. He did not yield on this point in his address to the religious editors.

The meeting closed with a luncheon at the Cosmos Club, which, inci-

dentally, is transferring its "H" Street property to the Government for a cool million dollars.—*Southern Churchman*.

CHRISTIAN FAITH IN ACTION.

(Continued from page 13.)

personal recommendation of the need, reality and the value of Christian discipleship. Christian faith in action is the traveling of the second mile and aye the third, when some brother's need requires it. Christian faith in action is the offering of a prayer for God's forgiveness for one's own sins and failures, and the offering of a prayer of consecration of life and talent to God. It is the offering of a prayer for divine guidance and for strength, the offering of a prayer for those who ignore God's claim upon their lives and who live as if there were no God. It is the offering of a prayer for those who are indifferent to the requirements for right conduct, the offering of a prayer for those who are fighting a losing battle against temptation, for those who have given up the fight for character, and for those who have wandered into "The Far Country of Sinful Indulgence." It is the offering of a prayer for both the under-privileged and the over-privileged members of society.

Christian faith in action is appreciation of the merits of others, respect for the contrary viewpoints that others hold, and a seeking to understand even those who do not desire to be understood. Christian faith in action is expressed by sincere concern about every social question, because of the belief that Christ is concerned about every life and all of life. Christian faith in action is the sharing of one's

time and talent with and for those to whom time is but the passing of hours and to whom talent is an unknown quantity. It is the using of one's material advantages in the service of the disadvantaged. Christian faith in action is the launching of reform movements that witness the mind and spirit of the Man of Galilee and which have the mark of the Cross upon them—the promotion of reform in spite of struggling against all odds. It is the joining in tribute of praise to God by the old and the young, the strong and the weak, the rich and the poor to whom Christ is a living reality.

Christian faith in action is the adventure into Home and Foreign Mission Fields in conquest for God and in service to his neglected peoples. It is the preaching and the practicing both by laity and clergy of the forgiving, the redeeming, and the empowering love of God—the keeping in mind and the constantly calling to the minds of others the dignity and worth of human personality and the divine possibilities confronting every individual who seeks to live in a filial relation with God and a brotherly relation with man. It is genuine expression of happiness even by those who seemingly have little cause for happiness, and to whom life has withheld the fulfillment of its promises giving but disappointments instead. It is the facing of life with a courage the refuses to recognize defeat.

Christian faith in action is the creating of opportunity for childhood and youth, the directing of the rising generation along better and safer paths than the present or previous generations have trod—the seeking to direct childhood and youth to God. Christian faith in action is the quest for God and the conquest of love.

Christian faith in action is the practicing of the presence of God and the seeking to make others aware of that presence. It is the passion of those who care as they seek to inspire men and women and boys and girls with a sense of the grandeur and worth of human life when lived in conscious fellowship with God, the author of life.

Nothing but Christian faith in action offers hope and promise to humanity. Nothing but Christian faith in action can bring into realization God's plan for the human family. Nothing but Christian faith in action can save the world from wreck and ruin. Nothing but Christian faith in action can produce redeemed lives to redeem the social order and thereby make the Kingdoms of this world to become the Kingdom of our Lord and His Christ.

PROGRAM OF THE THIRTY-FOURTH BIENNIAL SESSION OF THE
Southern Convention of Congregational-Christian Churches

FIRST CONGREGATIONAL-CHRISTIAN CHURCH

Greensboro, North Carolina

Tuesday, April 30 - Thursday, May 2, 1940

THEME: "Education for Progress."

FIRST DAY—AFTERNOON SESSION.

- 2:00 Convention called to order.
Hymn and Invocation.
Organization and Enrollment.
Report of Executive Board.
Presentation of Program.
- 2:30 Report of Historian—Mr. W. E. MacClenny.
Report of Treasurer—Prof. L. L. Vaughan.
Appointment of Committees.
- 3:15 The President's Address: "Youth and the Program of the Church."
- 3:45 Preliminary Report of Committee on Finance.
- 4:00 Discussion of the Program of the Southern Convention—Led by Rev. Robert Lee House.
Report on Representation Within the Convention—By Conference Presidents.
- 4:30 Worship—Conducted by Dr. Douglas Horton.
Worship Theme: "Father, Son and Holy Spirit."
- 5:00 Adjournment.
Assignment of Homes.

FIRST DAY—EVENING SESSION.

- 7:30 Music arranged for by Greensboro Church.
Address: "Around the World"—By Dr. Douglas Horton, Secretary and Minister of the General Council.

SECOND DAY—MORNING SESSION.

- 9:00 Hymn and Invocation.
Roll Call and Minutes.
- 9:15 Report of Board of Superannuation—Dr. J. O. Atkinson.
- 9:30 Report of Committee on Evangelism—Dr. John G. Truitt.
- 10:00 Business. Promotion and Publications.
Report of Editor of "The Sun"—Rev. F. C. Lester.
Report of Board of Publications—Rev. Robert Lee House.
Report of Promotional Secretary—Rev. F. C. Lester.
- 12:00 Worship—Dr. Douglas Horton.
- 12:30 Adjournment.

SECOND DAY—AFTERNOON SESSION.

- 2:00 Hymn and Invocation.
- 2:15 Report of Elon Orphanage—Mr. Vitus Holt.
Address—Dr. I. G. Greer, Superintendent of Mills Home Orphanage.
- 3:00 Business.
- 3:30 Report of Board of Christian Education—Dr. L. E. Smith.
Address, "The Faith We Teach"—Dr. H. Shelton Smith.
- 5:00 Adjournment.

SECOND DAY—EVENING SESSION.

- 7:30 Music by Elon Chorus Choir.
Services Commemorating the "Fiftieth Anniversary of the Founding of Elon College"—Arranged for by Dr. L. E. Smith, President of the College.

THIRD DAY—MORNING SESSION.

- 9:00 Hymn and Invocation.
Minutes.
- 9:15 Business. Missions.
Report of Mission Board—Col. J. E. West.
Report of Woman's Convention—Mrs. J. Monroe Harris.
Report of Mission Work in the Conferences—Rev. O. D. Poythress.
Report of Mission Work through C. M. A.'s—Dr. W. M. Jay.
Address, "Question Marks Over Africa"—Mrs. Alice B. Keedy.
- 10:30 Building the Church in the Southern Convention.
"The Church"—Dr. Douglas Horton.
"The Southern Convention's Resources, Realized and Latent"—Dr. H. S. Hardcastle.
"Spiritualizing the Program"—Rev. J. Frank Morgan.
- 11:15 Report of Committee on Social Relations—Prof. D. J. Bowden.
Report of Committee on Temperance—Rev. W. E. Wisseman.
- 12:00 Worship Service—Dr. Douglas Horton.
- 12:30 Adjournment.

THIRD DAY—AFTERNOON SESSION.

- 2:00 Hymn and Invocation.
- 2:15 Reports of Committees:
Nominations, Auditing, Finance, Revision of Principles and Government, Ministerial Loan Fund, Credentials, Resolutions, and Coordination of Reports.
- 4:30 Final Matters of Business.
- 5:00 Adjournment.

THIRD DAY—EVENING SESSION.

- 7:30 Music by Choir of the Host Church.
Final Report of Committee on Resolutions.
Report of Committee on Memoirs.
Sermon—Dr. John G. Truitt.
Consecration Service Conducted by Dr. Stanley C. Harrell.
Communion Service Conducted by Rev. W. E. Wisseman and Deacons of Host Church.
Hymn, "Blest Be the Tie That Binds."
Benediction, by newly elected President of the Convention.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

Vol. XCII.

RICHMOND, VA., THURSDAY, MAY 2, 1940.

Elon College Library 3X No. 18.

DARE WE LIVE?

An Editorial.

News coming from Europe is very disconcerting. That from Asia is not much better. There are many disturbing things happening in our own country. It is not a pretty world in which we live. At least the human relations are not lovely. Nature is putting on a robe of beautiful green trimmed in white, pink, and red. But men are killing each other with guns and bombs; like wild beasts they destroy each other.

The Church is not having an easy time in our day. The Church in Russia has practically been crushed; in Germany it is being supplanted by a ruthless nationalism; in Japan it is being submerged by war-lords; and in our own land it is weighted down by a long list of members who care nothing for the honor of the Church.

In the Southern Convention we find ourselves divided in opinions, not sure of the direction in which to go, afraid to launch out on a progressive program that calls for sacrifice of opinions, personalities, and ancient customs, and apparently unwilling to make real sacrifices in time and money for the sake of the Church and the Christ.

Dare we live in a world like this and a Church like ours? Are we afraid? If so, what is the cause of our fear? Are we afraid that our religion is not real? that God has forsaken us and his world? that to work in the Church and for the Christ will cost us money? Are we too timid to face facts and to lay ourselves at the feet of Jesus to be used of Him?

Dare we live in this needy world without doing our best to make it the kind of world that it should be? Dare we drift with the tide in such a time as this? Dare we seek personal pleasures while the world goes to destruction? Dare we really wake up and live?

Life is what we need, and what we crave. Without it all else is worthless. Without it pleasure becomes as ashes in our mouths. Without the strong currents of life, life like that which Jesus knew in the days of His flesh, flowing through us the days are dangerous and joy cannot be ours. Dare we do less than live?

To really live calls for daring. It is adventure. It is struggle, it is stretching out for the things that are before, it is seeking with all diligence the best that God has to give.

If those of us who are the Southern Convention of Congregational and Christian Churches dare to live, if we dare to reach up to God for strength and out to our fellowmen in service, then the meeting in Greensboro will be the dawning of a new day for us. If we dare not live courageously, the world doubtless will be redeemed, but God will have to seek another channel through which to draw men unto himself. The present world distress is not a test of God, nor is it a threat for the ultimate destruction of civilization, but it is testing the mettle of which we are made. If we are found worthless, then we must be cast aside. If we are courageous and willing enough, God can use us in a world like this. Living at our best means living with God. Dare we live?

NEWS AND VIEWS

Fine lists of subscriptions have come from First Church, Norfolk; Portsmouth, and Burlington. Thanks, friends. We appreciate your help.

Dr. M. J. W. White of Luray, our former missionary to the Philippine Islands, was the guest speaker for the Woman's Missionary Society at the evening church service in Winchester last Sunday.

Thanks to all those who have sent subscriptions for themselves and others. Some fine work is being done in many of our churches in the interest of THE CHRISTIAN SUN. Such effort makes the paper more hopeful and anxious to serve.

Rev. H. E. Crutchfield of Windsor, Va., reports that Antioch has reached its quota, and Isle of Wight has gone over the top with subscriptions to this paper. That must be a fine feeling. It certainly does bring joy to THE CHRISTIAN SUN office.

There will be an all-day memorial service at New Elam Christian Church on Saturday, May 18. Dinner will be served on the grounds. Everyone is invited to attend, especially all former pastors of this church. Rev. R. T. Grissom is the pastor.

Rev. T. Fred Wright is reported to have said to his people at Spring Hill, that fine old church from which came the illustrious West family, on last Sunday that he could not go to the Convention until he secured the quota of CHRISTIAN SUN subscriptions. It is further reported that he secured the desired number.

Two Virginia laymen have busied themselves with getting subscriptions. One is R. L. Ettel of Mt. Jackson, a member of Whistler's Chapel in the apple orchards of the Valley, and the other is S. M. Joyner of Franklin, a member of Union (Southampton) in the peanut country of the eastern part of the state. When laymen and ministers join in a certain campaign for any enterprise of the church, success is sure to come.

"When a man leaves a church or ceases to attend upon its services, he has no moral right to meddle with its affairs."

THE BEAUTY OF OLD AGE.

Sunday's service, April 21, was one of special interest which will be long remembered by all present at Liberty (Vance) Christian Church. A special service was held in honor of all members of the church and community who had passed the age of sixty years. Reserved seats enclosed by ribbon were given honor guests. The beautiful floral display made the occasion one of rare beauty.

A large lovely basket filled with white spirea, colorful gladiolas and snapdragons occupied the seat recently vacated by the eldest member of the church, Mrs. R. G. Ayseue (better known as "Aunt Stella"), who left us January 27, 1940.

A beautiful basket of tulips was presented Mrs. J. Sid Ayseue, the oldest living member present, and a lovely bouquet was placed on the coat

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of May 5, 1940.

Sun.—Effective Prayer—James 5: 7-20.

Mon.—Of Certain Rich—James 5: 1-6.

Tues.—Paul's Concept of the State—Rom. 13: 1-7.

Wed.—Greetings—I Peter 1: 1, 2.

Thurs.—The Fruits of Persecution—I Peter 1: 3-12.

Fri.—The Quality of Life—I Peter 1: 13-25.

Sat.—A Consecrated Priesthood—I Peter 2: 1-10.

JOIN WITH US IN READING THE BIBLE

of Mr. W. G. Winn, the second oldest member present.

There were about thirty-five honor guests who had labored for their churches and who had helped to make them what they are for others to enjoy. Among those present were the four Winn brothers, W. G., the oldest deacon of our church; W. P., of our church; and R. G. and J. E. Winn, members of the Methodist Church.

God's beauty in nature was stressed by the pastor, Rev. J. E. McCauley, using as a lesson theme "Thou hast beset me behind and before and laid Thine hand upon me" (Psalm 139:5). God's beauty in nature was stressed with his children beset among it. A quotation from a Jewish Rabbi was found fitting when he said, "Grow

old with me; the best is yet to be." Mr. McCauley tried to make it plain that the future holds greater things for us. Just as Enoch walked with God, God will walk with us if we will put our trust in Him.

Old familiar songs were used. A special selection, "Never Grow Old," was dedicated to the honor guests by Fletcher Fuller, Elaine Ayseue, Jasper Collins, and L. L. Stainback.

All present declared it a most inspiring and beautiful service.

MRS. FLETCHER FULLER,

Reporter.

A LETTER FROM DANVILLE, VA.

Dear Friends:

We have just closed one of the best revivals ever held in our church here in Danville, with Rev. J. Harold Smith of Greenville, S. C., conducting the services. Six hundred and fifty-seven took a definite stand for Christ, about one-half this number being unsaved church members of our church and other churches. We have received one hundred and thirty members from this campaign, bringing our total to one hundred and forty-three since December 30, 1939. During the revival we reached our highest number attending Sunday school on April 7 with 964, and on April 14 with 1,060. The average for several Sundays has been near nine hundred.

We begin our next revival May 5 with Rev. Jimmie Johnson conducting these services, and again September 15 with Rev. W. B. Young and party. We are asking THE CHRISTIAN SUN readers to put us on your prayer list that this church and its people will become a great soul-saving station, pointing men and women to the lamb of God.

M. T. SORRELL, Pastor.

PLEASANT HILL.

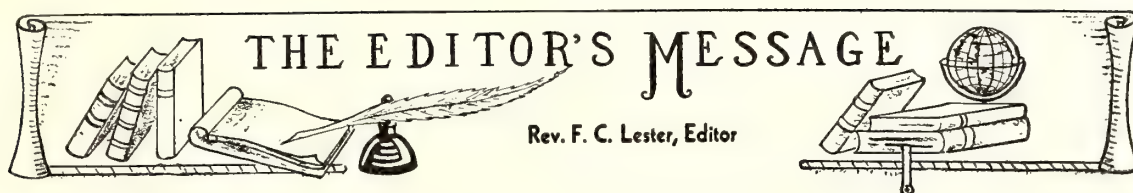
With the coming of spring our Sunday school has increased to over two hundred again.

Since Rev. G. C. Crutchfield was chosen pastor our preaching services are each second Sunday morning at 11:00 o'clock. Memorial services and children's day exercises, which have heretofore been falling on the first Sunday, will be held this year on the second Sunday in June.

Christian Endeavor has an active and growing number of young people, who are under the supervision of Glenn Fogleman at the present. Their programs are given each Sunday night and are very inspirational.

MRS. B. D. HARGIS,

Church Reporter.



LEARNING TO LIVE.

Your editor has dared to take the front cover this week to raise the question, "Dare We Live?" If we dare to live, and most of us will, then it would seem to be wise to learn to live.

Yes, it is a fact that many good church people have not learned how to live. They eat, sleep, and work, but never in the whole daily schedule do they find the time and means for living.

Some are so disturbed by the conditions of sharecroppers, mine-workers, or those who have no work that they stay in a stew and disturb all with whom they associate. Others think that world conditions are so tragic that there can be no hope of civilization, so they worry themselves and their friends almost to distraction.

On the other hand there are those who are so complacently asleep in our delightfully disturbed and tragically critical world that they never heave a sigh for the depressed or say a real prayer for those who grind the life out of multitudes. Sustained by their own strong shelter, they seem not to care for others who are exposed to sun and rain and cold and the deadly bombs dropped from a friendly sky by dastardly men. Since they have plenty, they refuse to seek any change lest they have less even though their bounty might bless multitudes. Justice may "go hang" so long as they are on the safe side of the law.

Neither attitude seems to this writer to be either Christian or conducive to real happiness. There is something desperately wrong with the civilization of our world, but simple fear and worry will not right the wrong. Beyond all the crumbling man-made walls stand the eternal hills of God. Beyond the littleness and meanness of man stands the gracious love of God. St. Paul was doubtless thinking along this line when he said to his friends: "Having done all, stand."

This is no time for religion to put us to sleep. Human needs are our responsibility. We need to correct the course of the human family. We need to rescue those who have fallen into whirlpools, and we need to so chart the waters of life that whirlpools will be eliminated. But when we have done all that we can, we need to preserve our souls in peace, because "underneath are the everlasting arms of God." To do less than this is to deny the faith practiced by Jesus and imparted to his followers.

We need to learn to live calmly, serenely, courageously in a desperately disturbed and violently wicked world.

How? By sane thinking. By calming excessive emotions. By reading classic literature, especially the story of Jesus as found in the Gospels. By enjoying the beautiful in nature and in human conduct. By giving one's best in the most needy places. By working to the limit of one's ability, but without worry and in the calm assurance that one is working with God. By taking time in all the busy rush of things to be sure that the windows of the soul are open towards the light that

comes from God. By remembering always that greatness lies not in grand success but in child-likeness. By spending every day and night like Him who said: "Father, into Thy hands I commend (commit) my spirit."

THE GREENSBORO CONVENTION.

In Greensboro this week meet those men and women who have been selected to represent the five Conferences in North Carolina and Virginia, and others who are interested in the progress of Congregational and Christian Churches, to consider the things we are doing together as a Convention, and to plan for the future of our work. It may be a monumental milestone in our history.

It is meeting in a time when the world will listen, if we have something to say.

The Convention has problems enough to keep the delegates busy for a week, but only two and one-half days are allotted for the work. After that these good people will return again home. Will the problems be solved? Will the delegates be different? Will they know, in a new sense, that they are the children of the eternal God, and that they are going into the Father's vineyard to work with and for him? Will they say in their hearts, "Surely God was in this place?"

Of course we need a church paper, but we could do without it. They had none at Pentecost, but they succeeded pretty well. Of course we need offices, boards, and institutions through which to work, but they could be very different from anything we ever had, and all we now have might be abolished without killing the church. They seemed to have had few, if any, in ancient Antioch where the disciples were first called "Christians," but they sent out some excellent missionaries.

The Convention in Greensboro will succeed or fail in proportion to the growth of those who are there. If ministers and laymen, boards and institutions, leaders and led, can all sense anew the reality of the Christian experience, can see a vision of the serving church, can submerge themselves and seek sincerely the way of God as lost children should, if all this can happen, then our beloved church will arise and shine, for she will have found her soul in a great Convention, and our little group will be a living part of the Body of Christ, the church universal.

WE CAN, AND WE WILL.

This church of ours can grow in the Old Dominion and the Old North State. There are those who still want the fervency of spirit, the primacy of Christ, the democracy of religion which we preach. The Gospel of our church would be loved if it were preached and practiced by those of us who profess it and love it for ourselves. There is no reason why we shouldn't build new churches every year—no reason except our lethargy, our unwillingness to work and sacrifice for this good end. We can grow, and this writer believes that we will.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention will be in session when this issue of THE CHRISTIAN SUN is mailed. Several of those whose hearts have been in this organization in other years will not answer to the roll call. They have answered to another roll call—and their places, in our Convention, will be vacant. Among those who have passed since the last session are Drs. C. H. Rowland and W. C. Wicker. Dr. Rowland was, for a number of years, the beloved pastor of the First Christian Church of Greensboro, where the Convention will be in session. Dr. Wicker served faithfully as Treasurer of the Convention for many years. Their faces and counsel will be greatly missed.

In reviewing the presentation of the Convention Problems in recent issues of THE CHRISTIAN SUN, one thinks of the great work of the late Dr. W. W. Staley who was recognized for so many years as a leader in our biennial meetings. How we have missed his wisdom and clear understanding since he was called home! How we need another of his kind to inspire our brotherhood! He saw the larger aspects of our cause. Far-sighted and discerning, he sought to integrate and correlate all the interests and institutions of our church. Many other men think in terms of the particular work with which they are identified. He saw the relation of his field to others and sought to make that a better part of the Kingdom of God.

This statement, found in one of the reports to be submitted to the Convention, indicates a prevailing trend of thought: "The time has come for us to make some radical decisions." What is a radical decision? To some minds "radical" is synonymous with "revolutionary" or "reform." Usually, the word is used to suggest "revolution." Evidently there are some people who want a "revolution" in our church and Convention. It may be needed. But when one faces a "revolution" one would like to have some assurance that it will do more than change a present order. Whither will "radical decisions" lead us? Whence have the advocates of revolution come?

The real test of any church leadership is the ability to develop the local church. Successful pastors can speak

with some authority in giving advice to other pastors. They command attention, for they speak with the authority of successful experience. The problems of pastors, Sunday school superintendents, teachers, missionary leaders, superintendents of young people, and educators are all related to human life. They are not based upon theories and organized propaganda. They cannot be settled by resolutions and books. Common sense, the ability to gain confidence and respect of others, good judgment, consecration and intelligent approach to friends and enemies, with charity towards all and malice towards none—these things count in any church group. And here is the key to our present situation. In every church—small or large—in every institution—poor or rich—in every department, from the Cradle Roll to the Superannuate—there is a place for the exercise of one's best gifts and sincerest consecration.

Criticism, fault-finding and "radical decisions" are not the best approach to growth and development. Flowers grow more beautiful when cultivated, not when they are torn up. They may need pruning, but cultivation must always be the primary objective of the gardener. The most fruitful life, the most progressive church and the most forward looking Convention must reach the summit by cultivation and growth. There has been enough criticism and it is time for us to make some common sense decisions to unite our hearts and energy in the challenging tasks of our church.

I. W. JOHNSON.

A RADIO TALK.

April 30, 1940, 2:00 P. M.
Good Afternoon, Radio Friends:

We are greatly indebted to Major Edney Ridge and WBIG in making your acquaintance and cultivating your friendship from week to week.

I would like to tell you something about Elon College, its beginnings and purposes. It is interesting to note that the Southern Convention of Congregational and Christian Churches is at this very moment opening its biennial session in the First Congregational-Christian Church of Greensboro. It was the Southern Christian Convention that authorized the founding and the building of Elon College. The Convention met in extraordinary

session in Old Providence Church, Graham, N. C., September 14, 1888, and at the close of a two-day session voted definitely to build for the Christians in the South an institution of higher learning and appointed a Provisional Board of five members. Col. Junius H. Harden of Graham, N. C., is the only surviving member of the Board. This Board was charged with the responsibility of locating the institution and laying plans for its founding. The Board selected a site at what was then Mill Point, now Elon College. The foundation of the college from a literary standpoint was laid in the classics with ample provisions for expansion so as to include practical courses in training and education as occasion might demand.

The college was built for the purpose of training young people, particularly those of the homes of the Christian Church. In those early days the church demanded an institution of higher learning for her young people where they might receive instructions under moral and religious influences. Those early pioneers in the field of Christian Education were determined that while the young people of the church were being trained mentally, they should also be trained spiritually. Those high purposes of the founders of the college are still evident on our campus. Upheavals in the social order, reverses in our economic life, and tragic happenings in the political orders of the world tend to emphasize the need of a definite program of moral and religious instruction in the training of the youth of the world. Education is still the most effective instrument for complete understanding in human relations, and intelligent people trained in the high purposes of Christian living find no serious difficulty in living together and in granting to each other individual rights and privileges. Education that reaches the whole of life is the rock bed of democracy. Ignorance of moral and religious values tends toward ignorance in other fields and becomes the processes of dictatorships. It is difficult to enslave an intelligent people. It is easy to regiment ignorant races.

The public school system of this country is beginning to realize not only the advisability of but the necessity for religious instruction in our week-day schools. An increased number of cities, towns, and communities are at their own expense providing for special instructors that the children of our public schools who do not take advantage of the church and the church school may not grow up ignorant of the ways of religion and of

spiritual values. Equally are state institutions of higher learning where religious instruction is not attempted increasingly realizing the paramount importance of the training and the development of the religious life of the individual and are inviting the different denominations to provide for denominational secretaries or Christian leaders to be and abide on their campuses for the purpose of propagating a program of religious instruction of their particular denomination and to assist in a campus-wide curriculum of religious instruction for the young men and young women enrolled in these state institutions.

I favor a State Board of Christian Education, elected by the state but nominated by the various denominations serving the state, whose purpose it shall be to provide for religious instruction in all state institutions. There is no question but that public sentiment is today turning toward the small church-related college. Either consciously or unconsciously society has sensed that something is wrong in the texture of its super structure and that that something is an inadequate understanding of God and of man in his relation to God. The church-related college is the one institution that has been working away at this essential task all through the years. We have no desire to live in the past or to be constantly looking to the past, but in these tragic days, we are inevitably reminded of the fact that the founders of our nation were God-fearing men and women and that they looked to God for wisdom in laying the foundation of the nation and for guidance in its building and on-going. Long years ago they realized fully the truth of the declaration, "Blessed is the nation whose God is the Lord," and in the twilight of a changing world, they are beginning to realize that God is our refuge and strength, and that from Him cometh deliverance.

The Congregational-Christian Church in the South is happy to recognize Elon College at the half century mark. In this particular session of the Convention we shall be congratulating our forefathers on their vision and courage that resulted in the founding of Elon College. We shall also be recounting the successes and failures of the institution. Elon College has had a checkered but a very satisfactory and satisfying career. Her difficulties have been occasioned by the lack of funds for current and operating expenses. Her successes have been due to the conviction, the vision, the ability, and the fortitude of her curators. Her

curriculum in the hands of God-fearing men and women has always placed telling emphasis on matters religious. Religious instruction has always played an effective part in student instruction in the classroom at Elon College. Religious training is offered not only to ministerial students and those planning for definite religious work but is required of all who graduate from Elon College.

Beginning in a very small way, the physical equipment of Elon College has made notable advancement. On January 18, 1923, the college suffered an irreparable loss in the destruction by fire of her Administration Building. This building housed the various departments of the institution, the president's office, the business offices, the library, and all other official functions. When the builders of Elon College looked upon its main building then in ashes, the moments were dark. There were no funds with which to rebuild, and yet rebuild they must. Generous friends responded to the heart appeal of Dr. William Allen Harper, then president of the college, and soon five adequate buildings of colonial architecture replaced the one building destroyed by fire. These new buildings provided Elon College with a physical plant equal to, if not surpassing, that of the average college of its size. This building program and the depression that followed jeopardized the very life of the institution. During the years 1930, '31, '32, and '33, it seemed impossible for the college to survive. Again providence smiled with loving favor, and by faith and determination, never slackening her efforts, again she began to advance so that today she is enjoying the largest enrollment in her history and has been enabled to reduce her debt to the lowest figure in years.

The college is this year celebrating its fiftieth anniversary. Eighteen months ago, three goals were set for the anniversary year. First, a student enrollment of six hundred. This goal has been surpassed by twenty-five. Second, one hundred in our 1940 graduating class. This goal will not be reached. The present class will number approximately eighty, the largest in the history of the institution. Third, the payment of the last dollar of indebtedness against the institution. To reach the third goal, the raising of \$150,000.00 is required. The administration is happy to report that approximately \$50,000.00 of this amount has been raised in cash and subscriptions. An appeal is made to the church, the alumni, the friends of the college, as well as to the friends of higher education under moral and re-

ligious influences to respond to the call of the institution with gifts small or large that this third goal set by those in charge of the affairs of the institution may be reached before the year 1940 closes.

The Alumni Association in conjunction with the Board of Trustees and the Executive Committee of the Convention authorized the formation of the Elon College Golden Anniversary Club with membership dues of \$50.00, an amount equal to \$1.00 for each year of the college's existence, and authorized a campaign to enroll three thousand members of the club with dues of \$50.00 each paid. The appeal is not for large gifts by individuals, but for a large number of individuals giving a modest amount.

A very complete and effective program for the fiftieth anniversary commencement of the college has been arranged. We are now issuing a most earnest and cordial invitation to the members of the church, the alumni of the college, and the friends of higher education to spend May 26, 27, and 28 with us at Elon College. This is the heart appeal of Alma Mater. She is not only earnestly inviting her sons and daughters but anxiously awaiting their return. She would also remind her children that this is her golden anniversary, and surely no devoted son or daughter will return to the college without bringing a fitting gift to Alma Mater for this historic occasion, and if devoted sons and daughters find that they cannot be present in person, they will see to it that they are represented by a personal gift adequate to express their unfailing devotion to Alma Mater and that will help to insure her continuance in instruction in the field of higher education. With the renewed expressions of interest and devotion, the pooling of our gifts on the altar of Christian Higher Education, and the cooperation of our efforts for the encouragement and strengthening of the college, we shall start her on her second half century of service undismayed and with high hopes of effective and fruitful service.

L. E. SMITH.

SAID BY JOHN RANDOLPH.

No man ever did get practice in any profession who did not seek it, who did not show a strong desire for it. . . . Confidence cannot be forced—to be itself, it must flow freely, voluntarily; if it does not, it is not confidence, but a base counterfeit; it is sheer hypocrisy. . . . Rely upon it, there will never be wanting persons to ask your signature provided it can be had for the asking. It is a dangerous thing to put one's name to paper,

Elon College Golden Anniversary

GOLDEN ANNIVERSARY CLUB.

The majority of the pledges made to the Golden Anniversary Fund fall due May 1. Statements to those who have not paid are mailed this week. We are anxious that these payments be kept up to date. If your pledge or a part of your pledge is due on or before May 1, you will certainly render the college an additional service by sending payment promptly. We must reduce our debt as fast as possible.

Mr. T. W. Trogon, of the class of 1898, encourages us this week by a pledge of \$500.00 reported elsewhere in this issue. We are grateful for every contribution, however large or small.

The new members of our club this week are greatly appreciated and are listed as follows:

	Pledged	Paid
Mrs. C. B. Duke, 126 Chestnut St., Suffolk, Va.	\$ 50.00	\$ 10.00
Union Ladies Aid Society, Virgilina, Va.	50.00	10.00
James A. Vaughan, 165 Broadway, New York City	50.00	50.00
Mrs. O. S. Mills, R. 3, Norfolk, Va.	50.00	50.00
Mr. T. W. Trogon, High Point, N. C.	500.00	
Totals	\$700.00	\$ 120.00
Total pledged	\$ 700.00	
Previously reported		47,462.50
Grand total		\$48,162.50

ELON COLLEGE RECEIVES GIFT OF \$500.00.

Mt. T. W. Trogon, of the class of 1898, High Point, N. C., is one of the most loyal and most interested sons of the college. He has never failed to respond to the call of the college in her needs. He has given his time, counsel, and efforts in her behalf. He has been most generous in his gifts. The following letter is received in today's mail:

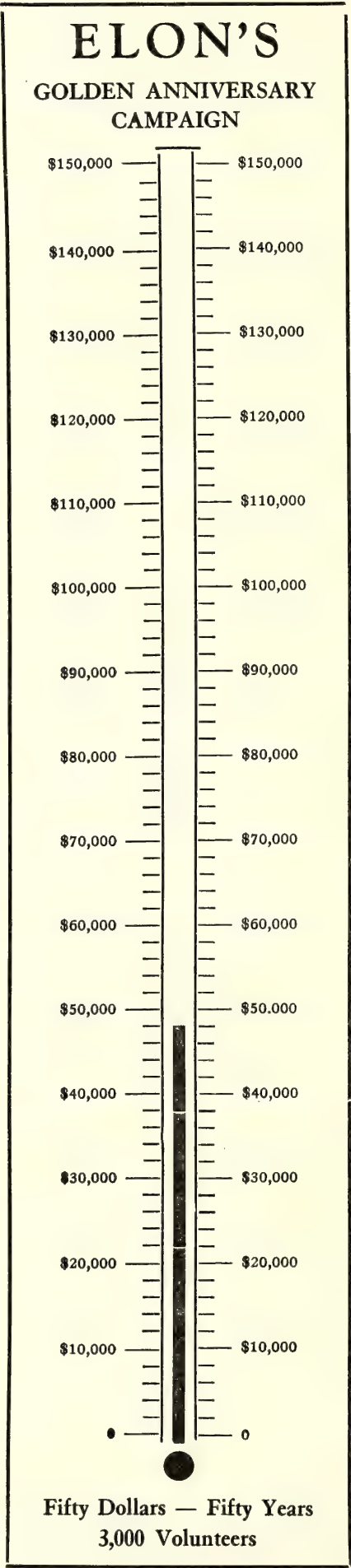
April 25, 1940.

Dr. L. E. Smith, President,
Elon College, N. C.
Dear Dr. Smith:

I have your letter of the 23rd relative to Commencement. I feel like it is quite an honor to stand in line with you and the honored guests, hence I will make my plans to be present.

It has been my intention of writing you for the last week or so, and inform you that I would make a donation of \$500.00 for the Golden Anniversary. I think this is a liberal gift for one of my financial standing, especially when I take into consideration the amount I have given in the past. I haven't any doubt but what we will reach our goal.

Very truly yours,
(Signed) T. W. TROGDON,



IF MY CHURCH WERE SELECTING A NEW HYMNAL.

By ROY C. HELFENSTEIN.

God only knows how many hymnals have been published. No doubt He wishes that some of them had never been published, for certainly many of the hymnals are an abomination in the sight of the Lord, published as they were more to increase the number of different hymnals than to inspire the people who were to use them.

Many hymnals are so large and heavy that the people become weary in trying to hold them at a reading distance. Many hymnals, though having artistic covers, are archaic in content. Many hymnals are filled with unfamiliar and unsingable hymns. Most hymnals could have omitted half their numbers, and not a single usable number would be lost.

If I were helping select a new hymnal for my church, I would urge the committee to give most careful consideration to the new hymnal edited by my former professor at Yale Divinity School — Henry Hallam Tweedy — and published by A. S. Barnes and Company, New York City. The title of this hymnal is "Christian Worship and Praise."

It is not only an attractive hymnal of unusually convenient size, but the arrangement of its contents is the best I have ever seen. No other hymnal I have seen has such a splendid collection of prayers for various occasions, or such a helpful selection of responsive readings, litanies, etc. No other hymnal that I have seen has such a large selection of familiar hymns which every congregation enjoys singing. And the index to subjects of the hymns is arranged in an unusually helpful manner. The type is clearer than in most hymnals, and the binding is stronger. In every way, the serviceability of this hymnal is unique.

Any church contemplating the securing of a new hymnal should secure a sample copy of this wonderful hymnal before making final selection. It is simply great.

SELECTIONS.

Promises are blossoms; deeds are fruit.

Vice stings even in our pleasures, but virtue controls even in our pains.

To be angry with a weak man is proof that you are not very strong yourself.

We cannot conquer fate and necessity, yet we can yield to them in such a manner as to be greater than if we could.—Cicero.

FOR THE CHILDREN

Dear Friends:

I know that most of you, if not all of you, who read this page go to Sunday school. Perhaps during the winter it has not been possible for you to attend every Sunday. Now that spring is here the long-looked-for warm weather must come. Let us see just how many of us can attend our Sunday school without missing a Sunday this summer. Your teacher will try to be present every time. You can help her to be happy and hopeful if you will have your smiling face there for her to look upon each Sunday. There is something else which you might help to do to bring happiness to your teacher. If she has, or he, never attended the Leadership Training School at Elon College, N. C., you and your fellow classmates may help to make it possible for her to go. You may do something as a class to help raise the money necessary to pay her expenses. Or you might ask the Sunday school as a whole to help send her. If she is a good teacher and is trying hard to help you to be better boys and girls she deserves your help. I think that it would be just loads of fun to help her to go, don't you! If you can't think of ways to help, tell your parents about it and they might think of some good plan. This summer the school is to be held from June 24 to June 29. You have enough time to

work on this fine task and get it done.

Your Sunday school leaflets have poems and prayers which are very helpful. I wonder how many of you have started scrap books of good poems and prayers for boys and girls? Too, these leaflets have lovely pictures of Bible stories and happenings in them; how many of you have saved the pictures? It would be nice to have them for your Church Vacation School work this summer. On this page this week I am going to put some poems and prayers which I have that came from the Sunday school leaflets. I wonder if you will remember having seen them.

Here is a lovely scene from Jesus' home life which was in your "Thoughts of God" for the Lenten season this year.

FINDING GOD THROUGH SILENCE.

In the tiny Nazareth home where Jesus lived, the happy family went each evening up the outside staircase to the roof-top to sit in silence. There, in the cool of the twilight as the friendly dark was gathering, they seemed to come close to God. As the stars appeared one by one and the moon shone over the horizon, Jesus, the oldest of the brothers and sisters, repeated, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

IN THE BEGINNING GOD.

Once there was no world at all
Till God made all things, great and small.

First of all, God made the light.
He called it Day, and darkness, Night.

The sky, the sea, and then dry land
Were made by the Father's loving hand.

The bushes, the trees, the springing flower,
All came to show his wondrous power.

Then came the stars, the moon, the sun,
The fishes and birds and beasts—every one.

And then God made man to live and love
And worship his heavenly Father above.

All things were good God made that way;
He rested on the seventh day,

The day that we think of all the days the best,
Sunday, the Sabbath day of rest.

—Author Unknown.

THE LEAFY LANE.

Today I went a-singing,
Down the little leafy lane,
The morning was so fresh and fair
And sweet from last night's rain;
The grass was sprigged with blue and pink,
And splashed with berry stain.
(My prettiest dress is like the grass:
Flower-sprigged and berry-stained.)

The morning was a-laughing
Like children at their play.
The wind shook all the little trees,
And wet me with their spray;
Then turned and kicked their heels and said:

"I must be on my way."
(I wonder just how far the wind
Can travel in a day.)

The lane was all a-flutter
Like a bird upon a tree;
The lane was like a silver bell
That calls me in to tea.
(Surely God loves me much to give
Such lovely things to me.)

—Grace Noll Crowell.

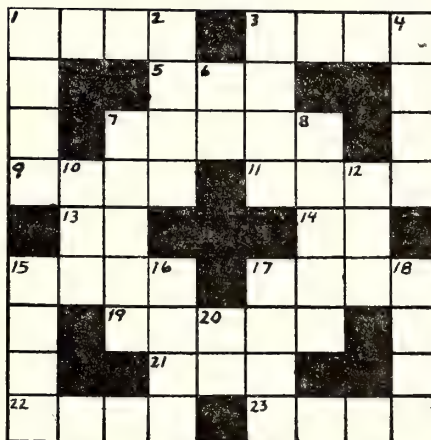
CROSSWORD PUZZLE.

Across.

1. Crippled (Isaiah 35: 6).
3. Seaport of Lycia in Asia Minor (Acts 27: 5).
5. Cry made by baby calf.
7. A weight, one-sixteenth of a pound.
9. He sins (Amos 2: 4).
11. To carve or engrave.
13. King of Bashan (Num. 21: 23).
14. Sound made by laughing.
15. Eve's husband.
17. Place for storing wheat and hay (Matt. 13: 30).
19. Seventh of the Minor Prophets.
21. Free from moisture.
22. Dress of purity (Isaiah 61: 10).
23. Closed.

Down.

1. Opposite of to find (Matt. 10: 39).
2. Ostrich-like birds of Australia.
3. A spice.
4. Head of a family (Neh. 7: 10).
6. Article meaning one.
7. Musical instrument used in churches (Gen. 4: 21).
8. An Israelite encampment (Ex. 13: 20).
10. Staff or cane (Psalm 23: 4).
12. Automobile.
15. At a distance (Gen. 22: 4).
16. Created (John 1: 3).
17. Purchases.



18. Place in which mother bird lays her eggs.
20. House of Representatives.

Answers to Last Week's Puzzle.

- ACROSS—1. Drum. 3. Ahab. 5. Old. 7. Grade. 9. Pare. 11. Save. 13. S. A. 14. Ga. 15. Pass. 17. Alto. 19. Shade. 21. Ida. 22. Harp. 23. Mile.
- DOWN—1. Drop. 2. More. 3. Adds. 4. Bake. 6. La. 7. Grass. 8. Eagle. 10. Asa. 12. Vat. 15. Push. 16. Ship. 17. Adam. 18. Osee. 20. A. D.

Another period of silence followed, broken only by the wind blowing through the olive trees or by a chirping bird finding its home among the branches. Mary broke the silence: "I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My meditations of Him shall be sweet; I will be glad in the Lord."

"Praise ye the Lord. . . . Praise Him in the firmament of His power. Let everything that hath breath praise the Lord," responded the brothers and sisters.

It was quiet again as each head was bowed in meditation. Slowly Jesus arose and walked toward the staircase. Others followed, finding their way through the dim light to the room below. Mary took down the oil lamp of clay and lit the wick to provide a soft, golden light. Resting mats were unrolled. Tired bodies relaxed, surrounded by God's love in the devoted members of the family.



THE CONVENTION.

When this issue of THE CHRISTIAN SUN reaches its subscribers our Greensboro Convention will be a matter of history. The writer feels sure that all delegates to the Convention deeply desire, as he himself does, that it shall be a harmonious and a forward-looking session of the Convention. As is well known to CHRISTIAN SUN readers the Convention sponsors, or owns, four institutions or enterprises, and seeks through proper elected authorities to carry on each of the four enterprises, or institutions, namely, Elon College, the Christian Orphanage, THE CHRISTIAN SUN and Missions. It is natural and logical that the authorized representative of each should think his enterprise, or institution, the most needful and the most worthy of support. The heads of these institutions think daily and constantly of the needs of the institution, or enterprise, that he represents and naturally comes to feel that his institution, or enterprise, is the most important to the life of the church and the most needy and is making the greatest contribution to the life of the church. However, all CHRISTIAN SUN readers should bear in mind the words of St. Paul in his letter to the Corinthians, "The body is not one member but many, and whether one member suffereth all the members suffer with it: Or one member is honored all the members rejoice with it. Now ye are the body of Christ and several members thereof."

It takes all of these institutions and enterprises not only to make up the Convention, but to give every local church as well a program well rounded and with an appeal to all if all will consider the program as a whole and not make a preference of one to the neglect of the other. Our college makes a direct contribution to the local church by giving to the church an intelligent and well informed ministry. It cannot, however, say to THE CHRISTIAN SUN, "We have no need of thee," since THE CHRISTIAN SUN advises the people through weekly contributions of the needs of the college and what the college is trying to do. Missions cannot say to the college,

"We have no need of thee," for it is a notable fact that the well informed ministers of our churches going out from the college teach and preach missions from their pulpits. The Christian Orphanage cannot say to missions, "We have no need of thee," for it is a notable fact that immediately a church is planted through missionary aid, it begins to make its offerings to the orphanage. Neither can the other institutions say to the orphanage, "We have no need of thee," because we are told that "it is more blessed to give than to receive," and we give to the orphanage, expecting no financial returns, but with the satisfaction of knowing that we have made a contribution to a benevolence, or charity, through an institution which constitutes a vital part of our Convention.

All this in a measure will account for the fact that the well advised and non-prejudiced pastor and church will in its proper season and in due course make a contribution to each in keeping with the vote and the will of the Convention. We are indeed members one of another and through the process of growth and development it has been discovered and proven that the institutions and enterprises referred to above seem necessary to the growth and development of the local church—the local church itself with its pastor being the foundation and the keystone to the whole situation and for which all the enterprises and institutions that the Convention sponsors exists and should be supported.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 27, 1940.

Sunday Schools.

Shallow Ford, Elon College, N. C.	\$ 10.11
Wakefield, Va.	2.00
Pleasant Hill, Liberty, N. C.	5.72
Rosemont, Norfolk, Va.	29.50
Antioch (R), Seagrove, N. C.	.70
Durham, N. C.	7.96
Suffolk, Va.	25.00
Flint Hill (M), Biscoe, N. C.	.25
Oak Level, Youngsville, N. C.	1.00
Happy Home, Ruffin, N. C.	4.86

Total \$ 87.10

Individuals and Churches.

Henderson, N. C.	\$ 25.00
Asheville, N. C.	16.00

Timber Ridge, High View, W. Va.	10.00
Mt. Olivet (G), Dyke, Va.	11.71
Elk Spur, Fancy Gap, Va.	.76
Ivy Hill, Fancy Gap, Va.	.10
Rocky Ford, Fancy Gap, Va.	.51
Johnson's Grove, Sedley, Va.	2.50

Total \$ 66.58

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Burlington S. S., Burlington, N. C.	23.51

Total \$ 26.51

Woman's Board, S. C. C.

Mrs. H. S. Hardecastle, Treas., Norfolk, Va.:	
General Home Work	\$ 1,024.00
Asheboro Church	175.86
Elon Orphanage	20.00
Foreign Work	1,034.00

Total \$ 2,253.86

Total for the week \$ 2,434.05

Previously acknowledged ... 13,001.93

Total since Sept. 1, 1938 ... \$15,435.98

We acknowledge the above with deep gratitude to all who had a part therein.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

MISSION RALLY HELD.

The Rockingham District Rally was held Sunday afternoon, April 21, at Mayland Christian Church. This District includes the following churches: Antioch, Bethlehem, Concord, Beulah, Linville, Mt. Olivet (R), Mayland, and New Hope, all of which are located in Rockingham County, Va. Six of these churches were well represented.

There were splendid missionary addresses given by Mrs. Ralph E. Moore and Rev. Paul Sanger. Also several short talks by women from the different churches. Mrs. Moore told of the work she and her husband did in the Presbyterian Mission in northern India. She said they hope some day to take their family and return to the mission field. The harvest there truly is ripe and laborers are few.

Rev. Sanger's subject was "The Outreach of the Christian Church." He said the missionary program is a very essential part of our Christian religion. Christianity is a world concern that we are to go out and share with others. We must share medical missions and agricultural missions as well as evangelism.

Mrs. A. W. Andes was acting chairman for the Superintendent, Mrs. A. B. Lam, who has been ill, but her friends were glad she was able to attend the Rally.

Officers elected for the ensuing year were Mrs. Samuel Earman, Superin-

tendent, and Miss Audrey Armentrout, Secretary.

The Bethlehem ladies had charge of the devotions.

MRS. B. F. FRANK,
Reporter.

WOMAN'S MISSIONARY SOCIETY PROGRAM FOR MAY.

Prepared by

MISS DOROTHY WILLIAMS.
GREECE AND SYRIA.

PRELUDE.

HYMN: "Love Divine, All Love Excelling."

LEADER—Selection from the Koran:

God, there is no God but He; the living,
the Eternal!

Slumber doth not overcome Him, neither
sleep.

To Him belongeth whatever is in heaven
and on earth.

Who shall intercede with Him except by
His permission?

His throne is as wide as the heavens and
the earth.

The preservation of both is no weariness
unto Him.

He is the high, the mighty.

MEDITATION SOLO.

LEADER: From the Near East came Isaiah, the Hebrew prophet; Plato, the Greek philosopher; Mohammed, the Arab founder of Islam; and Jesus, the Universal Christ who came nineteen hundred years ago to the world. Let us recall in our Scripture Lesson for today some of His own words:

"I am the good shepherd."

"All that came before me were thieves and robbers."

"I am the light of the world."

"I am the way and the life; no man cometh unto the Father but by me."

"No man knoweth the Son, save the Father, neither doth any know the Father, save the Son and he whomsoever the Son will reveal Him."

"I am the door: by me, if any man enter in he shall be saved."

"And in none other is there salvation; for neither is there any name under heaven, that is given among men, wherein we must be saved."

(The above verses may be read by seven different women or by two groups, reading responsively.)

SCRIPTURE: St. John.

PRAYER.

BUSINESS.

1. History of Mission in the Near East.

2. In Greece and Syria.

(The above are from "If Your Project Is in the Near East.")

Schools and School Work in Greece and Syria:

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Below we give a partial list of the dresses and other things sent in for Easter. The rest will follow next week. The good women were real good to us and we are very grateful. If it was not for the good women who are interested in our work here I don't know what we would do. It was so kind and generous to help us in this way. God bless all of them, is our prayer.

The following items have been sent in since January 1, 1940:

Mr. Warren Beale, Franklin, Va.: 1 overcoat, 1 pair shoes.

Ladies Class, First Congregational-Christian S. S., Reidsville, N. C.: 1 dress.

Miss Nellie Mae Holt, Burlington, N. C.: box clothing.

Mrs. W. Marvin Parsons, Norfolk, Va.: box clothing.

Ladies Aid Society of Dendron Congregational-Christian Church, Dendron, Va.: box clothing.

1. Orlinda Childs Pierce College—Elleniko—Athens, Greece.

2. Anatolia College, Thessaloniki (Saloniki), Greece.

3. Educational Work in Aleppo, Syria.

4. The Near East School of Theology in 1939—Beirut, Syria.

Reflections of a Missionary Educator in Greece (1939).

HYMN.

BENEDICTION.

The following people have sent in Easter boxes containing clothing, towels, sheets, etc.:

Spring Hill Ladies Aid Society, Waverly, Va.: 10 pairs socks and assorted clothing.

Miss Vera Gilliam, Reidsville, N. C.: 2 dresses.

Ladies of Union, Surry, Sunday School, Dendron, Va.: box assorted clothing.

Mrs. A. Y. Allred, High Point, N. C.: 2 dresses.

Woman's Missionary Society, Pleasant Ridge Church, Ramseur, N. C.: 8 dresses and assorted clothing.

The Women's Council of Christian Temple Church, Norfolk, Va.: 6 dresses.

Ladies Aid Society, Union Christian Church, Virgilina, Va.: 14 dresses and 15 pairs anklets.

Miss Clarice Gunn, Wentworth, N. C.: box assorted clothing for Margaret White.

Mrs. R. C. Jarrett and Mrs. B. T. Ricketts, Hampton, Va.: 6 towels and assorted clothing.

Ladies of Sidney Christian Church, Sidney, Ind.: 13 dresses and 1 little boy's suit.

Monticello Church, Brown Summit, N. C.: 2 sheets, 1 towel and 4 pillow cases.

Burlington Christian Church, Burlington, N. C.: 60 dresses and assorted clothing.

First Congregational-Christian Church, Greensboro, N. C.: 22 dresses, 1 blouse.

Miss Marguerite Hosaflook, Harrisonburg, Va.: 2 dresses, 1 pair shoes.

Ladies Aid Society of Antioch Congregational-Christian Church, Harrisonburg, Va.: 8 dresses.

Ladies Aid Society, Albemarle Congregational-Christian Church, Albemarle, N. C.: 7 dresses, 5 pairs anklets, 2 pairs pants.

Pleasant Grove Woman's Missionary Society, News Ferry, Va.: 8 dresses.

Ladies Aid Society, Centerville Church, Disputanta, Va.: 12 dresses.

Philathea Class of New Lebanon Church, Reidsville, N. C.: 2 dresses, 1 piece print.

Woman's Missionary Society, Mt. Carmel Church, Walters, Va.: 11 dresses, 5 shirts, 2 little boys suits, 1 coat, 2 towels.

(Continued on page 15.)

Our Missionary Prayer List for May

MADURA MISSION (INDIA).

1—Wednesday—Bertha K. Smith:

In charge of Bible women and day schools, Aruppukottai.

2—Thursday—Rev. and Mrs. Emmons E. White:

In India 1921-32; sent back in 1937; district missionary, Manamadura.

3—Friday—Aruppukottai School:

Boarding school established in 1868; 295 pupils.

4—Saturday—Rev. and Mrs. Raymond Dudley:

In India since 1920; was missionary visitor to the Elon Summer Conference in 1937; district missionary of Aruppukottai.

5—Sunday—United Theological College:

Bangalore, India; supported by seven denominations.

6—Monday—Rev. and Mrs. Max H. Harrison:

Sent to Ceylon in 1918; now principal of United Theological College.

7—Tuesday—Rev. and Mrs. Azel A. Martin:

Manager of boarding school, chairman of Madura Church Council, district work, Batlagundu.

8—Wednesday—Rev. and Mrs. Carl W. Phelps:

Graduate of Massachusetts Institute of Technology; principal of high school of Kodaikanal; his wife was missionary in Africa before marriage.

9—Thursday—Rev. and Mrs. Edward G. Nichols:

Married in Ceylon where both were missionaries; district missionary to Dindigul, South India.

10—Friday—Woman's Christian College:

Madras, India; eleven denominations cooperate; where world Christian Conference was held in 1938.

11—Saturday—Mr. and Mrs. Edgar M. Flint:

President of American College, Madura.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

VOLUNTEER WORKERS TRAINED IN INDIA.

By LUCY M. ELDRIDGE.

I reached Tungechow just in time to share in the joy of the candlelight service and commencement of the School for Volunteer Workers. Forty-two students, thirty men, and twelve women attended the 1939 session for five weeks. Eight were the first graduates. This school is a part of a general program of leadership education in China. There is a regular course outlined for three grades. Each grade has eighteen units and it takes twelve hours of work to complete one unit. The curriculum is varied. There are courses in Bible, Religious Education, Church History, and Psychology. Methods of almost every conceivable sort are included from Sunday School Work to Home Health, Worship and Play; from Drama to Raising Chickens. Students and leaders come from country areas of the province of Hopei and from Methodist, Presbyterian and Congregational-Christian Churches. The purpose is interdenominational lay training.

Everyone was excited and happy on March 24, 1939, as the candlelight consecration service was about to begin. We had just time enough after arriving to see the candles placed ready to light as symbols of the light of Christ in all the world and the large map of China with the stations from which the students had come marked plainly. There was a mimeographed program of nineteen items, written vertically, from right to left on the sheet. Harry Martin helped us to understand what was happening. The organist began to play, a clear voice of an unseen reader read passages of Scripture, John 1:1-12; Psalm 138:112; Mark 16:15, and other New Testament verses. A quartette from Jefferson Academy sang "Light of Life Enlighten Me." Mr. Liu, one of the Chinese delegates to Madras, lighted the candle of the Church of China and sang:

These things shall be — a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

The head of rural church work lighted the candle for the class singing "O, Save My Country, Lord." Then one by one the forty-two members of the class came forward. Each lighted a candle before his own station on the map. Each read his personal covenant, written on a sheet of paper, decorated with a cross, a vine and a lighted candle. Each received the blessing of the pastor. All was in the Chinese language, of course. But the spirit was one which revealed the vitality of the church in China to one who could not understand a single word.

The next day eight joyful students received diplomas. One of their number from Paoting-fu gave the commencement address. He told them to have faith of the kind that would move mountains. He reminded them to love God and their neighbors and to take time for devotional life. He warned them to separate right from wrong. He exhorted them to work, to meet their responsibilities, to let their light shine with the unique counsel to make sure not to have malarial churches, hot one day and cold the next. Then the class sang together with much enthusiasm "Church of China, Arise and Stand." Rowland Cross translated one verse for me for I wanted to know the thoughts which could stir such loyalty and enthusiasm. They were singing:

May Christ come, guiding his chosen people
The saints in all things united
Of one heart and with mutual aid
Speeding forward, quick as flight
Church of East Asia,
Established luxuriantly,
Hallelujah resounds
Self-established
Self-supported
Self-governed
Self-proclaimed
All mortals belonging to Holy Jesus. Amen.

Then came the benediction and an exchange of farewells to match the last day of an American Summer Conference. They started back almost at once to their churches. I learned how much one can carry on one bicycle! I learned other things. Volunteer Chinese Christian workers return to difficult places with matchless joy and courageous zeal. They go strengthened by fellowship with

their own leaders and missionary friends. This is a growing, invincible partnership for Christ.

YOU CAN HELP.

Your young people's groups can have a share in providing training similar to the above for young people in the area around Tientsin, China, by giving to the Southeast China Friendship Project. Send your money to your Conference Pilgrim Fellowship treasurer, or to Frances Foster, 614 Arlington St., Greensboro, N. C.

PARENTS ARE PEOPLE, TOO.

CHRISTIAN ENDEAVOR TOPIC

FOR MAY 12, 1940.

SCRIPTURE: Exodus 20:12;

I John 2:12-14.

Daily Readings—

Monday—A Trustful Son—Gen. 22:1-8.

Tuesday—Fate of a Rebellious Son—II Sam. 18:9-17.

Wednesday—Pleasing Parents—Prov. 23:24, 25.

Thursday—A Good Son of a Good Mother—II Tim. 1:3-5.

Friday—Obedience Advised—Eph. 6:1-3.

Saturday—The Exemplary Child—Luke 2:51, 52.

In many sections of our land there is a lack of understanding between parents and children. Where there exists such an attitude as "My Mother does not understand" or "Older people are out date . . . old fogies," a means for correcting such attitudes should be sought. Probably some parents do not understand their children. The fault is not always with such parents. It may be the fault of the children.

Young people should seek a closer understanding and appreciation of their parents. It is true that individual differences are more marked and habits are more deeply established on the side of parents. Experience in meeting life situations is at their disposal. They have lived longer and deeper than their children. Even though parents sometimes make it hard for their children, young people should go more than half way to overcome any barrier of misunderstanding that may exist.

Select some young person with an understanding mind to talk on "Ways to Better Understand Our Parents." Invite some thoughtful parent to speak on "A Parent's Responsibility and Concern for His or Her Children."

Discuss and plan a schedule of interesting and worthwhile activities for the entire family.

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

ISAIAH GIVES GOD'S INVITATION.

LESSON V—MAY 5, 1940.

LESSON: Isaiah 55.

DEVOTIONAL READING: Matt. 11:25-30.

GOLDEN TEXT: *Seek ye the Lord while he may be found; call ye upon him while he is near.*—Isaiah 55:6.

A Gracious Invitation.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Thus does God extend to all men everywhere his gracious and generous invitation to come to him and to receive from him his gifts. The invitation is to all men—"Ho, everyone that thirsteth." Regardless of color, or class, or creed, and no matter how poor a man may be, he is eligible to receive these blessings from God. Two things only are necessary: he must have a sense of need, hunger and thirst after righteousness; and he must have simple faith and trust so that he will claim these blessings for himself. They can not be bought, they can only be received. If any man asks in sincerity he shall receive.

Money and Labor for That Which Satisfieth Not.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" These words applied to the Hebrew people in captivity, but it applies just as well to many of us modern men and women who are also in captivity. How much of our time, of our energy, and of our money goes in the pursuit of things which do not satisfy the hungry heart! How much we spend on those things which are not bread for our spirits! What a distorted sense of values many of us have in regard to the satisfying things of life! God invites us to hearken diligently unto him to heed that which is good, and promises that our souls shall delight in fatness, that is, that we shall find abiding satisfaction for life's deepest hungers and needs.

Hear, Come, and Take.

"Incline your ear, and come unto me; hear, and your soul shall live." Isaiah, like Jesus, emphasized the importance of hearing, of listening, of being sensitive to the divine voice. God can not do much with or for any

man unless he first of all gets his ear. The next step after listening is to come. And the next step is to take. The last two steps involve trust and faith. If one draws near unto God in sincere and honest spirit, he may take it for granted that God will keep his word and give to him the spiritual blessing which he seeks.

A Leader and Commander of the People.

"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples." These words may look backward to David in whose life they had already found fulfilment, or they may refer to Jesus in whom they found larger fulfilment. The significant fact is that Jesus was to be a leader and a commander. He was to go before them, to lead them, and he was also to exercise sovereignty over them. Christ is Lord as well as leader. He demands obedience as well as adoration.

Seeking and Finding the Lord.

"Seek ye the Lord while he may be found; call ye upon him while he is near." A man must seek God, but he needs to keep in mind that he is not with a Someone who is trying to elude him, but rather Someone who has already taken the initiative in seeking him. Jesus emphasized the fact that the love of God was a great love, a seeking love, a love that was never discouraged until it had found the object of its love. The accepted time is while God is near. One can neglect God so long that it becomes increasingly difficult for him to find God.

Forsaking Wicked Ways and Wrong Thinking.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." A man must not only give up his wrong ways, he must also give up his wrong thoughts. What a man thinks does make a difference. As a man thinketh in his heart, so is he. One reason why so many people do wrong is because they think wrong. This text is one of the strongest texts in scripture, and shows the relation between outward conduct and inward thoughts.

God's Thoughts, and Our Thoughts.

"For my thoughts are not your

thoughts." We think about getting; God thinks about giving. We think about self-assertion; God thinks about self-surrender. We think about holding; God thinks about using. We think about justice; God thinks about mercy. We think about self; God thinks about others. We think in terms of the narrow and provincial; God thinks in term of the broad and universal.

A Word of Encouragement.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void." Here is a word of encouragement for Sunday school teachers, for Christian workers, for ministers, for missionaries. Just as the rain and snow come down from heaven and seem to disappear in the earth, just so does the word of God often seem to disappear or to fall futilely upon stony or barren lives. But we are not to become weary in well doing; we are to sow the seed in season and out of season, and in due season we shall reap if we faint not, for God himself says that it shall not return unto him void but it shall accomplish that which he pleased.

CHRISTIAN ENDEAVOR NOTES.

(Continued from preceding page.)

These are suggestive:

1. Parents and children can learn to play together. Suggest games of interest inside the home and enumerate activities for outside occasions.

2. Parents and children may build happy homes together through mutual trust, cooperation, and a Christian spirit—reflecting love in their lives for each other.

3. Parents and children need to worship together. Regular family devotions would be a means of helping to understand and determine the ties that should be felt in home life.

The Golden Rule is: "Do unto others as you would have them do unto you." The Diamond Rule is: "Do more for others than we expect them to do for us." Do most parents follow the Diamond Rule toward their children?

Suggested Hymns—

"He Leadeth Me."

"Jesus, Savior, Pilot Me."

S. E. M.

Suffering is a wonderful fertilizer to the roots of character. The great object of this life is character. This is the only thing we can carry with us into eternity. . . . To gain the most of it and the best of it is the object of probation.—Austin Phelps.



BY CHAPLAIN

H. E. ROUNTREE

Mother's Week

MONDAY.

MOTHER AND THE CROSS.

"There were standing by the cross, his mother . . . and he saith unto his mother behold thy son: then saith he to the disciples behold thy mother."—John 19: 25-27.

It is a part of Christianity to perpetuate devotion, and that devotion is perpetuated through mother. The cross is not only a symbol of Christ's love and of Christianity, but also of that heavenly relation of mother and child. Let us hope that this week and Mother's Day will strengthen the grip of mankind on the world's mothers, and on Christianity, of which she is the symbol of perpetual devotion.

Prayer—Our Father, guide our thoughts and devotions this week in love—love for mother, love for children, love for Christ—that love which we see and know in Christ. *Amen.*

TUESDAY.

BEFORE IT IS TOO LATE.

"The night cometh when no man can work."—John 9: 4.

If you have a gray-haired mother
In the old home far away,
Sit down and write a letter
You put off every day.

Don't wait until her tired steps
Reach heaven's pearly gates
But show her that you think of her
Before it is too late.

If you have a tender message
Or a loving word to say,
Don't wait until you forget it,
But whisper it today.

Who knows what bitter memories
May haunt you if you wait,
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown;
Tomorrow is a mystery,
Today is all our own.

The chance that fortune leads to
May vanish while you wait,
So spend life's rich pleasures
Before it is too late.

The tender words unspoken,
The letters never sent,
The long forgotten message,
The wealth of love unspent.

For these some hearts are breaking,
For these some loved one waits;
So show them that you love them
Before it is too late.

WEDNESDAY.

MOTHER SACRED.

"Forsake not the law of thy mother."—Prov. 1: 8.

"(She) is like a vine in thy blood."—Ezk. 19: 10-14.

Paul Richter said, "To the man who has had a mother all women are sacred for her sake." There are some exceptions to this rule, much as we cannot understand why there should be; for it is said that "all great men attribute all that they are or hope to be to their mothers." As the writer left his home to join the navy his mother said, "If my children will just be good men and women I shall be amply repaid for all my trouble. Be a good man."

Prayer—Our Father, she lives in vain, who after pouring out her life for her child, he forgets and grovels in unworthy living. Help us never to forget but to be alert always to our duty and privilege in honoring our mothers. *Amen.*

THURSDAY.

SO HAS IT BEEN.

"Thou didst make me hope when I was upon my mother's breast."—Psalm 22: 9.

Edward T. Sullivan said, "When God wants an important thing done in this world, or a wrong righted, he puts the idea or purpose in a woman's heart. She puts it in the baby's mind and then—God waits."

So it has been in the history of man. God waits today for men and women to blossom into His world for His kingdom to come. That one may be your child. Pray and work for it.

Prayer—Our Father, Thou alone can make us what we ought to be. Reveal to us our duty. And may we not fail or falter in that duty. Make us willing to the sacrifice that such a life requires. *Amen.*

FRIDAY.

"THE MOTHERS OF MEN."

"The mother of Jesus was there."—John 2: 1.

The mother of Jesus was at the marriage feast, smiling, entertaining, well-wishing and mixing with others.

Always, where Jesus was, Mary was there. Physically she was often far separated from him, but in the intimacy of his soul and in his spirit she was there even till the last.

The dominating impulse, the supreme motive, the consuming passion of womanhood is motherhood. Whether she bears children or not she must mother some one or something. We regret that conditions of modern society and business tend away from this sphere. But still, the four posts of the home are the four corners of the earth. In every circumstance, difficulty and occasion, "the mothers of men are the power. God made them so."

Prayer—Our Father, Father of us all, and the maker of the world, make us worthy of better things to come through Thy angels of this world—mothers. *Amen.*

SATURDAY.

LOVE'S FULFILMENT.

"There is none other commandment greater than these."—Mark 12: 31.

I love to feel that in the Heavens above
The angels whispering to one another,
Can find among their burning words of love
No name so beautiful as that of Mother.

—Edgar Allen Poe.

In the words "behold thy mother," Jesus gave to the mother, head of the world, such a power and such an in-

(Continued on next page.)

Thoughts About the Democratic Church

(Galatians 5:13-26.)

By CLAYTON S. RICE, D. D., Superintendent of Washington.

Our church, made up of men who claim the personal experience of God through Jesus, is firm in its belief in the dignity of man. For Jesus taught us that He was the Son of God and that we are His brethren, and, therefore, we are the sons of God. What a heritage! These bodies of ours, the instruments we use to make ourselves known in this physical universe, are merely tools, temporary things! The real you, the real I—why, we are eternal souls, sons of God, our Heavenly Father, thinking, feeling, willing, self-knowing beings, limited in power and understanding, but nonetheless His sons, with the capacity for development beyond our fondest dreams, with a goal, “unto the measure of the stature of the fullness of Christ.”

Our church is a religious democracy. In the final analysis, it is based upon this lofty conception of man, man as the Son of God. As equals, all sons of God, banded together in the church of His Son, no man has the right to claim that through him the Grace of our Lord Jesus Christ can be mediated in any peculiar, unique, authoritative official way. We have no priesthood, in the sense of a sacerdotal church. We have no ecclesiastical hierarchy. We believe in the priesthood of all believers, unless a desire to take our place with others in the Ecumenical Church causes us to lose our historic perspective and to bow before Apostolic Succession!

Now some branches of the Christian Church seem to possess less confidence in the priesthood of all believers than we do. It may be because they have a lower conception of man than we claim to have. It is easy to disparage man and his powers today, in a world nearly wrecked by the folly of individual and collective suicidal action. It is therefore not difficult to build up a church which disparages man's birthright, and which removes him far from God. The prophet who foretells large growth in the Roman Catholic Church in the next decade is playing safe, I imagine. The church which has a confident, intolerant priesthood, which claims the exclusive right to mediate between overwrought, terrified, baffled man, and his far-away, seemingly uninterested God, a church which has a Mother of God—the Virgin, who may be approached, even if the Son Himself seems to be busy with other things, is

bound to grow by leaps and bounds. One is not surprised to hear a man like the worldly-wise Heywood Broun, who recently died, quoted as saying that the folly of independence, in economics, in politics, and in church, becomes increasingly apparent to him—a man who in search of authority at last became a Catholic. It is no wonder that the movies play up to this Church today and that the newspapers give it much space and praise!

To find God, through the blackness of uncertainty and threatened or realized calamity, to find God, to placate Him, to make Him favorable—yes, sacerdotal, and authoritarian churches will make great gains in times of the terror which walketh by night and by day as well. A man who does not believe in himself will never dream that he is the son of God. We do not marvel that many men have lost faith in themselves and in their divine origin these puzzling days. Weaklings always crack under strain, and the free churches have bred plenty of weaklings.

But we have not lost faith! These are hard days for democracy, both in state and church. But we still believe in man's divine heritage, in the value of human personality, and in man's privilege without benefit of Pope or bishop or priest to approach God as his son. To lose this means the death of true democracy in church and state! But we shall not lose it, though the foundations of the earth tremble and the eternal hills themselves quake.

May I share an experience with you, one which is so vivid that even after years have elapsed, it is still a most vital one? Once I stood on the top of the Mount McCalab in the Rockies. The forest supervisor, my friend, has said that so far as he knew no one had ever climbed that particular mountain. He was wrong. Twenty years before I reached the top, another man had made it. He had built a monument there, and had left a note of greeting for the next man who scaled it. I was glad to accept this greeting, twenty years after it had been written. I had climbed alone all day to reach the summit. Alone, I stood gazing off into the distance. What a panorama! Sections of four states stretched out before me. Forests, rivers, canyons, then other alluring snow-clad peaks miles and miles away! Thrillingly beautiful

and quiet—oh, so quiet! Just man and the Eternal.

Alone, on that topmost pinnacle, I looked up into the clear blue sky. How glorious it was. It seemed as though I could gaze into the very face of God Himself. No man has ever seen God at any time, yet there are times when He is so near that one feels that he can see Him or feel His presence at least. He the strong, and man the weak, but it seemed as though He smiled at me that day. He, my God, I, His son—but I could feel His presence. Alone, in the quiet of that glory, I communed with Him. In that great hour I was sure that I had gazed into the eyes of the Eternal!

Two golden eagles that day disputed my right to the topmost pinnacle. They had no thought of looking into the eyes of God. They were concerned only with the safety of their young in the nest there on the top of the world. I moved down after a while, my heart throbbing with joy, leaving them with their young.

Yes, the right and the privilege and the duty of man, as the Son of God, to stand upon his own feet, and with shoulders back to look unafraid into the eyes of his loving Father, is something which our fellowship encourages. It is the privilege of our glorious heritage as sons of God through Christ.

THE QUIET HOUR.

(Continued from preceding page.)

elusiveness of the Father's idea of the completeness of love that it become the all absorbing precept of His law in that one principle of “love never faileth.” Can we fall in line, dear friends?

Prayer—Dear Father, Thou art our Father, and all we are brothers. In Thy perfect love ministered to men in motherhood, may we be true enough to find our perfect bliss in Thy great family above. *Amen.*

SUNDAY.

A PRAYER.

“Blessed are the mothers of yesterday for their memories shall be called beautiful and beneficent. Blessed are the mothers of today for they have the destiny of homes and nations and the keeping of future days in their hands and hearts. Blessed are the mothers of tomorrow for they have been summoned to a great and heroic hour. Guide, sustain, and keep them all, O God, as they continue to work the ever increasing miracles of human life.” *Amen.*—Chaplain E. W. Davis, U. S. N.

In Memoriam

AYSCUE.

In the passing of Mrs. Stella Eaves Ayscue, wife of the late R. G. Ayscue, of Franklin County, N. C., Epson Community has lost its oldest and best loved citizen. Quiet and unassuming, she and her husband walked life's pathway for many years. They were reared in that period when the South had been stripped of nearly all but honor, they started their home with little of material things, but a wealth of love and energy and a determination to build a Christian home—in this they succeeded. Their home was the preacher's home and a warm welcome always awaited him.

Twin babies came to bless this home, a boy and girl, but they only lived to be about a year old. Then their affection was centered on a niece, Cassie Eaves (now Mrs. W. S. Ayscue), who came to live with them. She never left them and still lives with her husband in the home, carrying on the ideals imparted to them by "Uncle Dick" and "Aunt Stella." Mr. Ayscue passed on to his reward about sixteen years ago.

"Aunt Stella," as she was known in the community, was always in her place in church and Sunday school. Only last summer she remarked, "I want to live to attend one more revival at Liberty Church, for I haven't missed one in sixty-eight years." She was interested in all phases of church work. She had long been a life member of the Missionary Society; she read her Bible a great deal; and she was especially interested in Elon College, often saying, "It hasn't been much, but there has never been a year since it was founded that we haven't given something to the college." "Aunt Stella" will be greatly missed in her home, her church, and her community.

She was not afraid to cross "The Great Divide."

For the Savior she loved was close at her side

As He whispered, "I'm with thee, be not afraid,

You've trusted in me and my teachings obeyed.

Now your Lord and your loved ones await you there,

Enter in gladly and His Glories ever share."

A NEIGHBOR.

HARRELL.

We, the members of Eure's Congregational-Christian Church, Gates County, N. C., wish to pay tribute to the memory of Sister Theodosia Harrell, beloved wife of Elijah Harrell, who passed away on March 17, 1940.

She was a faithful member; an active missionary leader; and loved all activities of her church.

Therefore, be it resolved:

1. That we pause to refresh our memories that death will come to all of us, and we submit to the will of our Heavenly Father, who doeth all things well.

2. That we hold in remembrance her faithfulness as a friend to all.

3. That we extend our sympathy to the family.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," a copy to the Gates County Index, and a copy be placed on our record.

Mrs. J. GERNEY EURE,
Mrs. JOHN I. ASKEW,
Miss LOUISE EURE,
Committee.

GUYNN.

Whereas, it has become our sad duty to record the departure from this life on January 30, 1940, of Mrs. A. L. Gynn, who was one of the most faithful members of our Woman's Society of the Rosemont Christian Church; and

Whereas, we feel deeply our loss, both to the society and personally, and shall always miss her quiet and unassuming manner which always impressed one with the strength and dependability of her character, and her ready help and generous financial support; therefore

Be it resolved:

That we submit cheerfully to God's will, knowing that He doeth all things well; and

That the memory of her sweet life, devoted to the service of her family and her Lord, shall ever be an inspiration to us all to live better and more spiritual lives, trying ever to serve more faithfully, our Lord and Savior; and

That we extend to her bereaved family our deepest sympathy, praying that they may have a comforting sense of God's mercy and loving kindness; and

That a copy of these resolutions be sent to her family, a copy to "The Christian Sun" for publication, and a copy written in the minutes of the Woman's Missionary Society of the Rosemont Christian Church.

Mrs. H. C. HEDLY,
Mrs. J. F. MORGAN,
Mrs. O. F. SMITH,
Committee.

BRANNOCK.

On December 15, 1939, God, our Father, called our beloved member, Mrs. Lula York Brannock, home, to share in the more abundant life of His Heavenly Kingdom. We feel keenly the loss of a faithful member whose life was consecrated to the service of her Master.

Whereas, in her death, we have lost a friend and neighbor so kind and gentle, a member steadfast and loyal, therefore, be it resolved:

1. That we be deeply grateful to God for the beauty of her life, which will ever be an inspiration to us.

2. That we bow humbly before the infinite wisdom of our Heavenly Father, realizing that our loss is her eternal gain.

3. That we extend to her family our deepest sympathy.

4. That a copy of these resolutions be sent to her family, one placed on the records of the Elon College Woman's Missionary Society and one to "The Christian Sun" for publication.

Mrs. L. D. MARTIN,
Mrs. H. H. KINNEY,
Mrs. S. W. CADDELL,
Committee.

PEGRAM.

Annie Blanche Gossett was born July 29, 1887, in Guilford County, N. C., near Deep River Church, and died near there on March 27, 1940. She married D. R. Pegram on January 29, 1913. To this union were born six children, one of whom preceded her in death. She was a birthright member of Deep River Friends Church. In 1928 she transferred her membership to Pleasant Ridge Christian Church to be with her husband and children, where she was a faithful and loyal worker.

She leaves to mourn their loss a faithful husband, five children, one grandchild, one brother, one sister and other relatives and a great host of friends.

Funeral services were held at Pleasant Ridge Christian Church by her pastor, the writer; Rev. D. M. Spence, a former pastor; and Rev. Lance of the Wesleyan Methodist Church. The great floral offering spoke words of appreciation of a useful life. Burial was in Deep River Cemetery, in her childhood community.

G. H. VEAZEY.

BRAY.

Samuel David Bray, son of Obadiah and Sallie Bray, was born April 12, 1855, and departed this life March 16 1940. He was twice married. About the year 1885 he married Miss Martha Rice who lived only a few years. One son, James I. Bray of Buena Vista, Va., survives from this marriage. In 1889 he married Miss Lelia Covington who survives, together with the following children: Mrs. Frank Clements, Nathalie, Va.; Mrs. J. C. Turpin, Lynchburg, Va.; Mrs. Janie Schmidt, Buffalo, N. Y.; Mrs. Bryan Wilborn, Phenix, Va.; Mrs. Frank Arendall, Brookneal, Va.; Miss Minnie Bray, Halifax, Va.; F. A. Bray, Nathalie, Va.; T. H. Bray, Halifax, Va.; and Charles Bray, Buffalo, N. Y. There are two brothers, Walter and Nathan Bray; twenty-six grandchildren; and several great-grandchildren. Bro. Bray had been a faithful member of Liberty Christian Church a number of years. Funeral and burial were at Millstone Church.

C. E. NEWMAN.

PRICE.

We, the members of the Woman's Missionary Society of Leaksville (Va.) Christian Church, wish to pay tribute to the memory of our beloved member, Mrs. Lizzie Price, who died January 14, 1940. Her passing brought us deep sorrow.

Therefore, be it resolved:

1. We know our Heavenly Father knoweth best; though we do not understand, we bow in submission to His will.

2. We hold in loving remembrance her service and quiet personality.

3. We extend our heartfelt sympathy to her family and commend them to the One who doeth all things well

4. A copy of these resolutions be placed on the records of the society, a copy be sent to the family, and a copy to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. N. F. PAINTER.

WOODWARD.

Mrs. Thomas Woodward was fatally stricken with a heart attack Easter Sunday morning at 8:45 o'clock, and her funeral was conducted in the Suffolk Christian Church by Rev. A. L. Franklin, D. D., and Rev. H. J. Goodwin, in the absence of her pastor, who was ill, on Easter Monday afternoon at 4:30. She is survived by her husband, Thos. L. Woodward, one of the best known attorneys of Suffolk, and her father, Mr. Sol Lee Bryant of Newsoms, Va.

Mrs. Woodward was a faithful member of the Suffolk Christian Church, and was widely known for her deep interest in charitable and philanthropic endeavor in the city. Her funeral was attended by a very large congregation of friends, and the floral designs were beautiful and of an exceptionally large number. Mrs. Woodward will be greatly missed in her community, and amongst scores of friends. May God's blessings be richly bestowed on her loved ones left behind.

JOHN G. TRUITT,
Pastor.

The Awakening Church

By REV. DON WEST.

"I have come that they might have life, and that they might have it more abundantly." Thus spake the same Jesus who said, "Even as ye have done it unto one of the least of these . . ." and "Whoever wants to save his life shall lose it, and whoever loses his life, for my sake, shall find it."

Herein lies a philosophy of life, one of abundance as over against skimpy scarcity, cautious selfishness. It was further personified in the life of Jesus, who ranks as the world's foremost exponent of the abundant life. Christians must throw themselves into whatever is at hand to do with utter abandon. He requires bold, adventurous, courageous living—a divine discontent with whatever hinders the abundant life, even "for the least of these." He is intolerant of complacency and timidity that stand fearful of adventuring on new trails, or seek to save themselves.

This abundant life philosophy is the most challenging mankind has ever had. Most of us shrink from it. We have fallen back upon the "safer" way of striving to "save our own souls." And mostly instead of our churches issuing Christ's challenge to men to lose their lives, as Jesus did, we have spent our time urging them to "save themselves." We have tried to sell them religion with the same high powered advertiser's trick of showing "where it pays." We invite them to "flee from the wrath to come," to "make sure of their own soul's salvation!" We urge them to be good, because "it pays to be good." We use every selfish argument that is used by our greedy economic system. I heard a minister in a conference on evangelism in Dayton the other day say we needed to show men where it "paid" to come into the church. I know of a church secretary and editor who is ingenious at money raising. During the worst of the depression he contrived to get a huge donation of many thousands of dollars earmarked and set aside to assure his own personal salary. He wanted to plan ahead, make sure of the morrow.

This is only typical of our attitude. It isn't a criticism of an individual or persons. It is a part of our anti-Jesus, skimp, fearful philosophy. We are afraid. We don't dare adventure. We must save ourselves! We have not only adopted the semi-pagan philosophy that we "must flee from the wrath to come," but we must also make sure of our personal security right now.

But Jesus is still challenging men to "lose themselves." He offers the hardest, the richest, the most abundant life. He flings it to men of courage, to adventurous spirits. The pious stumbling blocks—self-righteous church members—shy away from this real Jesus. They still want to deal in terms of "personal religion" which is just another term for "selfishly motivated religion," of "saving our souls" and securing our personal safety now. Jesus dares us not to be afraid to lose our souls! He dares us to dig deep into His religion, and find there the true "personal religion" with the righteous motivation that will drive us on toward the goal of building a Kingdom of Heaven on Earth!

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, MAY 9, 1940.

No. 19.

Mission Rooms
J. Q. Atkinson

There Still Are Mothers

Whatever else be lost along the way
There still are Christian mothers in all lands.
And now we pause to honor them today;
These queens who have no scepters in their hands,
And yet who reign upon a firmer throne
Than any that the earth has ever known.

Rulers of life itself, with love as pure
And true and selfless as the old earth knows,
Their trust in God, unshakable and sure,
Their faith implanted in their children, grows
Into a living, lifting, shining thing,
That through great stress can know no conquering.

There still are mothers who will ever hold
The old sweet ways of truth and righteousness
Before their children's eyes; who long have told
Christ's teachings to their young to heal and bless.
Thank God for any mother, anywhere,
Who lives and serves, and finds her strength in prayer.

—Grace Noll Crowell.



NEWS AND VIEWS

The Golden Anniversary Commencement of Elon College will soon be here. It is hoped that many old students and graduates as well as many church people and friends will be on the campus for that celebration.

Rev. F. C. Lester entered Lakeview Hospital, Suffolk, Va., Tuesday of this week for a minor operation. He expects to be home again in about two weeks. In the meantime the office work goes on as usual.

Sickness prevented Col. J. E. West, Chairman of the Mission Board, from attending the Convention sessions in Greensboro. Historian W. E. MacClenny was also absent. Reports from both were presented to the Convention.

The new editor, Rev. Robert Lee House, is expected to assume his responsibilities on the first of July. Until then materials for publication should continue to be sent to the present editor at Elon College. Subscriptions will continue to go to the present office at Elon College, N. C.

Twenty-eight delegates were elected by the Southern Convention last week to represent it at the General Council of Congregational and Christian Churches meeting at Berkeley, Calif., August 13-20, 1940. It is hoped that these delegates will be present to share in the denominational council.

The Convention voted to request President Roosevelt to call home his personal representative, Myron C. Taylor, to the Pope of Rome because there is no such representative to any other church and because such representation runs contrary to the American ideal of separation of Church and State.

The campaign for CHRISTIAN SUN subscriptions is working successfully in many churches both large and small. If you have not yet started in your church, please see that a careful canvass is made for the payment of renewals and the securing of new readers for the paper. It will help your church as well as the paper.

North Carolina and Virginia are each entitled to four young people at the National Pilgrim Fellowship which will meet at Mills College, eight miles from where the General Council meets, at the same time as the meet-

ing of the General Council. The young people are at work to secure proper representatives and to get money with which to send them. THE CHRISTIAN SUN is wishing them good success in this important venture.

YOUNG PEOPLE'S AND PASTORS' CONFERENCE.

The Elon Summer School of Leadership Education, which is a summer conference for young people and pastors, will meet this year at Elon College, N. C., June 24-29. The conference will open Monday afternoon and close Saturday at noon.

The school is being set up in three divisions. There will be courses for high school people, for older young people and teachers, and for pastors.

Bible study, personal development,

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of May 12, 1940.

Sun.—Respect for Law—I Peter 2: 11-17.

Mon.—Responsibilities—I Peter 2: 18-3: 7.

Tues.—For What Do We Suffer?—I Peter 3: 8-22.

Wed.—The New Life—I Peter 4: 1-11.

Thurs.—Shareers of Christ's Suffering—I Peter 4: 12-19.

Fri.—Suffering Universal—I Peter 5: 1-14.

Sat.—The Discipline of Suffering—Hebrews 12: 1-11.

JOIN WITH US IN READING THE BIBLE

church programs, social action, missions, vacation schools, materials and methods for teaching, and other phases of religious education will be among the subjects for young people. The ministers will be studying the things they are expected to do.

The cost will be \$8.50 for board, room, and tuition. The only other cost will be the purchase of books for study. Ten (\$10.00) dollars should include this item and pay all the expenses at the school.

The new emphasis on young people's work will, it is believed, make it necessary for all churches to be represented at this training school by pastors, young people, and leaders of young people. Now is the time for churches to be planning so that their leaders can attend the Elon Summer Conference. Many churches are planning to pay part of the expenses of

their representatives. This shows the leaders that the members want them to be prepared for their jobs, and does much to stimulate leadership.

LET US GO TO WORK.

The Convention is over. Let us now get down to business, and go to work. I feel like enough plans were made to keep us busy for the next biennium, and I hope that we shall all cooperate in carrying out the plans made. I came away from the Convention feeling that a rededication of the personnel of our entire Convention from one border to the other, in every pulpit and in every pew, was an ideal toward which we should all strive.

Let us work for a revival of tithing in our churches. Let us see how many tithers we can enlist in the membership of our local churches. Let us work for a better CHRISTIAN SUN, and let us work for a larger number of readers of that paper. Let us work for increased interest in the local church by all members of the church, a better understanding of the challenge coming to the church in these days, and a renewed harnessing of the power of the church in every home, and in every community. Let us win many young people to the joy of church work in every phase of church life, and let us help them in the finest possible fellowship one with another in groups both large and small. Let us introduce to many the saving Gospel, and open the way for many new life dedications to the Kingdom of God.

This will mean the very practical business of attending church at home, giving a tithe or more to Christian tasks, and taking hold where we are and doing the work asked of each of us to do. This will mean that we should read our church paper, know what our Conference is trying to do, and what the united work of our Convention is. This will mean the acceptance of a place in the world-wide call to Christian service through whatever channels there may be at our hands. And let us not forget to pray, to pray daily and sincerely, for the Spirit of Christ within ourselves and with others.

JOHN G. TRUITT.

The personal character of the sacrifice is evident in the act of the worshiper who laid his hands upon the head of the victim, making personal acknowledgment of his sin. The laying on of hands meant the transference of guilt from the offerer to the victim. Christ was the perfect Sacrifice, intimately personal and forever complete.—*John MacBeath.*

My Mother

I know a dear old lady
Whose voice is soft and low;
Her face is like some picture,
A dream of long ago.

She is not great or famous,
Nor known in realms of art,
But she is rich in treasures
Which gild a kindly heart.

To see her is to bless her;
Her praise is on each tongue;
She's friends in all the aged,
And "lovers in the young."

Her life's a living sermon
Of hope and gentle facts—
A text for human nature,
That's found in loving acts!

She fills her world with kindness,
It brightens every spot.
She has her earthly sorrows,
But yet of earth is not.

She's patient, pure, and happy,
In these her twilight days;
Her lips are ever ready
To comfort or to praise.

Her soul's a gleam of sunshine,
A rainbow of Life's showers;
Her presence is a garden
Of ever-blowing flowers,

Which Time can never wither,
For recollections rare
Shall bloom around her Memory,
And twine Love's garlands there.

—William L. Chittenden.

A Mother's Prayer

So many cares to burden all the day,
So many wounds to bind, and hurts to heal,
So many steps to guide along the way,
So much for hands to do and hearts to feel.
Thou knowest, Lord, how weary mothers grow;
How at the close of day, we come with lagging feet
And oftentimes aching head, to ask Thy help
Just to keep sweet.

The cup of little things, things that worry so,
Comes often to a mother's lips to drink.
The griefs and joys that only mothers know
Make up her chain of days, forged link by link.
Dear Lord, a mother draws her strength from Thee,
Her wisdom, too, to guide the childish feet;
But always, Lord, our daily need will be
Just to keep sweet.

—Helen P. Metzger.

My Mother

You painted no Madonnas
On chapel walls in Rome;
But with a touch diviner,
You lived one in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

You carved no shapeless marble
To some high soul-design;
But with a finer sculpture,
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Your life cathedraled God.

Had I the gift of Raphael
Or Michelangelo
Oh, what a rare Madonna
My mother's life should show!

—T. W. Fessenden.



THE CONVENTION IN GREENSBORO.

Readers of this paper certainly know that there was a meeting of the Southern Convention in Greensboro last week. It had been discussed for a long time, and many people had suggested problems to be solved. That Convention is now history.

Two years ago there were forty-six ministers and forty-two laymen present for the Convention session. This year there were sixty-one ministers and seventy-three laymen registered as delegates present, an increase of forty-six over the enrollment two years ago. Sessions began at nine in the morning and closed at the end of twelve hours, with a little time out for lunch and supper. Delegates watched with care every move and scrutinized every motion made. It was a business session rather than a "speechfest." People were interested in what our church is to undertake, and how it is to be undertaken.

Finances.

Perhaps too much time was given to the matter of finances. The budget as finally voted is given elsewhere in this paper, and is quite similar to that of previous years. There is an increase in the amount for the Board of Christian Education, and all money received by that Board will be credited to the church giving it even though the money comes through the Sunday School Conventions. The Board of Publications is to handle funds for printing "The Christian Sun," and will receive money from subscriptions, \$600.00 from Elon College, the same amount from the Orphanage and the Mission Board, \$250.00 from the Board of Christian Education, and \$200.00 from the Convention Fund. The expenses of the office of Promotional Secretary will be supported by the Convention Fund and the Board of Christian Education.

Young People.

A council was set up to study, correlate, and develop work among young people. The council will be composed of two young people from each Conference Pilgrim Fellowship, preferably the president and one elected member except that in Eastern Virginia the second person is to be the president of the Missionary Conference of young people, two elected members of the Board of Christian education, and two elected members of the Woman's Mission Board.

Rural Churches.

A committee of ten was appointed to survey, study, and make recommendations for the development of our rural churches. This will give us a clearer picture of just what our task is and how we can be of most service to the churches.

Mission Board Membership.

It was voted that the Mission Board should divide itself so only half of the members will be elected at one time. This will make the term four years rather than two.

Stewardship.

A committee on stewardship was appointed and given the responsibility of educating the churches on that subject. This is intended to mean more than, but to include, church finance.

"The Christian Sun."

It seemed to be the opinion of the delegates that "The Christian Sun" should be continued in somewhat the same form and size as at present with the subscription remaining at two (\$2.00) dollars per year. Those churches sending the paper to all active members will be allowed to secure the paper at one (\$1.00) dollar per subscription. The Board of Publications will handle funds and pay for the printing, and will be more directly responsible for the publication than heretofore. Rev. Robert Lee House, pastor of our church in Richmond, Va., will be the new editor. Change in editorship is expected to begin July 1, 1940.

New Membership.

It was voted to change the membership of the Convention so that each ordained minister and at least one person from each church will be delegates. The local church with two hundred or fewer members will nominate one person, and those with more members will nominate two persons to be elected by the Conference to membership in the Convention. The Conference will elect enough other members to make its delegation equal to one lay delegate for every two hundred members. This new method will guarantee each church the chance to be represented in the Convention sessions.

Promotional Secretary.

It was voted to continue the office of Promotional Secretary, and to make the Executive Board of the Convention responsible for aiding and planning the work. The office will be financed by the Convention Fund, the Board of Christian Education, and special gifts from churches and individuals. In this way those contributing will know just what is being done with the money. Since this secretary will not be responsible for editing "The Christian Sun," it is believed that more effective work can be done in the development of the churches.

The General Council.

In other State Conferences similar to the Southern Convention the churches support the denominational office, the General Council, by giving seven cents per member to the Council. One cent of this is put into a fund with which to pay part of the expenses of delegates to the Council meetings. It was voted to refer this matter to the Conferences with the suggestion that they adopt this method of supporting the Council and paying expenses of delegates to the denominational gatherings biennially. The Convention elected twenty-eight delegates to the Council meeting in Berkeley, Calif., next August, but there are no available funds with which to pay their expenses.

Personal Development.

The long hours of careful work, the fine fellowship, excellent music, some splendid addresses, and the delightful daily devotionals led by Dr. Douglas Horton contributed largely to the personal development of those present for the Convention.

ANNUAL BUDGET.

Convention Fund	\$ 5,000.00
Convention Home Mission Fund	5,000.00
Convention Foreign Mission Fund	5,000.00
Elon College Fund	12,500.00
Elon Orphanage Fund	12,500.00
Christian Education Fund	3,000.00
Superannuation Fund	2,500.00
Total Budget	\$45,500.00

APPORTIONED TO CONFERENCES.

	E.Va.	Va.Val.	E.N.C.	N.C.& Va.	W.N.C.
Convention Fund ..\$ 2,000	\$ 300	\$ 710	\$ 1,280	\$ 710	
Home Missions 2,000	300	710	1,280	710	
Foreign Missions .. 2,000	300	710	1,280	710	
Elon College 5,000	700	1,800	3,280	1,800	
Elon Orphanage .. 3,500	750	1,750	3,500	3,000	
Christian Education 1,000	500	430	640	430	
Superannuation ... 1,000	150	355	640	355	
Totals	\$16,500	\$3,000	\$6,465	\$11,820	\$7,715

OFFICERS AND BOARDS ELECTED.

- President—Dr. H. S. Hardecastle.
First Vice-President—Rev. W. E. Wisseman.
Second Vice-President—Rev. Arnold Slater.
Secretary—Dr. James H. Lightbourne.
First Assistant Secretary—Mr. Geo. D. Colclough.
Second Assistant Secretary—Rev. R. A. Whitten.
Treasurer—Professor L. L. Vaughan.
Mission Secretary—Dr. J. O. Atkinson.
Promotional Secretary—Rev. F. C. Lester.
- Board of Missions—Col. J. E. West, Mrs. J. Monroe Harris, Mrs. S. C. Harrell, A. L. Jolly, W. J. Andes, J. A. Williams, K. B. Johnson, Miss Dorothy Truitt, F. M. Wright, H. S. Hardecastle.
- Nominated for Trustees of Elon College—(Term to expire 1944)—Col. E. E. Holland, Dr. W. H. Boone, J. A. Kimball, Dr. Wm. Horace Day, Dr. Russell J. Clinehy, Dr. Richard H. Clapp, Dr. C. W. McPherson, W. B. Truitt, Jack Nurney, Dr. D. L. Harrell, Dr. J. E. Rawles, Jr., Dr. B. D. Jones, Jr., Dr. James H. Lightbourne, Claude L. Walker, W. T. Trogdon, A. H. McIver, R. A. Larrick, J. A. Vaughan.
- Trustees of the Christian Orphanage—(Term to expire 1944)—Vitus R Holt, J. H. McEwen, J. M. Darden, Jr., Thomas C. Walton, Rev. J. F. Morgan, Mrs. L. E. Carlton.
- Board of Superannuation—Dr. J. O. Atkinson, C. D. Johnston, D. R. Fonville, J. M. Fix, Dr. J. H. Lightbourne.

- Trustees of Ministerial Loan Funds—Dr. J. O. Atkinson, Dr. L. E. Smith, Mr. C. D. Johnston.
- Board of Christian Education—Dr. L. E. Smith, Rev. S. E. Madren, Dr. John G. Truitt, Mrs. W. E. Wisseman, Rev. Joe A. French, Rev. Allyn P. Robinson, Rev. Herbert G. Council.
- Board of Publications—Dr. J. G. Truitt, Rev. Jesse H. Dollar, Rev. W. E. Wisseman, Rev. J. E. McCauley, Dr. W. M. Jay.
- “The Christian Sun”—Editor, R. L. House; Managing Editor, J. T. Kernodle; Associate Editors: Dr. S. C. Harrell, Rev. W. T. Scott, Rev. F. C. Lester; Contributing Editors: Dr. L. W. Johnson, Dr. J. O. Atkinson, Dr. L. E. Smith, Dr. C. Arthur Lincoln.
- Executive Board—Rev. H. S. Hardecastle, Dr. J. H. Lightbourne, Rev. W. E. Wisseman, Dr. S. C. Harrell, Dr. C. Rexford Raymond.
- Editor of “The Annual”—Dr. James H. Lightbourne.
- Delegates to the General Council of Congregational-Christian Churches—Ministers: Dr. C. Rexford Raymond, Dr. Elwood W. Jones, Dr. J. H. Lightbourne, Dr. S. C. Harrell, Rev. R. L. House, Rev. W. J. Andes, Rev. F. C. Lester, Rev. A. Lanson Granger, Rev. Aubrey C. Todd, Dr. J. G. Truitt, Dr. H. S. Hardecastle, Rev. Allyn P. Robinson, Rev. J. F. Apple, Rev. Jesse H. Dollar. Laymen: A. H. McIver, L. L. Vaughan, W. B. Truitt, John T. Kernodle, Marvin Gunn, J. P. Dalton, W. R. Sellars. Laywomen: Mrs. John G. Truitt, Mrs. W. R. Sellars, Mrs. J. M. Harris, Mrs. L. E. Smith, Mrs. B. D. Jones, Mrs. S. C. Harrell, Miss Dorothy Truitt
- Elon College Representative—Dr. L. E. Smith.
- Promotional Secretary—Rev. F. C. Lester.
- COMMITTEES APPOINTED.
- Memoirs—W. M. Jay, T. Fred Wright, M. T. Sorrell, S. E. Madren, J. L. Foster, Mrs. W. R. Sellars.
- Social Relations—Dr. D. J. Bowden, Rev. Allyn P. Robinson, Dr. H. Shelton Smith, Dr. C. Rexford Raymond, Rev. B. H. Watkins.
- Evangelism—Dr. J. G. Truitt, Rev. J. L. Neese, Rev. Aubrey C. Todd, Rev. R. D. Coulter, Rev. J. Howard Smith, Rev. J. H. Knight.
- Temperance—W. E. Wisseman, B. J. Earp, C. E. Newman, R. A. Whitten, D. M. Spence.
- Finance—Dr. J. H. Lightbourne, G. C. Crutchfield, Rev. Robert Lee House, Prof. L. L. Vaughan, Mr. A. N. McIver, K. B. Johnson, Geo. T. Gunter.
- Stewardship—Rev. J. H. Dollar, Rev. Elwood W. Jones, Rev. A. Lanson Granger, Rev. J. Frank Apple, Rev. J. A. Denton, Rev. R. A. Whitten.
- Committee on Revision of Principles—Dr. J. H. Lightbourne, Dr. J. O. Atkinson, Dr. L. E. Smith, Rev. Robert Lee House, Dr. C. Rexford Raymond.
- Rural Church—Rev. W. M. Stevens, C. E. Newman, R. D. Coulter, W. J. Andes, I. W. Johnson, H. E. Crutchfield, A. L. Granger, M. A. Pollard, E. M. Carter, S. E. Madren,

CONTRIBUTIONS

SUFFOLK LETTER.

Some Conventions are "cut and dried." Others are cleaned, pressed, and provided with a good working "steam roller." The recent session of the Southern Convention, held in First Congregational-Christian Church, Greensboro, N. C., cannot be included in either of these classifications. At times it was "dry," although somewhat "uncured" in spots, and the steam roller was not in evidence. At other times it was enlivened by spirited discussions, engaged in by active and interested delegates who were seeking to find the best solution to the various problems.

On the whole the Convention was pervaded by a deep interest and a sincere effort to clear the way for progress and clarification. The Promotional Plans adopted two years ago evidently resulted in much overlapping of the work and responsibilities of the various boards and official representatives of the Convention. This was evidenced by the several reports presented for consideration. This brought much confusion and required diligent and careful study to correct these difficulties. In a measure the several actions of the Convention adjusted these problems to the satisfaction of a majority of the delegates.

As usual, in such Conventions, the financial records were the basis of much discussion. In the Promotional Department a considerable deficit was shown for the past two years. It is hoped that the new plans will more than wipe out this deficit during the next biennium. The salary of the Promotional Secretary will be paid from the Convention Fund and the Board of Christian Education during the next two years. The Mission Board will be relieved of this part of its obligation for this period.

The Southern Convention needs greater coherence and more definite unity. Since the union with the Congregational Church many differences of opinion have developed as to future policies and plans. This condition is not due to any influence of the Congregational ministers or churches. It has been created by leaders who were reared in Christian Churches, but who have developed a deep passion for something new and different. The result is a growing tendency to encourage any departure from the policies and traditions of previous sessions of the Convention. In the next

place personal opinions and policies are often substituted for the composite judgment of the various denominational workers in the Convention. The ultimate objective of delegates to such a Convention should be to agree and not to disagree, and when once agreed, to unite for co-operative service for the advancement of the Kingdom of God.

The program of the Convention was planned for business and not for inspirational or informational addresses. Very helpful worship periods were presented each day by Dr. Douglas Horton, Secretary of the General Council. A missionary address: "Question Marks Over Africa," by Mrs. Alice B. Keedy and another by Dr. Horton, "Around the World," added much to the spirit of the Convention. An address by Dr. I. G. Greer on the Orphanage was very impressive.

The Convention was interesting and well attended by ministers and laywomen. The number of laymen was pitifully small. It would have been more encouraging if every minister and a hundred more active business laymen had been present. And the memory of it would have been greatly enriched by having one or two very challenging addresses in the place of so much extemporaneous discussion of minute details which do not count for much after they are adopted. The future is too full of great opportunity to be wasted and dissipated by non-essentials. Cool heads need warm hearts in such an hour as this. Warm discussions sometimes chill the enthusiasm and distress the heart after the benediction. The closing sermon by Dr. John G. Truitt helped the situation as a fitting climax of the Convention.

I. W. JOHNSON.

WHAT OF THE BIENNIUM.

The thirty-fourth session of the Southern Convention of Congregational and Christian Churches is a matter of history. The Convention was held in the First Church, Greensboro. The attendance was excellent, much better than any session that I have known. When the minutes are written, they will show an attendance in excess of the last session by forty or more. The officials and delegates were interested and anxious to find the way for progress.

We did not get very great en-

couragement from the accomplishments of the biennium reporting, nor were we able to ferret out an inclusive and challenging program for the future. We did, however, in council and conference discover many things that need to be done. We arrived intelligently at a figure representing the cost of the program adopted. I am afraid that we failed to point the way plainly for the achieving of the goals set. We know where we want to go, we know what we want to do, but we seem not to be sure as to how or from what source necessary funds are coming. There isn't any question but that we as a church are able. We have the members, and our members have the resources, and the job of carrying the church forward is ours. No program of any church is perfect. The responsibilities of every church are challenging. Ours is not an exception. The only course for us is forward, and forward together it must be. There must be a spirit of understanding pervading every interest of our church and a spirit of co-operation upon the part of all.

The Mission Board, the Board of Christian Education, the Board of Publications, the trustees of the college, and the trustees of the orphanage, the combined interests of our church, must pool their resources and cooperate in the great task of building a church that will overcome the forces of evil and carry the Kingdom of Righteousness near and far. In a forward program that will carry our cause forward with achievements, there is no place for selfishness or unholy rivalry. We must lose ourselves in the interest of the whole and for the accomplishments of the end of righteousness. We need to learn anew that whosoever would save his life shall lose it. The individual Christian who is interested in himself and in himself alone cannot remain Christian and in the end will lose his life. What is true of the individual is true of the individual institutions of a great church. The heaven that leavens the whole, however small, is much greater than the whole would be without the heaven.

It is to be hoped that the newly elected president, and he will make a good one, will shortly assemble his Executive Committee together with the heads of all the departments of the Convention and in an exchange of ideas and a careful appraisal of the task before us and the means to be used in an effort to accomplish the task, arrive at a program that will elicit cooperation upon the part of every interest of our church and call

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Just a day or two until Mother's Day now! I wish that I could come in to see each of you and have you tell me how much fun you have had planning something for your mother. I will tell you a secret. I am going to take my mother myself for a Mother's Day gift but it will be one day later. I shall go to Knoxville, Tenn., on May 13 to see my mother for the first time since last August. I am going to write her a letter telling her that I am coming which she will get before Sunday. There are only brothers at home now and my mother gets terribly lonely for her girls who have all left her to make homes of their own. When I get there I shall do many of the things which I used to do to make her happy. We live on a farm and one of the first things I can remember having helped her to do as a very little girl was to stand on a stool and churn. We had a big, tall cedar churn with brass bands around the outside. I used to shine those bands to such brightness that I could see my face in them. I did that usual task, too, of washing the dishes for her. But I did not call it washing dishes to myself. I thought of it as cleaning the kitchen and made pretend that it was my very own and that I, instead of mother, would have to get up and fix breakfast in it in the morning. I recall one night that mother came into the kitchen when I

had finished my task and giving me a kiss she said: "It is fun to get up and get breakfast in the kitchen after you have washed the dishes because you never leave any pots or pans to soak or any dirt anywhere." Last summer when I went home for a few days I helped mother churn and washed the dishes for her again. You

SO LONG AS THERE ARE HOMES.

So long as there are homes to which men turn

At the close of day,

So long as there are homes where children are—

Where women stay,

If love and loyalty and faith be found

Across these sills,

A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread,

So long as there are homes where lamps are lit

And prayers are said;

Although a people falters through the dark
And nations grope,

With God himself back of these little homes
We still can hope.

—Grace Noll Crowell.

will never regret all those nice things which you do for your mother. When you leave home they will help to brighten your path as you look back on the old days!

WORD PICTURES OF MOTHERS.

We were just about ready for Sunday school one Sunday morning when one of the twins discovered that his belt to his suit was missing. Mother set the rest of us to look for it over the house. Hunt as we might that belt could not be found. Alan was only about six years old so he could see himself staying at home while his twin brother went to Sunday school without him. He tried hard to keep back the tears at that thought but they started spilling down his rosy, round cheeks! At the sight of those tears I hurried away to make a more frantic and thorough search. When I returned to the boys' room without having found the belt, my eyes took in a picture of my mother which I shall never forget. She was kneeling on the floor by Alan and was busily fastening a pair of cloth suspenders, which she had made while we were hunting, to Alan's trousers. She was laughing and Alan was, too. The suspenders fastened securely she got another shirt out which bloused instead of tucked into the trousers. Then he put his little jacket on and the seven children, and mother and dad started off happily on the three-mile walk to Sunday school!

:: :: ::

Marian's mother had taught school before she had married Mr. Anderson, but now she was the busy and happy wife and mother whose little brick home in South Philadelphia was her real world. When Marian was about three her mother left her alone in the dining room where the wallpaper had a red rose border at the top. Marian says that she began to sing to herself and when she did the flower border at the top of the wallpaper opened like a lattice and smiling, friendly people looked out and sang with her. When Marian was only twelve her father died. Mrs. Anderson went out from her little world to do housework for other folk and to wash their clothes. For the next five years Marian's mother worked and the church members helped her by starting a fund for "Marian Anderson's Future." At the end of those five years Mrs. Anderson had the flu, badly, and Marian never let her mother go out to do work for other people again. Today Marian's mother can look upon her daughter with the happy realization that her daughter is one of the great singers of our time and that even if her skin is dark that it was she who was chosen to sing for England's King and Queen at the White House, when they visited the United States,

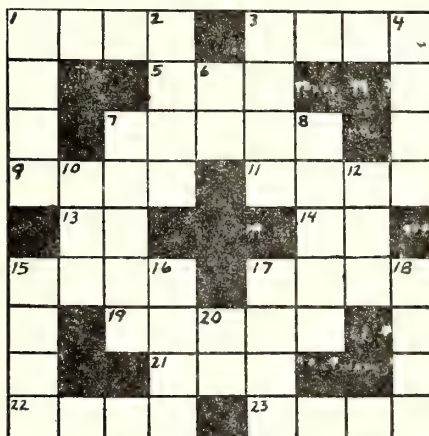
CROSSWORD PUZZLE.

Across.

1. To guard or preserve (Ps. 140: 4).
3. A vow (Luke 1: 73).
5. The finish (Matt. 24: 6).
7. Rule or authority, dominion (Ps. 62: 11).
9. From tip of thumb to tip of little finger (I Sam. 17: 4).
11. Free from danger, secure (Prov. 18: 10).
13. Neuter pronoun.
14. Iowa.
15. A prophet of Israel (I Kings 16: 7).
17. Makes use of.
19. A trap (Ps. 91: 3).
21. A lodging place (Luke 10: 34).
22. Door for going out of a building.
23. Not quick.

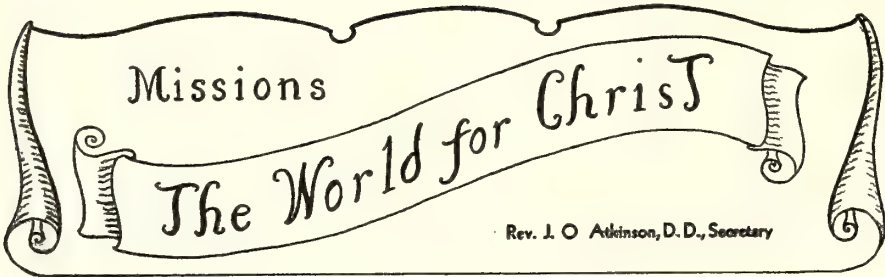
Down.

1. A caress or salute (Rom. 16: 16).
2. A Mexican laborer.
3. Poems.
4. Dwelling place of a family (Gen. 39: 16).
6. North West.
8. To lift up (John 6: 40).
10. Pastry.
12. Enemy.
15. The wedding month.
16. One.
17. Vases.
18. To simmer slowly.
20. An article meaning one.



Answers to Last Week's Puzzle.

- ACROSS—1. Lame. 3. Myra. 5. Maa.
7. Ounce. 9. Errs. 11. Etch. 13. Og.
14. Ha! 15. Adam. 17. Barn. 18. Nahum.
21. Dry. 22. Robe. 23. Shut.
- DOWN—1. Lose. 2. Emus. 3. Mace
4. Arah. 6. An. 7. Organ. 8. Etham.
10. Rod. 12. Car. 15. Afar. 16. Made.
17. Buys. 18. Nest. 20. H. R.



AFTER THE CONVENTION.

First of all the Convention was very largely attended and secondly, those who attended seemed most deeply interested. There were certainly differences of opinion about how the affairs that pertained to the Convention and the churches should be conducted. The fact is that any group of people meeting now to discuss the affairs of the church will find problems of a most serious nature. We are living in a time when the church, like the government, faces serious problems that challenge the wisdom of all who care. Take for instance the comparatively simple matter of conducting and supporting the church paper. Time was when a sufficient number of subscribers could be counted on to pay for publishing and editing the paper. That happy day, several years ago, has passed and one of the big problems that confronted the recent session of the Convention was how to secure the funds with which to have the paper printed and mailed out, to say nothing of any salary to the editor. From public utterances made by many on the floor of the Convention there were about as many opinions as to how the paper could be printed and paid for as there were delegates to the Convention. People in the church simply do not take as seriously as they once did the matter of subscribing for and reading their church paper.

Or take the matter of giving to missions. Time was, and not so many years ago, when the income to the Mission Board of the Convention, some from Sunday schools and churches, but mostly from individuals, amounted to \$50,000.00 a year. It was comparatively easy then to approach an individual and get him to give \$1,000.00 for missions and in rare instances even more. Such a condition no longer obtains as our reports from week to week of missionary giving indicate.

Again take the college, our own Elon. Time was when it was comparatively easy to get one to give \$1,000.00, or even \$5,000.00 to the college. Such was the case several years ago, but at present President Smith

of the college finds it difficult to get donations of \$50.00, or \$100.00, from individuals for the support of the college, gifts exceeding these amounts being rather rare.

Such facts tell why the problems of the recent Convention had so many varied opinions. All members of the Convention, of course, were working and longing for the same great aim, namely, that of supporting the institutions and enterprises of the Convention, but how to do these things in our day is indeed quite a different question from what it was years ago.

It may be said that on the whole the sessions of the Convention were quite harmonious and when the vote was taken and a conclusion reached on any topic under discussion it was practically and almost always unanimous. In brief the Convention was trying its best to find its way out and see through its problems. Let us hope, and we have good ground for hoping, that because of the Convention and its decisions and conclusions on the various questions under consideration the churches for the coming biennium, and the Conferences, will go forward in the great task assigned them by the Person, who is, Himself, building the church.

This writer was indeed deeply gratified to be at the Convention and heard and learned much that will be helpful to him in the coming weeks and months. The delegates and attendance at the Convention seemed jealous of the missionary enterprise and giving, and must have returned to their homes feeling that if our dear church is to grow we must be a missionary church.

J. O. A.

WEEK ENDING MAY 4, 1940.

Sunday Schools.	
Timber Ridge, High View, W. Va. \$	2.43
First, High Point, N. C.	1.00
Lebanon, Semora, N. C.	1.45
Ether, N. C.	3.39
Damascus, Chapel Hill, N. C. ...	.72
Youngsville, N. C.	2.00
Wentworth, Raleigh, N. C.	4.75
Class No. 4, Shallow Ford, Elon College, N. C.	2.60
Belaw Creek, N. C.	2.67
Palm Street, Greensboro, N. C. .	8.10
Bethlehem, Altamahaw, N. C. ...	5.00
Waverly, Va.	4.00

Bethlehem, New Market, Va. ...	1.78
Mt. Bethel, Stokesdale, N. C. ...	2.12
Needham's Grove, Steeds, N. C. .	1.44
Pleasant Union, Lillington, N. C.	1.12
Seagrove, N. C.	2.00
Ingram, Va.	3.48
New Hope, Harrisonburg, Va. ..	10.19
First, Greensboro, N. C.	7.24
Ramseur, N. C.	5.27
Apple's Chapel, Gibsonville, N. C.	14.43
Linville, Va.	7.00
Liberty Spring, Suffolk, Va. ...	5.00

Total \$ 99.18

Individuals and Churches.

Wentworth, Raleigh, N. C. \$	8.01
Suffolk, Va.	204.74
First, Portsmouth, Va.	25.00
Liberty (Vance), Henderson, N. C.	14.05
Linville, Va.	3.61
Park's Cross Roads, Ramseur, N. C.	8.25

Total \$ 263.66

Total for the week \$ 362.85
Previously acknowledged ... 15,435.98

Total since Sept. 1, 1939 ... \$15,798.82

The Easter offering from Suffolk, \$204.74, helps to increase considerably our total for the past week and is certainly appreciated. In fact all the offerings are deeply appreciated as they are so much needed. We trust that the churches that have not sent in the Easter offering will do so at the earliest possible date. Our sincere gratitude is expressed to everyone who had a part in the offerings acknowledged above. These offerings really indicate that there are those who care for the winning of souls and the building up of the church at home and abroad—a divine and unselfish task.

Sincerely yours,
J. O. ATKINSON,
Mission Secretary.

NEWS ITEMS.

By MRS. W. M. JAY,
Woman's Board Editor.

WAVERLY.

The Woman's Missionary Society of the Waverly Christian Church has been enjoying some very fine meetings this year. Much interest has been shown in the different projects and a general rise in enthusiasm has been observed. The study books for the year were taught by the pastor, Rev. T. Fred Wright, and much good was gleaned thereby. Two new members were added to the roll. In February they observed the World Day of Prayer and a box of clothing was sent to the Orphanage. In March Rev. H. H. Swann of Disputanta, Va., gave several lectures on the Book of John and this proved to be a very helpful and inspiring method to study the gospel. The society is looking

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

HABAKKUK FIGHTS THROUGH DOUBT TO FAITH.

LESSON: Habakkuk.

DEVOTIONAL READING:

Habakkuk 3:1-4, 17-19.

GOLDEN TEXT: *The righteous shall live by his faith.*—Habakkuk 2:4.

Some of the Sunday school lessons from the prophets may seem a little vague and indefinite, and on the surface far removed from our modern problems and our modern needs. But the lesson from Habakkuk today comes right down to the place where we live and the problems which we face. One thing should be noted in the beginning; that whereas heretofore the prophets whom we have been studying have been speaking *for* God, Habakkuk speaks *to* God. He has a very pressing problem, something which disturbs him very much, and he goes directly to God with this problem. Although he does not actually complain he does, in a sense, state his grievance, and he asks God for light on two very acute problems which were challenging his faith and which had aroused a great deal of doubt in his mind.

In the first place Habakkuk is troubled with the old, old problem, which is also a new, new problem as to why the righteous suffer. He could not understand, as many today can not understand, why suffering has a place in a world which is ruled not only by a good but a supposedly powerful God. Thus he presents this problem directly to God himself. To be sure, there is no easy answer to the problem of suffering which is rooted in the very heart of the universe. Some suffering, in fact a great deal of suffering, is the result directly and indirectly of sin. But Jesus by his words and by his life showed that suffering also has a redemptive and disciplinary place in life. Jesus himself was made perfect through suffering. The writer says he learned obedience through the things which he suffered. And Jesus himself said that some suffering makes possible a revelation of the works of God himself. Again and again as a pastor I am asked the question as to why good people suffer and as to why this thing or that thing happens to a particular person who was a good man or a good woman. And again and again I have tried to show that we must see suffering through the background of God's

larger and fuller purpose, and in its divine and redemptive function.

In the second place, and perhaps a more pressing problem, Habakkuk wondered why in the world a righteous and all-powerful God not only should allow his people to be punished but should allow them to be punished by a nation that knew not God, by a vindictive, ruthless, barbaric nation, the unscrupulous and brutal Chaldeans. In picturesque language he asked God why he, who is the powerful God, could love those who were perverse, could look upon those who dealt treacherously, and how he could hold his peace "when the wicked swalloweth up the man that is more righteous than he." He goes on to say that the Chaldeans think of men simply as fish in the sea, as creeping things, as dumb animals which are caught up into a net, and take fiendish delight in overrunning people better than themselves. It does constitute a real challenge to his faith to the God of Israel. In answer to this question God reveals to him that he sometimes uses nations that know him not as instruments in his divine plan, and to fulfill his divine purpose. God is a God of all nations, and sometimes he makes the wrath and the ignorance and the perverseness of other nations to praise him. In this particular case the Chaldeans were his divinely chosen instruments to visit judgment upon Judah and Jerusalem because of their back-sliding and their sins against God. God also shows Habakkuk that although the Chaldeans would punish Judah, they would not utterly destroy them, but he would save and raise up a "remnant." Purified by the fires of oppression through which they passed, the nation would rise to higher levels, and because of the persecution through which they passed their souls would be purified and within them would be developed deeper, spiritual insights and nobler spiritual purposes.

In one of the most dramatic passages in the whole Bible, and certainly in one of the most thrilling declarations of faith, Habakkuk tells how he will get him up unto the watchtower and take the long view, there to see things in their proper perspective, there to hear what the voice of the Lord would say unto him. And from that point of vantage he comes to a profound and moving faith. Nowhere in all inspired literature will there be

found more beautiful language and more sublime faith than in these words:

For though the fig-tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet, I will rejoice in Jehovah,
The flock shall be cut off from the fold,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength.

Another high point in Habakkuk's prophesy is the words, "The righteous shall live by his faith." The words may be variously interpreted, but one interpretation means that the righteous shall live by their faithfulness.

There is a point in all of this for some of us. For instance, a great many of us are troubled about the turn of events in Europe. Many are wondering whether the Allies are going to be able to halt and to defeat the vast war machines which Hitler has turned loose upon the nations of Europe. At the present time it would seem that his forces are in the ascendency. And a great many people are troubled and perplexed as to why this should be so. Or again they are concerned and troubled about why, if there is a wise and loving and all-powerful God, he should allow Japan to overrun peace-loving China, or why Russia was permitted to crush Finland, or why Italy was suffered to subdue Ethiopia. And some people are taking refuge in the shallow philosophy that Hitler can not win because he is on the wrong side. Only last week a member of my church said that that was the basis of his confidence—that there was no question as to the difference in the way of love for which England and France stood, and the ideas of Adolph Hitler. But it may well be that Hitler will win this present war. It may be that he will run roughshod over the nations of Europe. It may be that he is an instrument unwittingly and unwillingly in carrying out the Divine purpose and program. Perhaps he is an instrument in the plans and purposes of God to pronounce judgment on the sins of the nations. It is no more far fetched to suggest this than it would have been to suggest in Habakkuk's day that God was going to allow the heathen Chaldeans to defeat and to carry to captivity God's own chosen people, and even allow his sacred temple to be laid waste and destroyed.

But like Habakkuk we must take the long look. We must get up into watchtowers and there get proper perspectives, see things in their prop-

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

RELIGION IS RIGHT LIVING.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10: 31.

Religion deals with the life that now is and not death, or the hereafter. It has been said that religion "is not to get you into heaven, but to get heaven into you."

If Paul's words are true, and we believe they are, religion is a daily, hourly, instant affair. It is a spirit for every moment's action—a spirit of faith and love and service. It is the life of the whole being functioning for good and happiness. "Whatever you do." That means me, and right now always.

Prayer—O Lord, our Father, in all that we do and say, we pray for the Christ Spirit to be brave and courageous enough to be faithful. Keep Thy love aglow in our hearts always. We ask, for Christ's sake. *Amen.*

TUESDAY.

"WHEN RELIGION IS IRKSOME."

"They that await upon the Lord shall renew their strength. They shall mount up with wings. . . . They shall run and not be weary; and they shall walk and not faint."

There are two passages in the Scriptures which, if we can believe thoroughly and act upon them faithfully, we shall be happy in Him even when things about us make us unhappy. The first one is Rom. 8: 28—"All things work together for good to them that love God." The second is our text.

We certainly need a full faith in these texts. Life is crushing competitions and irritating friction. One said the other day, "Life is one continual irritating friction, when it isn't one thing it is three." In the wrongs, the frictions and the false of life, we are not able alone to bear the burdens which we are called upon to bear. In the presence of so much satan and

sin we are not able alone to hold fast to our faith. We feel that we would give up in despair, or we would rush in and do something about it. If we do not use the fulness of divine power which is available for this life, we find that love is cold, prayer is only a duty and Christian service is irksome.

In depression Stevenson said: "I must get out my wings." We also have wings which we do not use. "They that wait upon the Lord" shall get out their wings. With the wings of the Lord there is a power that enables us to forgive when others hate, to be patient when others fret, to work when others faint, and to be steadfast when others yield to fear.

Prayer—Dear Father, teach us how to wait on Thee, to be quiet in Thy presence until our hearts are filled with Thy love and our spirits are brought under Thy power. *Amen.*

WEDNESDAY.

THE MOST DIFFICULT THING.

"Blessed are the poor in spirit."—Matt. 5: 3.

Poor in spirit is the chief characteristic of the Christian's outlook. It was the chief characteristic of Jesus. No one was ever so rich in personal endowment and high privilege, yet no one was ever so poor and humble. By His self-sacrifice the world became rich. So it is with us, love and humility are most enriching to others.

Prayer—O Lord, help us to be united in spirit with our fellowman, and in our sympathies to take the Christ Spirit along with us. *Amen.*

THURSDAY.

"STYMIED."

"No man can do these miracles that Thou doest except God be with him."—John 3: 2.

Webster says that "Stymie" is a condition which exists on the putting green when the ball nearer the hole lies in the line of play of the other ball. The word has come to be used

to apply to anything that stops action.

Quoting a potent statement, "you can do more than pray after you have prayed, but you cannot do more than pray until you have prayed." Jesus was never too busy to pray. To Him prayer was necessary in order to do His mission well. Paul did not enter upon his mission till he had prayed. He had to be sure of himself and of his message. From prayer he went into the conflict.

Prayer—Dear Christ, if we forget this day whose we are and whom we serve, lay Thy reminding hand upon us. May we always remember that our strength comes from Thee. *Amen.*

FRIDAY.

"FIRST ALWAYS."

"Seek ye first the Kingdom of God and His righteousness and all these" Matt. 6: 33.

The little things of life bother us *things shall be added unto you.*"—most. We fret in trying to get the necessities of life, and with many little things of every day. In the fretting mood, can any one do any worthwhile thing well? Christian personality is first in all things, or else the power of love and true worth is lost. Therefore, the development of this personality is the only way to begin the day, to undertake a given task, and to begin Christian service.

Prayer—O Lord, God, give to our souls a reform that will never leave us: "We must be a Christian first." *Amen.*

SATURDAY.

CARE FOR PERSONAL RELATIONS.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5: 23, 24.

(Continued on next page.)

Thoughts About the Democratic Church

(Galatians 5:13-26.)

By CLAYTON S. RICE, D. D., Superintendent of Washington.

The right and the privilege and the duty of man, as the Son of God, to stand upon his own feet, and with shoulders back to look unafraid into the eyes of his loving Father, is something which our fellowship encourages. It is the privilege of our glorious heritage as sons of God through Christ.

But it carries with it great responsibilities. Unhappily there is no holy ground to many a man who was born a child in the Covenant. All is common, unclean—there is no flaming bush. I have seen men, out in the open, with quick cutting flashes of lightning slashing fear into the hearts of those less hardened, shake their fists at the angry sky and defy God, if he existed, to strike them dead. Then I have seen them swagger off in the manner of "Thou fool! Now where is thy God!" In their heart of hearts, perhaps they feared and trembled, as the devils do, we are told, but they were unworthy sons. All too often, the familiarity of our freedom brings contempt, until at last we forget our birthright and claim relationship with the windswept dust of the ground, instead of proclaiming our sonship with the Most High. Freedom to forget the experience of God and our relationship to Him is a hazard of our democratic way, which at times threatens to destroy us. Our way is the finest way possible for Christian adults with common sense and conscience—but it is a poor way for irresponsible and headstrong educated egotists, or ignorant, self-willed, lazy men.

Membership in our democratic fellowship, which it would seem has good reason to call itself somewhat similar in form, at least, to the primitive Christian fellowship, then requires, in addition to a growing personal experience of God through Christ, *first* the vountary assumption of many responsibilities. The Christian conscience must be kept tender. The sense of *duty* must not be allowed to die, duty with joy in doing, because it is our privilege as members of the Household of Faith. We are not regimented. We have no beads to tell, no penance to perform, no universally used ritual to hurry through, as though it were a necessary evil to be gotten out of the way as quickly and painlessly as possible, nothing we must do because of external compulsion. Therefore the compulsion must come from within. "The love of Christ constraineth us." Without it,

we are lost. Our devotional life will fade. Our children will be inadequately trained. Our churches will not see us often. We will fail our brethren on every turn. We superintendents will become mechanical business men, the head of a church racket, in reality, as sometimes we are even now accused of being. And our ministers, and the laity, who fail to catch the spirit of the free democratic church, where man is responsible to God only, will degenerate as some of them have even now, into third-rate ritualists, and petty intellectuals, men who know not the constraining and impelling love of Christ, nor the glorious responsibilities and privileges which sonship with the Most High entails.

As a church, there is no excuse for our existence, if a growing experience of God through Christ does not quicken our consciences, and deepen the great categorical imperative to the point where we serve God and our generation more devotedly because of this internal compulsion, this eternal God-sent feeling of "oughtness," than we ever would being driven from without. In so doing, we can prove our right to be a part of a democratic church.

Second, we must stand as firm as our fathers stood against the growing tendency to unite church and state, thus through the state destroying the democratic church. For it is evident, from the past, that once combine church and state, or greatly favor one church over others, the state compels even free men to conform or it breaks them, where the church without the state could not do this. The latest and saddest example of this is to be found in Germany. What the future may hold for us here, no man can prophesy. That recent move of our President to send to the Vatican his personal representative, Myron Taylor, an Ambassador Extraordinary, raises gloomy forebodings. The effective manner in which Congress under his leadership nullified our Prohibition Amendment, before it was repealed, by having beer declared non-intoxicating, leads us to believe that his personal Ambassador may easily become the United States Ambassador to the Papal state. This is a recognition which can be shown to no other church, and which will be capitalized to the limit by the Roman Catholic hierarchy, a hierarchy which already finds our own national tides moving rapidly in its direction. The Presi-

dent of our great democracy turns toward a totalitarian church in an emergency, thereby still further weakening confidence in our democratic bodies, civil and religious. Yes, this is the hour when weak men, fearful, will endanger civil and religious liberty by turning to undemocratic authoritarian bodies for help!

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

There is temptation and danger in personal relations, lest we, desiring always to be thought well of, forget the Christ Spirit. There is temptation and danger in the presence of cares and sorrows lest we harden to them and fail in Christian sympathies and the Spirit of Christ which has been given us to take to them.

But most of all there is temptation and danger in inattention to personal relations—the strained attitudes, misunderstandings between members of the family, church associates, neighbors. If these differences are allowed to go on, they grow more loveless and hopeless until, perhaps, it is too late. This sort of thing is spiritual starvation to both sides. Let us remember that we cannot come to the altar acceptably until we have first become reconciled to our brother, or until we have done our part toward it.

Prayer—O God, endow us with the Christ's Spirit that we may see clearly our duty each day, and that we may have just and holy relations with all men. *Amen.*

SUNDAY.

PERSONAL CONSIDERATION.

"Brethren, if any man be overtaken in a fault, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ."—Gal. 6:1, 2.

"In short, friends, let us realize that in truth we are knitted together in ties of brotherhood, and that while it is proper and necessary that we should insist upon our rights, we should yet be patient and considerate in bearing with one another, and in trying, so far as in us lies, each to look at the problems that face us from his brother's standpoint as well as from his own."—Theodore Roosevelt.

Prayer—

Lord, for tomorrow and its needs I do not pray;

Keep me, my God, from stain and sin just for today.

Help me to labor earnestly, and duly pray;
Let me be kind in word and deed, Father,
today. *Amen.*

—Sybil F. Partridge.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

At last the weather has cleared and the cold wave has passed. We are hoping we will now have some warm weather so we can make some headway in getting our crops planted. This spring has been one continuous cold spell. There seemed to be no let up. The orphanage has burned more coal during the winter and spring than it has burned for several winters. It has been necessary to keep the furnace running all the time.

We had to keep the buildings warm and comfortable. The health of the children has been remarkably good. We have had no serious sickness during the entire winter, for which we are very grateful. The Lord has been good to us.

We want to appeal to those Sunday schools that have sent us no offerings this year to please remember us. We need it.

The following is the list of articles continued from last week's report:

Ladies' Aid Society of Berea Church, Driver, Va.: 9 dresses, 1 little boy's suit.

Women's Missionary Society, First Portsmouth Church: 12 dresses, 3 coats, 2 skirts, and assorted clothing.

First Congregational-Christian Church, Newport News, Va.: 29 dresses, 14 pieces of material, and assorted clothing.

Pleasant Ridge Missionary Society, Guilford College, N. C.: 4 dresses, 2 little boys' suits.

Ladies' Aid Society, Chapel Hill United Church: 9 dresses, and assorted clothing.

Ladies' Aid Society of Holland Congregational-Christian Church, Holland, Va.: 4 dresses, 1 blouse, 1 sweater.

Carrie Beale Sunday School Class, Franklin, Va.: Easter box clothing for Mary Alice Watkins.

Urbana Christian Church, Urbana, Ill.: 13 dresses.

Woman's Missionary Society, Ramseur Christian Church, Ramseur, N. C.: 6 dresses.

Misses Garnet and Mabel Higgs, Shenandoah, Va.: 3 dresses.

Mrs. B. P. and Q. R. Britt, Flint Hill Church, Biscoe, N. C.: 1 dress.

Mrs. R. O. Strange, Vernon Hill, Va.: 1 dress.

Woman's Auxiliary of Congregational-Christian Church, Columbus, Ga.: 19 dresses and assorted clothing.

Mrs. L. E. Carlton, Paces, Va.: 1 dress, 1 boy's suit.

Ether Missionary Society, Ether, N. C.: 6 dresses.

New Hope Christian Church, Roanoke, Ala.: 8 dresses and assorted clothing.

Ladies Aid Society, Dendron Christian Church, Dendron, Va.: 4 dresses, 3 little boys' suits.

Ladies' Aid Society, Waverly Church, Waverly, Va.: 13 dresses and assorted clothing.

Leaksville Church: 7 dresses, 1 little boy's suit.

Hank's Chapel Missionary Society, Pittsboro, N. C.: 5 dresses, 2 coats.

Union Ridge Woman's Missionary Society: 21 dresses, 6 towels.

Mrs. W. E. Wills, Mrs. B. B. Barker, Mrs. M. C. Burcher, Isle of Wight, Va.: 4 dresses, 1 piece material.

Pleasant Grove Christian Church, News Ferry, Va.: 2 dresses.

Randleman Christian Sunday School, Randleman, N. C.: 5 dresses, 6 little slips.

Beginners Class of Hopedale Sunday School, Burlington, N. C.: box Easter eggs and 1 rabbit.

Missionary Society of First Congregational-Christian Church, Henderson, N. C.: 9 dresses, 8 pairs anklets and assorted clothing.

Mrs. W. C. Martin, Biscoe, N. C.: 1 dress and 1 sweater.

Bible Class of Lanett Christian Church, Lanett, Ala.: 1 quilt.

Woman's Missionary Society of Concord Church, High Point, N. C.: 4 dresses, 1 pair boy's pants.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 9, 1940.

Amount brought forward \$6,077.17

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Henderson	\$ 5.14
Youngsville	2.00
Wake Chapel	3.20
Pleasant Hill	2.23
	\$ 12.57
N. C. & Va. Conference:	
Pleasant Ridge	\$ 3.00
Berea, Primary Class	2.80
Reidsville	10.00
Apple's Chapel, Jan. ...	3.34
Feb.	1.97
Mar.	3.19
Apr.	2.67
Concord	1.00
Belew Creek	2.01
Bethlehem	4.49
Greensboro, First	10.83
	45.30
Western N. C. Conference:	
Smithwood	\$ 1.89
Hank's Chapel	9.50
Big Oak	2.87
Seagrove	6.00
Flint Hill (R)	1.00
	21.26
Eastern Va. Conference:	
Liberty Spring:	
Bertie Johnson Bible Class	\$ 1.00
Friendship Bible Class .	1.00
Sr. Boys and Girls	.50
Waverly	4.50
Mt. Carmel	5.90
Holland	6.22
	19.12
Valley Va. Central Conference:	
Linville	\$ 7.92
Concord	.84
Bethlehem	1.54
New Hope	5.24
	15.54
Ala. Conference:	
New Hope	
	2.89
Special Offerings.	
Mr. Perry	\$ 10.00
J. M. Fix	100.00
R. H. W. Jones	5.00
Mr. May	6.00
Mr. Graves	5.00
	126.00
Total for week	\$ 242.68
Grand total	\$6,319.85

NEWS ITEMS.

(Continued from page 9.)

six regular meetings with programs from the study book and THE CHRISTIAN SUN, assisted by the spiritual life superintendent. Three special days were observed, namely Spiritual Life Day, Mission Study Day, and World Day of Prayer. This church has a world service Sunday school and missions is stressed through it and the young people's society. The apportionment is \$400.00 and \$202.75 has already been sent in.

The Woman's Society of First Church, Norfolk, had an enrollment of fifteen at the beginning of the year and has added seventeen new members. This is a fine piece of work and shows much work on the part of the membership committee. Regular meetings have been held and varied materials with study books were used for programs. Seventy-five (\$75.00) dollars is the set apportionment for this society and \$29.00 has been raised and sent in.

The First Church, Portsmouth, has done some good work in its Woman's Missionary Society along the line of new members. The enrollment was twenty at the beginning of the year and thirteen new ones were received and one lost. Regular meetings were held, using THE CHRISTIAN SUN and additional materials. Special activities include a Spiritual Life Day and aiding in getting a young lady in a tubercular sanatorium. Subscribers to THE CHRISTIAN SUN and *Missionary Herald* are equal to one-fourth of membership. The apportionment for this society is \$75.00, and \$29.50 has been raised. The promotion of missions is through the Sunday school and youth organizations.

The Woman's Missionary Society of Newport News has an enrollment of forty-eight at present, two new ones having been added during the first and second quarters. Regular meetings have been held and the program materials have been taken from THE CHRISTIAN SUN, *Missionary Herald*, and pamphlets on missions. Subscribers to THE CHRISTIAN SUN and *Missionary Herald* equal one-fourth of the membership. Promotion of missions is through departments in Sunday school. Apportionment is \$75.00, and \$40.00 has been sent to the treasurer.

The Ocean View Society had twenty-two on roll at the beginning of the year and has added four new ones. The special activities include an all-day study of the foreign mission book, and the giving of food and clothing to needy families. Regular meetings were held, using the home study book,

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

programs in THE CHRISTIAN SUN and letters and materials from the Missions Council. Subscribers to THE CHRISTIAN SUN and *Missionary Herald* are equal to one-fourth of the membership. Their apportionment is \$25.00, and \$13.00 has been raised and sent in.

The Society at Rosemont had a membership of fifty at the beginning of the year; two new members were added and one lost. Regular meetings were held and materials from the general board and the study books were used. The required amount of subscriptions to THE CHRISTIAN SUN and *Missionary Herald* have been secured. This society has given two life memberships, which is a fine thing to do. Missions is promoted through the departments of the Sunday school. The apportionment for this society, set by the Conference board, is \$175.00, and \$99.60 has been sent in.

The South Norfolk Society has fifty-one members at present with three new members added during the first half of the year. Regular meetings have been held and the programs have been based on the study books. The apportionment is \$75.00, and \$35.00 has been sent in to the Conference treasurer.

DEMOCRATIC CHURCH.

(Continued from page 13.)

We who believe in the separation of church and state, if we slumber on, hoping to remain tolerant, friendly good fellows, while the authoritarian churches reproduce rapidly, educate skillfully, and with intolerance, and ride the crest of the wave which now moves toward authority, in a world where many lost souls feel that there

is no authority in democratic church or state, we can lose our hold completely as the years go by. Is liberty to stand before God as his sons a boon to be exchanged thoughtlessly for the uncertain security which alliance with the Roman Catholic Church brings? What reason have we to believe, as we see what has happened in Catholic-controlled countries, that this authoritarian church can help a struggling world? And as for peace, who ever accused this church of loving peace, save on its own terms? And what terms! The recent tragedy of Ethiopia should stab us awake, if we are naively ascribing pure idealism to the Roman Catholic hierarchy in political action.

Our Baptist brethren have had the courage to speak out. I wonder if we are less free church-minded than they, or if we are simply more trusting—or soft or afraid?

I think today of other voices which have rung out through the years in zealous affirmation of man's freedom. Voices which have come down to us from three hundred years and more ago, voices proclaiming man's freedom because he is the son of God! They come from our brethren in Christ. All through the generations we have believed in man's freedom as a son of God, if he will voluntarily and happily assume the responsibilities of sonship. If we will not, the harsh discipline of the law in the authoritarian church or the scourge of the totalitarian state may be necessary schoolmasters, taskmasters, to bring us through much travail again to Christ, and liberty.

Are we sons of God? Are we free? Are we under compulsion from within? Can we resist compulsion from

without, in a day when weaklings cry for external authority? Our fathers believed, resisted, and conquered. Are we so soft that we may yield and be enslaved, not because we do not know better, but because we are too indolent to resist?

I have faith in this group. To live, to experience, to teach, to resist, and then to go forward as free men in a free land. What a privilege! And this is to be right!

We men learn naught,
From dawn 'til noon,
About our prison bars;
The babe who sought
The silver moon,
As man, demands the stars.

But much we learn
About these bars,
From noon down to our night.
For moon and stars
We dare not yearn,
But only to be right.

WHAT OF THE BIENNIUM.

(Continued from page 6.)

upon the entire constituency to pool their efforts and resources that we may accomplish more for our church in the days that lie ahead than we have in past years. There are not many things that can be done without efforts. There are but few things that are right that cannot be done by determination and cooperation under the guidance of Him who doeth all things well.

L. E. SMITH.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

er place, try to understand something of the larger plans and purposes of God. Men of Hitler's type and of Mussolini's type, and of Stalin's type, and of the Japanese military class may win a battle, may even win a campaign, but they can not ultimately win a war. The future does not belong to them. Our hope is in the fact that there is a living God who in infinite patience is working with his redemptive purposes in the life of the world. The poet put it in beautiful language when he said:

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

This is a great faith. It takes a long look. It is absolutely impossible without religion, without God and eternal vistas in one's outlook on life, and we might well be glad that we do not have to live these difficult days without it. No victory of evil over good is ever a closed case.

WE HONOR MOTHERS

An Editorial.

The second Sunday in May reminds us in America that mothers deserve high honor. Since Miss Anna Jarvis of Philadelphia invited a friend to spend the first anniversary of the passing of her mother with her, the idea of keeping a day in honor of mothers has spread. At first the day was kept as a memorial to the departed. Later it became a time for recognizing the worth of living mothers. Now the tendency is to make it a day for the honoring of parents and considering the values of home.

"The Christian Sun" gladly joins with the churches in giving honor to mothers, the handmaidens of the Lord who share in the creation of human beings and the development of eternal spirits. This high position of mother was given by the Creator of the human family. A mother in the human family not only gives life to a physical being but she brings into existence an immortal soul. It is her high honor not only to give life, but it is hers to train through childhood and youth so her child can grow into the likeness of God.

This long period of training makes the home important. Other animals do not so train their young, and hence need no such sustained and refined home life. The modern tendency to break homes by divorce undermines the divine right of children to have the needed training, and sends the human family back towards the stage of lower animals. The establishment of homes on the basis of love and mutual appreciation tends toward making this earth like the heavenly home. The average age of criminals in North Carolina is said to be going downward and is now in the teens. This is doubtless but a reflection of the homes in which children and young people live. Give the state better homes and it will have fewer crimes. Hence in our attempt to honor mothers, it becomes the business of the church to do its utmost to establish real homes.

The church can aid parents in their effort to make Christian homes and train children. Parent education is very important, and much is now being offered both by government and church. Leaders of churches should be sure that parents get the literature needed, that they have opportunity to attend adult conferences and child-training institutes, and that they know that the church joins with them in trying to train children to become all that the word Christian signifies.

The church can also do much in training young people for the establishment of homes. We teach how to make a living, how to succeed socially, and how to do everything else except to make Christian homes. The church can establish high ideals for home and parenthood. It may be difficult now that such ideals have fallen on hard days, but it can be done, and is part of the Christian gospel.

The way to really honor mothers is not merely to wear pretty flowers on the second Sunday in May when we make them the honored guests in our churches, but to live worthily of those who have given us birth, aid those who now are training children, sustain high ideals of the family, and train youth to assume the obligations of parenthood as a divine opportunity and responsibility. In this way Mother's Day lasts all the year, and mother's honor is continual.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, MAY 16, 1940.

No. 20.

New President of Southern Convention



REV. HOWARD S. HARDCASTLE, D. D.

The new president of the Southern Convention, Dr. Hardcastle, is a native of Dover, Del., a graduate of Elon College and the Divinity School of Yale University, and a recipient of the degree of Doctor of Divinity from Elon College. He taught in Defiance College, was pastor of Suffolk (Va.) Christian Church for ten years, during which time a fine educational plant was built, and is at present pastor of the Christian Temple, Norfolk, Va., and a vice-president of the Home Boards of Congregational and Christian Churches. Dr. Hardcastle succeeds Dr. Stanley C. Harrell of Durham, N. C., who served eight years as president of the Southern Convention.

NEWS AND VIEWS

Rev. Robert Lee House, pastor of our Richmond (Va.) Church, is assisting Rev. T. N. Lowe in a week of revival services at Hopewell, Va.

On the editorial page this week will be found a statement of accomplishments of the Promotional Secretary's office to date, as reported to the Southern Convention.

Little Creek Church, Rev. J. H. Warren, pastor, near Norfolk, Va., will celebrate its second anniversary on Sunday, May 19, at 7:30 P. M. The public is cordially invited to attend.

The First Congregational-Christian Church of Sanford, N. C., has recently been redecorated, the pulpit area re-arranged, Sunday school rooms built, and a new Hammond electric organ installed. Rev. Aubrey C. Todd is the pastor of this church.

A revival meeting is being held this week and next at Palm Street Church, Greensboro, N. C. Rev. M. A. Pollard, pastor, is doing the preaching. Rev. W. E. Wisseman, First Christian Church, Greensboro, will be the guest preacher for one of the evening services.

The second Sunday in June is observed as Children's Day by many denominations, including our own. Program materials are being sent by the Board of Christian Education to superintendents of all of our Sunday schools, with the request that an offering be taken for the Board on that day.

Last Sunday, May 12, was Mother's Day and Memorial Day at Holy Neck Christian Church, near Holland, Va. The pastor, Rev. Arnold Slater, preached at the morning service and the Hon. Willis E. Cahoon, representative in the state legislature from Nansemond County, gave the address at the afternoon Memorial service.

Readers of THE CHRISTIAN SUN will learn with deep regret of the death, on last Monday morning, of Dr. Charles Eldred Shelton. The funeral services were held on Wednesday of this week at Indianola, Iowa. Dr. Shelton will be missed by his many friends, and the denomination will be poorer by his going.

Col. E. E. Holland, for many years the teacher of the Baraca Class of the Suffolk Christian Church, has spent the winter in Miami Beach, Fla., recuperating from an illness. His friends will be glad to learn that he expects to return to Virginia the first of June much improved in health.

The Darden O'Berry Class of Holy Neck Christian Church has recently given money for a subscription to THE CHRISTIAN SUN for a family in our mountain churches. A layman in the First Church, Greensboro, has given eight dollars to be used for subscriptions for people in his church who cannot afford it otherwise. We hope others will use these two ideas.

DAILY BIBLE READINGS

FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of May 19, 1940.

Sun.—The Desert Preacher—Matt. 3: 1-6.

Mon.—The Voice in the Wilderness—John 1: 19-27.

Tues.—Real Humility—John 3: 25-30.

Wed.—The Greatest of the Great—Matt. 11: 2-11.

Thurs.—Ambition Gone Mad—John 18: 28-32.

Fri.—Real Fearlessness—John 18: 33-38.

Sat.—The Old Game of Dodge—Luke 23: 4-12.

JOIN WITH US IN READING THE BIBLE

If you do not believe that our missionaries are well-trained, experienced and world-minded individuals, read the prayer list given on the missions page, noting the brief remarks about each one. It takes education, consecration, and broad knowledge and experience to be a missionary of the American Board, and we should feel it an honor to support such a group.

Memorial Day services were held at Shallow Ford Christian Church, near Elon College, N. C., on last Sunday. Rev. T. J. Green of Ramseur, N. C., was the guest preacher at the morning service. In the afternoon a Memorial Association was formed with the following officers: president, Egbert Truitt; first vice-president, J. L. Loy; second vice president, Mrs. J. C. Huffines; secretary-treasurer, Samuel Barber; directors, W. E. Walker, O.

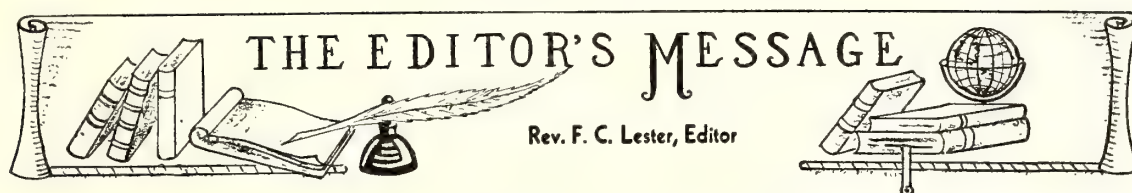
B. Pitts, Mrs. J. J. Iseley, B. W. Lowe, and L. M. Crouse. Rev. L. L. Wyrick is the pastor of this church.

Next Sunday, May 19, the morning service of the Suffolk (Va.) Christian Church will be broadcast over Station WBPM (World's Biggest Peanut Market), Suffolk. Shut-ins of the community, and those in rural areas nearby who do not have a service at eleven o'clock on the third Sunday morning, should take advantage of the opportunity of hearing the service of worship and the sermon by Dr. John G. Truitt.

In addition to those reported recently in THE CHRISTIAN SUN new and renewal subscriptions have been received from other churches, which would indicate that the ministers and laymen are continuing to work on reaching their quota for THE CHRISTIAN SUN. These churches are: Waverly, Holy Neck, Winchester, Richmond, Hines Chapel, Oak Level, Winston-Salem, Disputanta, Christian Temple, and both churches in Greensboro. Many churches have not sent in a new subscription in several months—please get to work and attempt to reach your quota.

If your church has a woman's missionary society, it should be planning to send at least one delegate to the School of Missions to be held at Elon College, N. C., June 17-20. If your church has no missionary society, it is still important for you to have representatives at this first School of Missions. There they will gain much in the way of missionary information and inspiration—and may return home to organize a society in your church. This is a great opportunity for firsthand knowledge of our mission work throughout the world, and no church should fail to take advantage of it.

Dr. Albert W. Palmer, president of the Chicago Theological Seminary, will deliver the Baccalaureate Sermon at the Handley High School, Winchester, Va., on Sunday evening, June 2. On the morning of that same day he will deliver the Baccalaureate Sermon at the Commencement of the University of Ohio, Athens, Ohio, and will fly from there to Washington, D. C., in order to speak in Winchester that night. Rev. Howard Stone Anderson, pastor of the First Congregational Church, Washington, who has been the guest speaker in our Winchester Church on several occasions, will take Dr. Palmer to Winchester from there.



REPORT OF PROMOTIONAL SECRETARY.

Some Observations.

You have given me a fine opportunity to observe what is going on in our church. It has been my policy to ask questions and to listen. Out of this wide inquiry I bring to you some things our people are thinking.

The Christian Church began in America about the time of the Methodist Church. Today there are eight million Methodists and a hundred thousand Christians—one to eighty. The difference is due in part, at least, to our lack of faith to launch out on a large program, our distrust of those who are different, and our satisfaction with things as they are.

A new generation is growing up that will not be content with things as they are. Our petty squabbles disgust rather than attract them. We must cooperate more, love more, and work harder on larger plans, or we will die. This applies to churches, conferences, and the convention.

The time has come for us to make radical decisions and launch out on a real program of advance. The world moves rapidly in our day, and the church that remains static is hopelessly lost. We can do two or three times as much work as we are doing, and must do so if we are to do our share of the world's work.

The Convention should set up a program that will build the church by building local churches. We need more and better churches. In too many places we are losing ground rather than gaining. The budget of the Convention should be so adjusted as to make it possible to strengthen the churches we have and to establish new churches. Leaders must be trained for their work.

Suggestions for Consideration.

1. ORGANIZATION:

A. Convention Office.—To promote all phases of church work. Adequate staff of workers. Properly financed so people know where the money goes, and no board feels that it is doing too much.

B. Laymen's Fellowship.—Our church men are not now organized. Need training for leadership. Other churches are developing their men. Our church recommends it. We should begin.

C. Women's Work.—The present Woman's Board does missionary work, but all phases of church work for women should be organized and promoted.

D. Young People.—A Pilgrim Fellowship Council for the Convention could coordinate the work of young people in the convention, conferences, and churches. This Council may well be composed of the presidents of conference Pilgrim Fellowships, one elected member from each conference Fellowship, two representatives from the Woman's Board, and two members from the Board of Christian Education.

2. PROGRAM:

A. Religious Education.—Train all leaders of local churches, conferences, and convention. Use our own

literature. Get "The Christian Sun" into the homes of our people. Furnish other materials, conduct vacation schools, make surveys, run camps and conferences, use student workers.

B. Church Organization.—Encourage churches to organize for service. Eliminate conflicts, and put all members to work. Correct church rolls, and work for new members.

C. Stewardship.—Teach stewardship for the development of members and financing the church. Make convention office responsible for emphasis. Conduct every member canvass in local churches.

D. Evangelism.—Reach the half of members that are now lost. Plan for reaching others in families and communities. Use revivals, pastor's class, personal work, and friendly visitation. Enlist workers.

E. New Churches.—Our churches are in small areas. Consider connecting these groups with new churches. Build where there is need discovered by careful surveys. Make new churches out of old ones.

F. Missions.—Correlate all missionary activities. This will include Christian Missionary Associations, Conference Home Missions, and the Board of Missions of the Convention. Increase our giving for Foreign Missions, and take some share in homeland work outside of the Southern Convention.

G. Pastors and Pastorates.—We need at least four new ministers. They should be selected with care. All small churches should be grouped into pastorates. Salary scale must be increased if we are to get the right men. Convention office can render real service in this field.

H. Rural Churches.—Make a careful survey of our rural churches. Study economic conditions, local leadership, community development, human needs. Plan for advance. This needs a commission or committee.

3. FINANCES:

Let the Convention budget include all the money it expects to receive.

Let the Convention budget show that we expect to build a well-rounded church and take our place in the denominational and world-wide kingdom.

Set up the budget so the people know exactly what the money is to do.

Help the churches with their financial plans. Call for fewer special offerings, and get more people to make their regular gifts to the total budget of the church.

A Five Year Program.

1. Organize a new church and increase our membership 1,000 each year.

2. Train all local church leaders.

3. Get our literature into all homes, Sunday schools and churches.

4. Discover and train ten new ministers and missionaries.

5. Pay all church debts and double our contributions through the Convention.

CONTRIBUTIONS

SUFFOLK LETTER.

Sometime ago, while fishing on Lake Prince, we noticed a large white oak tree had fallen into the Lake. This beautiful tree, at least one hundred years old, formerly stood on the side of a steep hill, near the edge of the water. Its roots, for the most part, were buried in the soil on one side of the tree, and the mystery is that the tree stood the storms for so many years. But last year, during a heavy rain and wind storm, the soil was softened and the weight of the tree was too much for the unbalanced foundation in which it was rooted. It was just as beautiful as other great oaks standing near, but it could not stand the stress and strain of the storm.

While fishing around the great branches of the tree which were partly under water, our mind was diverted somewhat from the sport of catching fish and we mused upon the parable of this beautiful tree. Nature took a long time to make such a tree. And to one who loves trees this particular one seems to be out of its place. What majesty and grace and strength can be personified in a tree! It will bend its branches gracefully to the wind as it is swayed by the storm. And after the storm has passed it seems to be grateful for the timely bath which refreshed its green leaves and moistened its growing roots. The old oak will sway no more upon the steep hillside. It must lie in the lake and decay. It has lost its beauty, its strength has departed and its life has ended.

The place where one lives is important. A wise forester would not plant an acorn on the side of a steep hill. And a wise parent would not expect his son or daughter to attain unto the best, living and growing up in the most unsafe moral and spiritual place in the state. No life can reach the highest attainment in character and achievement, if the foundation and environment constantly threaten premature decay and destruction. The foundation should be safe and secure. A child's mind is somewhat like the roots of a tree; it fastens itself in the soil of its place of living. It is more important for a child to be right than to be rich. A child will grow *upright* in character where the spirit of right thinking and right living undergirds the life of the family.

The storms of trial and adversity

will try every life. And God is interested in the moral atmosphere, the home, the place where the human family may grow up. From the Bible we learn that human life had its first family expression in a garden. It is a waste of time to try to locate the garden or understand all its implication. It was a garden and that is sufficient. Evidently the garden was beautiful and favorable to man's highest development. But some questions diverted man's attention and distorted his vision. He sought knowledge and wisdom in a forbidden way. The tragedy of moral failure aroused his conscience before God arrived in the cool of the day to ask: "Where art thou?" Man was not created to decay in a grave. He was made to have dominion over the earth and sweet fellowship with God. And wherever and whenever youth grows up in the foul soil of sin and moral depravity, a distorted life is sure to follow.

The church should create a better world and make it possible for young boys and girls to grow up where human life will be safe. The church is the best institution yet discovered on the earth. It is not perfect, but it worships a perfect God and believes in a perfect Savior. We should love the church and support its program which seeks to preach the Gospel in the uttermost parts of the earth.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT. GOLDEN ANNIVERSARY 1890-1940.

Throughout the college year now drawing to a close, the spirit of celebration has been evident. Shortly after the opening in September the attention of the faculty, students, alumni, church, and friends was called to the action of the church authorizing the building of the college. Founders Day was observed with fitting ceremonies, and many of the alumni and friends were present for the historic occasion.

Elon College is a church institution, owned and controlled by the Christian Church. It interests itself in the training of young people, providing for them moral and religious influences during their college days. In February a very interesting program was arranged commemorating and commending Elon College for the part it has played in Christian higher

education through fifty years of faithful and unselfish service. For this second period of celebration, a number of outstanding educators from different sections were brought to the campus. Their contributions were inspirational and helpful. The faculty and present student body joined in the program with further study and discussions during this period of celebration.

We now look forward to the final period of celebration calling attention to the closing of the fifty years of service rendered by Elon College in the field of Christian higher education. This period will be our regular annual commencement, May 26-28. On the evening of Saturday, the 25th, President and Mrs. Smith will entertain the senior class. Following the entertainment the class will attend the movie program presented in the auditorium.

Sunday morning, May 26, the baccalaureate exercises will be held in the auditorium at 11:30. The hour for this exercise is set for 11:30 with a special invitation to our friends in Burlington, Gibsonville, Altamahaw, Ossippee, and other nearby communities to attend our services following their Sunday school exercises. The Rev. Dr. H. Shelton Smith of the class of 1917 and a member of the Duke University faculty of the School of Religion will preach the baccalaureate sermon. The senior class will attend the service in a body, and the faculty will be in academic dress. In the afternoon at 4:00 o'clock, a music recital will be given by advanced students in that department. At 8:00 o'clock the Music Department of the college will present "The Creation," an oratorio by Joseph Haydn.

Monday is Alumni Day. At 10:00 o'clock Class Day Exercises will be held, a feature always enjoyed by the parents and friends of the members of the class. At 11 o'clock the golden anniversary celebration address will be delivered by Dr. Jennings S. Lincoln, '11, of Montclair, N. J. Dr. Lincoln is the son of the late Mrs. and Professor J. J. Lincoln. Professor Lincoln was a member of the Elon College faculty for a number of years. Following Dr. Lincoln's address will be a brief recognition of Dr. and Mrs. J. U. Newman, honoring Dr. Newman on the completion of fifty years of teaching service for the college. At the noon hour a picnic lunch will be served on the campus. Provisions will be made for the reunion of all classes in connection with the luncheon. Signs will be posted, and classes will assemble after being served. The business session of the Association

will be held from 2:30 to 3:30. The regular alumni address will be at 4:00 o'clock. The Hon. Thomas H. Franks, '08, of Hendersonville, N. C., will deliver the address. Music for all occasions will be furnished by the Music Department. The band will play at the noon hour. President and

Mrs. Smith, together with the former presidents of the institution now living as invited honor guests and chosen representatives of the fifty classes of the college, will receive at 6:00 o'clock. The golden anniversary alumni banquet will be held at 7:30.

(Continued on page 6.)

Separation of Church and State: Why It Matters

By SAMUEL MCCREA CAVERT.

[Issued by Federal Council of the Churches of Christ in America.]

Up to the present time the discussion of President Roosevelt's appointment of Myron C. Taylor has chiefly centered in the precise nature of Mr. Taylor's status. But there is a much deeper issue: what is at stake in case Mr. Taylor's status should clearly develop into that of an official ambassador and diplomatic relations with the Vatican should become an American policy?

In its first statement, made on January 26, the Federal Council's Executive Committee warned that if Mr. Taylor's appointment should prove to be a "stepping-stone" to such diplomatic relations it would be vigorously opposed. What is the ground for such opposition? What real difference would it make if the American government should definitely decide to maintain an embassy at the Vatican?

It would make a tremendous difference—and it is important that everyone should know why.

Although the particular phrase, "the separation of church and state," may be vague and inadequate, what lies at the heart of the idea is of high moment. The fact that Roman Catholic Archbishop of New York could recently refer to the separation of church and state as a mere "shibboleth" indicates the necessity for re-thinking our heritage. If our fathers struggled and sacrificed for a shibboleth, it is time we knew it!

When our fathers embedded in the Constitution the principle that Congress should make no law "respecting an establishment of religion," it was no casual matter. They had abundant reason, both in European history and in their own experience in the New World, for appreciating the dangers of an official connection between church and state. The oppressive treatment of minorities by a dominant religious group which had the coercive authority of the state behind it was no mere figment of the imagination. It had been a fact of vivid experience. Our fathers were determined that in the new nation there should be a different situation. Here all religious bodies

were to be equal in the eyes of the federal government; no church was to be given a preferential position in relation to other churches. There was to be equal opportunity for all, special privilege for none.

This "separation of church and state" never meant that the state was unfriendly or even indifferent to religion, or was to be regarded as merely secular. On the contrary, the framers of the Constitution were providing for the church a setting in which it should be free to order its own life without interference from the state. Every religious group was to stand on its own feet, free and unhindered, depending for its influence on its own spiritual vitality, not on any external prestige or power conferred by the state.

What our fathers thus established is one of the creative achievements of America. It has been the bulwark of religious liberty and has provided a setting in which every religious group has had full opportunity to develop its own inherent possibilities. Protestant, Catholic and Jew have all shared in this benefit. The whole movement of goodwill and friendly cooperation between Protestants, Roman Catholics and Jews in America has developed within the atmosphere of the separation of church and state and the recognition of the legal equality of all religious bodies.

The "separation of church and state," thus understood, is no "shibboleth;" it is one of the priceless treasures of American history, of as much importance today as it ever was.

If we would safeguard our heritage we must be vigilant against every encroachment upon it. That is the valid ground for concern over the possible establishing of diplomatic relations with the Vatican. Such an official connection would give one church a special status in relation to our government. It might prove to be the entering wedge for undermining a basic principle of American life.

Some of those who would see no objection to the diplomatic recognition of the Vatican argue that it is the

Vatican State, not the Roman Catholic Church, with which relations are proposed. But in principle this involves a conception of the church as a political entity, which is contrary to a recognition of the separation of church and state. And in practice it is impossible to distinguish between the Catholic Church as a religious body and the Catholic Church as a political body. To have an ambassador at the Vatican State would be tantamount to placing the Roman Catholic Church in a special position with reference to our government.

The Roman Catholic pressure for the establishment of diplomatic relations with the Vatican therefore forces us to ask frankly whether the Catholic Church would like to change our historic American view as to the relation of church and state. In general theory the Roman Catholic Church rejects that view, clinging to the idea of the union of the State with the Catholic Church. Pope Leo XIII in an encyclical of 1885 bluntly declared that "it is not lawful for the state to hold in equal favor different kinds of religions." Even so progressive and socially-minded an American Catholic as Msgr. John A. Ryan (in the book which he wrote jointly with Father Millar), after explaining that the Catholic theory does not have full application in a country like America, which provides in its Constitution for the separation of church and state, adds that "constitutions can be changed and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient." It appears, then, that the Catholic Church accepts the American principle merely for temporary reasons of expediency because the Catholics are now only a minority in America. Does the Catholic Church mean that if it should ever gain sufficient power it would be justified in discarding our cherished heritage? Do Catholics claim freedom and equality for themselves in America in the name of Protestant principles at the same time they would (if they could) deny similar freedom and equality to Protestants and Jews in the name of Catholic principles?

These questions may seem remote from our present scene, but in the interest of clear thinking they must be asked. We raise them only to suggest that there would be ultimate implications of great consequence in giving one church a special status in relation to our government.

[At the recent session of the Southern Convention, it was voted to request President Roosevelt to recall Myron C. Taylor from the Vatican.—Editor.]

Elon College Golden Anniversary

Commencement celebrating the golden anniversary of Elon College will soon be here. For the past eighteen months we have been working diligently for membership in the Golden Anniversary Club. The membership has grown gradually but not as rapidly as we had hoped. If you have joined the club, we congratulate you and extend our appreciation. If you have not joined the club, please don't let commencement pass without joining with us. We have nearly one thousand members. Three thousand are required if we are to settle our debts in full. Won't you reach a decision, send us your card or check, and ask your neighbor to join with you. Others have joined, and they are not more loyal or helpful than you. Please don't lay this matter aside but attend to it at once, and you will lend encouragement to those who have the responsibility and will add your contribution to the fund that the college may be cleared of its debts.

The report for this week is as follows:

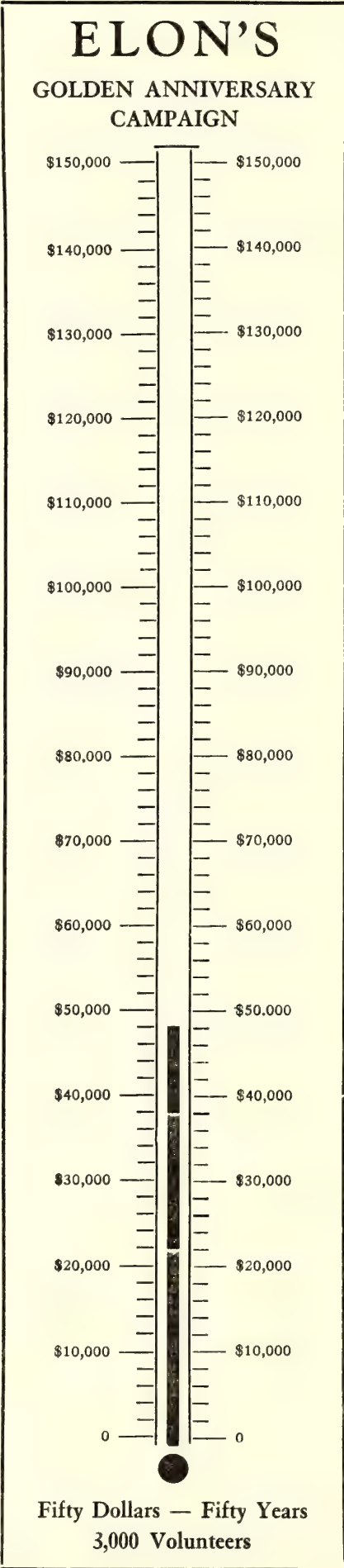
	Pledged	Paid
H. H. Huffines, Elon College, N. C.	\$ 50.00	
Mrs. W. E. Hisey, Shenandoah, Va.	50.00	
Dr. R. E. Brooks, Burlington, N. C.	100.00	\$ 100.00
Totals	\$ 200.00	\$ 100.00
Total pledged	\$ 200.00	
Previously reported		48,612.50
Grand total		\$48,812.50

ELON COMMENCEMENT.

(Continued from page 5.)

Plans are being made to serve the banquet in the gymnasium so as to accommodate all who will want to be a part of it. This will be a historic occasion, and no alumnus or alumna should miss it if possible. Dr. W. H. Boone, '94, president of the Alumni Association, will serve as toastmaster. Mr. Thomas Edwards of the Music Department, and others, will sing.

The crowning event of the Elon College Golden Anniversary celebration will take place Tuesday at 10:30 when the anniversary graduating class will be awarded their diplomas, and the awarding of honorary degrees to friends of the college will take place. The literary address will be delivered by the Rev. Dr. Miles H. Krumbine, pastor of Plymouth Church, Shaker Heights, Cleveland, Ohio. Dr. Krumbine is pastor of one of the larger churches of the country and is a profound preacher and fin-



ished speaker. A most cordial invitation is extended to all alumni, church folks, and friends of the college. You are asked to join with us on this occasion of joyous celebration.

L. E. SMITH.

SUPERANNUATION.

Several churches have adopted the plan recommended by our Convention two years ago of taking an offering for Superannuation on each Communion Sunday. This is quite timely and very helpful indeed. Our last report through THE CHRISTIAN SUN was in the issue of February 8, and for the most part was the Christmas offering asked of the churches for this worthy purpose.

We acknowledge the following received since our last acknowledgment, which offerings we presume came for the most part from churches taking the same on Communion Sunday:

Dendron, Va.	\$ 5.50
First, Portsmouth, Va.	10.00
First, Greensboro, N. C.	33.00
Shallow Ford, Elon College, N. C.	7.00
Monticello, Brown Summit, N. C.	1.00
Henderson, N. C.	12.00
Mt. Herman, Garner, N. C.	2.00
Holy Neck, Holland, Va.	15.00
Bethlehem, Suffolk, Va.	18.80
New Lebanon, Reidsville, N. C. .	11.20
Ingram, Va.	3.55
Durham, N. C.	92.00
Youngsville, N. C.	4.00
Damascus, Chapel Hill, N. C. ...	4.00
Mt. Auburn, Manson, N. C.	7.00
Liberty (Vance), Henderson, N. C.	12.00
Oak Level, Youngsville, N. C. ...	3.56
Isle of Wight, Va.	5.00
Windsor, Va.	15.00
First, Burlington, N. C.	34.55
Brown's Chapel, Spies, N. C. ...	2.15
Winchester, Va.	10.00
Asheville, N. C.	2.00
Good Hope, Youngsville, N. C. ..	3.00
First, Norfolk, Va.	20.00

Total	\$ 333.31
Previously acknowledged ...	639.90

Total to May 11, 1940 \$ 973.21

We are grateful for all who had a part in these offerings.

J. O. ATKINSON, *Chairman.*
J. M. FIX, *Treasurer.*
Board of Superannuation.

Nothing that is not God's will can come into the life of one who trusts and obeys God. This fact is enough to make our life one of ceaseless thanksgiving and joy. For "God's will is the one hopeful, glad, and glorious thing in the world;" and it is working in the omnipotence for us all the time, with nothing to prevent it if we are surrounded and believing.

—Exchange.

FOR THE CHILDREN

Dear Friends:

As I look at the date for this issue of THE CHRISTIAN SUN I realize that for most of you school days for this year will soon come to an end. Now that you are not going to school, what are you going to do with your time?

Many of you live on the farm and will be busy helping your parents to plant seeds, cut weeds and fight insects which come to destroy what you are trying to raise. Some of you live in the city. There are many interesting things to do in the city. You, too, may have a small garden or lawn or flower garden to help care for. Perhaps you have smaller brothers and sisters with whom you can become better acquainted and care for while mother does her work. There is the city library which you should visit, especially during the story hour for children, when you will be able to meet other boys and girls and to make new friends. You will enjoy looking over the new books and magazines for boys and girls. Remember that these, too, are your friends and should be handled with much care and respect! Some of you have lovely parks and playgrounds in your city. Some of you have museums to visit. I know that some of you live near enough to the ocean to go take a day by the sea and in the sea. You could tell me many more interesting things which you might do, I am sure.

But I want you to do this thing for

me. Try to get the whole family to share in your work and play as much as possible. When I realize the fact that in so many countries just now, there is no possibility for children and parents to even be together in safety, I feel that we should make more of our homes than ever. Take your parents hiking, fishing and picnicking with you. Help them to become young again and get to know them better!

THE AUTOMATIC BAND.

The Lockwood children had great fun during their summer vacations. There were eight of them so they could have a good time without having to go borrow some of the neighbor children. They spent most of their time in the out of doors when it was not raining and when it was raining they played in the big barn on the farm. They worked hard on the farm but their parents believed in letting children play and spent many hours playing and reading with them.

This summer there seemed to be much whispering and planning going on among the four oldest Lockwoods. The four younger Lockwoods were simply bursting with curiosity to know what it was all about. Finally the day came when they were let in on the secret. It was Saturday, and picnicking day. Fish had been caught from Bent Creek which was murmuring

along its merry way nearby. Now the fish were no longer leaping and playing in the brook but were broiling over the open fire of the picnickers. Ed, the oldest boy, called the other seven to attention and while he watched and turned the fish, he told them about the Automatic Band which they were to form that day.

Lunch had been devoured and now the seven Lockwoods were reclining upon the grassy bank of the creek and Ed was standing before them explaining to them the requirements for membership in the Band. One must be able to swim and float for at least ten minutes without stopping; be able to "skin a cat" and hang by the heels from the limb of a tree while ten was being counted; be able to catch a fish and clean and cook it in the out-of-doors. One must be able to go alone to the spring at night and bring back a full pail of water. One must know how to give first aid treatment to anyone who had sprained an ankle, been bitten by a snake, fainted, or almost drowned. One must learn how to milk at least a pint of milk from a cow. One must go to Sunday school each Sunday and scour his pennies with sand until they shone before giving them at church. One must be able to dress in five minutes in the morning. One must do all of the work which his parents assigned him without grumbling or finding fault. There were still other things which have been forgotten, which one must learn to do also. This was to be a Secret Band and anyone who told his parents about it was to be dismissed from the Band membership. Each member was to help buy the refreshments for the picnics with his spending money.

Well, the four oldest Lockwoods knew and did these required things so they were charter members. Each one of the older took it upon himself to coach one of the younger brothers or sisters in those things which he must do in order to become a member. The first yell of the Band was: "I belong to the Automatic, Automatic, Automatic Band! Don't you wish you belonged to the Automatic, Automatic, Automatic Band?"

All summer long they worked on those requirements until one by one they were mastered! It was fun to do the things and the days flew by. When it was time to start back to school all of the Lockwoods were full fledged members of the Band.

I do not think that the four younger Lockwoods have guessed yet, that the Automatic Band was just a scheme for getting them to learn to do a lot of things which it was nice to be able to do!

CROSSWORD PUZZLE.

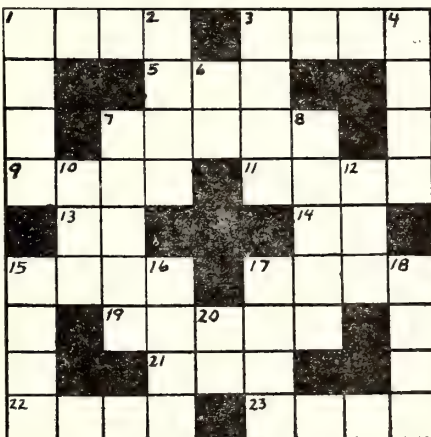
Across.

1. To listen.
3. Possessed of power (Exodus 18: 21).
5. Place in which there was no room for Jesus to be born.
7. Incorrect speech.
9. To collapse (Matt. 7: 27).
11. High mountains.
13. Rhode Island.
14. Each.
15. Past participle of send (John 1: 6).
17. Earth or country (Isaiah 5: 30).
19. Color of grass (Psalm 23: 2).
21. A poem.
22. A measure of length (3 feet).
23. To grow together, to bind (I Sam. 18: 1).

Down.

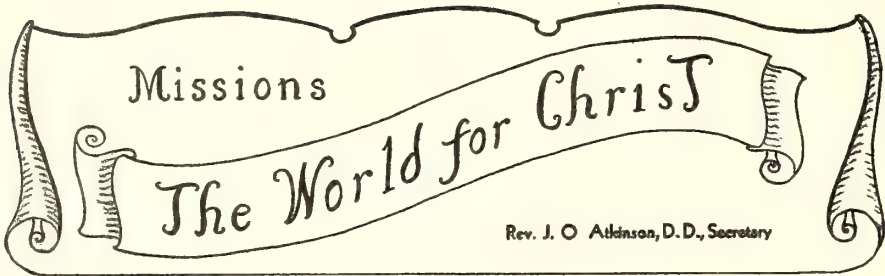
1. Equal part of a whole.
2. To slay (Exodus 20: 13).
3. A prophetess of Jerusalem (Luke 2: 36).
4. Son of Seth (Gen. 4: 26).
6. North America.
7. Instrument for throwing stones (I Sam. 25: 29).
8. To harvest by hand (Ruth 2: 2).
10. Part of verb "to be."
12. Utensil used for cooking.
15. Rest on or depend upon for aid (Isaiah 10: 20).
16. Past tense of to tread.

17. Plant of onion family (Num. 11: 5).
18. Fine, dry dirt (Matt. 10: 14).
20. Editor.



Answer to Last Week's Puzzle.

- ACROSS—1. Keep. 3. Oath. 5. End.
7. Power. 9. Span. 11. Safe. 13. It.
14. Io. 15. Jehu. 17. Uses. 19. Snare.
21. Inn. 22. Exit. 23. Slow.
DOWN—1. Kiss. 2. Peon. 3. Odes.
4. Home. 6. N. W. 7. Paths. 8. Raise.
10. Pie. 12. Foe. 15. June. 16. Unit.
17. Urns. 18. Stew. 20. An.



A LIVING MEMORIAL.

It is significant that the first modern missionary offering ever made was by a woman. The women have been doing just such things ever since, thus setting for us men a most noble example. The incident referred to is that of the woman with an alabaster box of exceedingly precious ointment, pouring it upon the head of her Lord as he sat at meat. Of course some of the disciples censured the woman, saying that the ointment could have been sold for much and the proceeds given to the poor. Lord Christ did not look at the incident in that way and rebuked His disciples, saying that "Ye have the poor with you always." And then look at the tribute he paid this woman: "Whosoever this gospel shall be preached in the whole world, this that this woman hath done shall be told as a memorial of her." This indeed was an important event in the life of Christ and two of the gospels record it in almost identical words. The woman, so far as the records show, had not said a word about any gospel, but simply made her offering out of love to her Lord. And that is the spirit that has prompted missionary giving from that day till this. We give to missions, not to help the poor and needy in the common acceptance of that term, and yet to the very greatest need in this world, namely, to establish the religion of our Lord and Savior, Jesus Christ, in the hearts and lives of those who know Him not as Savior and Redeemer.

All this is brought very vividly to mind by a most beautiful, significant and timely letter and gift just received in celebration of Mother's Day. Of course, the letter was personal and never intended for print, but it is hoped that the one who wrote the letter, dear Mrs. Mills, will pardon us for printing her letter, even without her permission, which is as follows:

Dear Dr. Atkinson:

I'm sending a check for foreign missions as a Mother's Day gift in memory of my sainted mother. I know the custom is to give flowers "in memory" of mothers gone on before and I have nothing to say against that, but I know my mother would like this better—she was so interested in the great cause of

missions. It gives me great pleasure to do this. Salvation, and all it brings of peace and joy, means so much to me I want to help in passing it on.
Best wishes for you.
Sincerely yours,
ALICE GIBSON MILLS.
(Mrs. O. S. Mills, Norfolk, Va.)

So the wholly divine and unselfish task of sharing with others less favored than ourselves goes on in the world, and will go on, until the kingdoms of this earth by and through the preaching of the gospel of the Son of God shall become the kingdoms of our Lord and His Christ. This has been promised us by the prophet who said that "The government shall be upon his shoulders and of his government there shall be no end forever." We are indeed living in a war-torn and sin-cursed world, and only the gospel of our Lord preached through our faithful missionaries can bring about that happy day when peace shall reign in all the earth.

It may be added that the \$50.00 sent us by dear Mrs. Mills has already started on its journey, preferably to help pay on the salary of one of our own missionaries in China. The donor nor the writer of this may not live to see the outcome and the result of this timely donation, but our Lord is patient and long-suffering and we may trust Him to win out if we will do our duty and make our offerings to share the gospel with others less favored than ourselves.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 11, 1940.

Sunday Schools.	
Oakland, Suffolk, Va.	\$ 10.00
Pleasant Ridge, Ramseur, N. C. .	13.60
Wake Chapel, Fuquay Springs, N. C.	5.73
Hank's Chapel, Pittsboro, N. C. .	5.17
Newport, Shenandoah, Va.	8.75
Winchester, Va.	5.62
Wood's Chapel, New Market, Va.	.88
Mayland, Broadway, Va.	2.00

Total \$ 45.98

Individuals and Churches.	
Mrs. O. S. Mills, Norfolk, Va., (Mother's Day gift in honor of her mother)	\$ 50.00
Newport, Shenandoah, Va.	2.98
First, Norfolk, Va.	30.00
Leaksville, Luray, Va.	22.60

Howard's Chapel, Reidsville, N. C.	2.00
Mt. Bethel, Summerfield, N. C. .	4.00
Total	\$ 117.35
Mountain Work.	
Albion Christian Church, Albion, Me.	\$ 15.87
Total for the week	\$ 179.20
Previously acknowledged ...	15,798.82
Total since Sept. 1, 1939 ...	\$15,978.02

All offerings for missions are significant, showing as they do, the unselfish interest that some have in the divine task of sharing the gospel with others, but there is one donation acknowledged above that is of peculiar significance, namely, the one from Mrs. O. S. Mills, Norfolk, Va. We are grateful indeed for this beautiful memorial and for all the other donations included in the above.
Gratefully yours,
J. O. ATKINSON,
Mission Secretary.

WHEN WE PRAY, SAY "OUR FATHER."

When ye pray, say: "Our Father," was the way that Jesus began the universal prayer which he taught his disciples and that is on the lips of every Christian in every generation and in all parts of the earth. But it is the word "our" which commands the attention just now. And we turn to Frances Crosby Hamlet to find such emphasis as it deserves in the following impressives lines:

But when ye pray, say our—not mine or thine;
Our debts, our debtors, and our daily bread!
Before the thronged cathedral's gracious shrine,
Or in thy closet's solitude instead,
Who'er thou art where'er thou liftest prayer,
However humble or how great thou be,
Say our, thy brother man including there,
And more and more it may be thou shalt see
Upon life's loom how thread to thread is bound;
None for himself, but man and fellow man,
Or near or far, meet on one common ground,
Sons of one Father since the world began.
So shall God's Kingdom come in might and power
When all can pray, not mine, or thine, but our.
—N. C. Christian Advocate.

The Council of Bishops of the Methodist Church has formally requested its general conference Commission on Interdenominational Relations to confer with representatives of the Colored Methodist Episcopal Church in regard to eventual union with the Methodist body.—*Methodist Protestant-Recorder*.

PROGRAM OF WOMEN'S SOCIETIES FOR JUNE.

CRADLE ROLL PROGRAM.

Prepared by

MRS. B. D. JONES, *Sup't.*

WELCOME SONG (Tune "America"):

God bless these babies dear,
All who are gathered here,
Our Cradle Roll.
Jesus, in thy dear arms
Keep safe from all that harms
And guard from all alarms,
Our Cradle Roll.

Give to each girl and boy
Life full of peace and joy,
Our Cradle Roll.
Growing in strength each day,
Guided in wisdom's way,
Never from thee to stray,
Our Cradle Roll.

May they as brought by time,
To childhood, youth and prime,
Our Cradle Roll,
Conquest o'er wrong achieve,
Thy grace and truth receive,
And never, never leave,
The Sunday School.

SCRIPTURE VERSES: Luke 18:15, 16.
Matt. 18:10, 14. Luke 18:17.
Mark 9:36, 37.

PRAYER:

God bless the babies on our Cradle Roll,
Bless them and keep them throughout each
glad day.
Watch them in daylight and guard in dark-
ness;
May they grow gentler and sweeter each day.
Amen.

WELCOME:

Good morning everybody;
And welcome to our meeting.
We've come here to give you
A happy Cradle Roll greeting.

RECITATIONS:

My First Verse.

This verse I speak to you
Is just the best that I can do;
I never spoke a verse before
And that is why it isn't more.

Each Year I'll Try.

I'm hardly big enough to speak
But then each year I'll try,
Until my voice gets big enough
To reach from earth to sky.

Jesus Will Like It.

You can't expect so very much
From little folks my size;
It's very hard to speak or sing,
It takes someone real wise.
But Jesus knows with all my heart,
I've tried my best to please,
And so, no matter what I say,
He'll like my Cradle Roll piece today.

SONG: "Welcome, Precious Baby."

ADDRESS: "Purpose of the Cradle
Roll"—by the Superintendent.

RECITATION (lays handful of pennies
on table as he speaks):

A Child's Gift.

Here are some pennies I have earned,
So many errands run;
If pennies do a bit of good,
Do take them, every one.

The Cradle Roll story is so dear
I want the world to know
That there are happy things in store
When life is done below.

We boys and girls will do our best;
And won't you help us, too.
If we give pennies, don't you think
The dimes should come from you?

The dimes and dollars that you give
Will make your heart so glad—
At least, that's how it makes me feel,
And I gave all I had.

SONG: "Rock - A - Bye Cradle Roll
Baby." (Cradle on center of plat-
form with blue and pink ribbon
bows may be rocked by primary
child during song.)

COLLECTION OF MITE BOXES AND DIS-
TRIBUTION OF CERTIFICATES—by the
Superintendent.

RECITATION (by Primary Child):

Babies.

Just look at the babies we have here,
Each one is his fond parents' pride.
I am sure it's the finest collection
You ever could find, if you tried.

There are babies and babies and babies,
They come from all parts of the country
and town.
They have curly hair, straight hair, and no
hair;
They have black eyes, and blue eyes, and
brown.

They have lungs—as their neighbors could
tell you—

But of words they have only a few;
And we hope that they'll never learn many
Except they are good words and true.

They have bodies to tenderly care for;
They have minds to be lovingly taught;
They have souls to be won for our Savior—
God help us to teach as we ought.

Oh, bless them, dear Father in Heaven;
This prayer would we offer to thee.
And when they are babies no longer,
Then "Children in Christ" may they be.

SONG: "I Think When I Read That
Sweet Story."

CLOSING PRAYER.

SOME SUGGESTIONS.

No Sunday school need be afraid of
doing too much to feature the Cradle
Roll Department. Use plenty of deco-
rations, invitations, pennants, etc. It
is the vital point of connection be-
tween the Church and the Home.

The employment bureaus of the
Y. M. C. A. in New York City have
found jobs for an average of 4,247
young men annually for the last 87
years. Since 1865, it has secured em-
ployment for 340,334 young men.—
Methodist Protestant Recorder.

Our Missionary Prayer List for May MADURA MISSION, INDIA.

19—Sunday—Marjorie G. Thomas:

Nurse at Willis F. Pierce Memorial Hospital.

20—Monday—Dr. and Mrs. Horace S. Thomas:

He was born in Ceylon, educated in Australia, India, and England; is
physician at Pierce Memorial Hospital. She was born in Australia, married
in India while visiting sister there.

21—Tuesday—Olive L. Nelson:

Has done public health work with Grenfell in Labrador; studied in U. S.
and England; is nurse in Woman's Hospital, Madura.

22—Wednesday—Dr. I. Mary Roberts:

Born in Canada, studied in Canada, United States, London, and Vienna,
Austria; in charge of American Hospital for Women, Madura.

23—Thursday—Katherine Hardeman:

Born in Charlotte, N. C.; graduate of North Carolina College for Women
in Greensboro, N. C., in 1928; nurse in American Hospital for Women and
Children, Madura.

24—Friday—American Hospital for Women and Children:

Founded in 1887; last year treated 84,870 patients in dispensary, not
counting inpatients.

25—Saturday—Gertrude E. Chandler:

Parents and grandparents were American Board missionaries; head of
Lucy Perry Noble Institute.

26—Sunday—Lucy Perry Noble Institute:

Founded in 1892. Has 200 students.

27—Monday—Mr. and Mrs. James H. Lawson:

Both were born in India where their parents were missionaries; teacher
in Trade School, Pasumalai.

28—Tuesday—Trade School, Pasumalai:

Founded in 1920; 55 pupils.

29—Wednesday—Rev. and Dr. R. R. Keithahn:

Community welfare and medical work, Devakottai.

30—Thursday—Rev. and Mrs. John J. Banninga:

In India as missionaries since 1901; principal of Union Theological
Seminary, Pasumalai.

31—Friday—Mr. and Mrs. Lloyd L. Lorbeer:

Manager of high and training schools, Pasumalai.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

ELON SUMMER CONFERENCE.

The Elon Summer School of Leadership Education will begin this year on Monday, June 24, and close with Saturday, June 29. The cost will be \$8.50 for a week of education, inspiration, and fellowship.

Last year two hundred young people, church leaders, and ministers had the privilege of sharing in the Elon Summer Conference. What a fine thing it would be if every church in our area could be represented! Better prepared teachers for the Sunday school, better programs for the young people's meetings, and a new interest in and enthusiasm for church work would result.

Begin now to plan for some worthy young persons to go from your church this summer. There may be those in your church who can afford to pay their own way—or their parents can easily do it for them—and all you will have to do is to interest them in going. There will probably be others who are able to pay part of the expenses, but could not pay the whole amount. If they are teachers in your church school, perhaps the school could pay for part of the cost so that these young people could do a better job of teaching. There may be older people in your church who are interested in the development of the young people and will give some money personally in order that more young people can attend. Often organizations like women's or young people's societies help in this. It seems to be a fine plan for the church and the young people to work together and each pay a part. If a young person has sacrificed a bit in order to go, the conference will mean more to him. If the church has shared in the expense, he will feel that he must gain as much as possible from the conference to take back to his church.

DELEGATES TO THE NATIONAL COUNCIL.

Each state in the United States is allowed four delegates to the National Council of the Pilgrim Fellowship meeting at Mills College in California in August at the same time the General Council of our denomination

meets a few miles away in Berkeley. Will North Carolina and Virginia be represented?

The young people from our section who went to the last National Council at Rockford have done much for the development of young people's work here. Those of you who know them personally know what it meant to them to have the opportunity of going. Although California is a "far piece"

A PRAYER FOR TODAY.

Lord, in an age of steel and stone,
When girders tell the dreamer's plan:
Give me the grace to stand alone,
Give me the strength to be a man.

As mighty trains on shining rails
Haste onward through the night and day:
Send me on work that never fails
Because of indolent delay.

As planes that plunge into the sky
To find themselves upborne on air:
Teach me the life of trust to try,
And find the soul upheld through prayer.

From distant places voices speak—
They fill the mind with mystery:
Then may I now Thy message seek,
O, let me keep in tune with Thee.

Amid the motion of machine,
The whirl of wheel, the rush of wings:
Help me to live the life serene,
Because victorious over things.

May something of the vast designs
That motivate and move our days,
Be but inevitable signs
Which call life into lordlier ways.

—Charles Nelson Pace.

from the Southern Convention, we can send representatives if we will try. No doubt there will be cars going from this area taking ministers and lay delegates to the General Council. Considering the education which comes from a trip across our nation, the cost of sharing in the expenses of a car is not excessive. Then, too, it may be that some will be able to get passes on the railroad for the trip, because they are fortunate enough to have parents working for the railroad company. The important thing is for us to be represented. How do you think we might help finance our delegates? Who do you think should go? If you live in North Carolina, send your ideas to Dorothy Hendrix, 417 South Edgeworth St., Greensboro; Eastern Virginia, to

Charles E. Heath, Jr., whose new address is 2510 Parrish Avenue, Newport News; Valley, to Eugenia Snow, Dyke.

QUIET LEADERSHIP.

CHRISTIAN ENDEAVOR TOPIC

FOR MAY 26, 1940.

SCRIPTURE: I Cor. 12: 27-31; 13: 1-8.

Daily Readings—

Monday—Achieving Quiet Leadership—
Psalm 37: 1-11.

Tuesday—A Quiet Woman Leader—
Ruth 1: 12-22.

Wednesday—A Quiet Leader Who Became Great—Neh. 2: 11-18.

Thursday—A Humble Leader—Luke 7: 1-10.

Friday—Peaceful Leadership Enjoined—II Tim. 2: 22-26.

Saturday—A Humble Leader Restored—Acts 9: 36-41.

There are two purposes for this meeting: (1) To define Christian leadership and (2) To show how Christian youth can become admirable leaders.

Many appeals are made through books, articles, and advertisements on such subjects as how to be popular, or how to be successful. This literature has appeared because of the desire of a number of people to become prominent and to occupy places of leadership in society.

Another emphasis should be made. There is such a thing as unconscious influence. We are all involved in such an influence in our homes, in our daily associations, in young people's groups, and among our friends. As Christians we should be concerned about a "quiet leadership" which is always good. After all, the quality of our daily living is measured by the kind of influence we quietly exercise over others.

Let two persons speak on the greatest man and woman in the past. These have been suggested: St. Paul and Clara Barton.

Let two persons speak on their estimations of the greatest man and woman of the present time. These have been suggested: Kagawa and Margaret Slattery. Give definite reasons why they are great people. (Information about them may be secured by writing the Board of Christian Education, Elon College, N. C.)

Some person may speak on the characteristics of a Christian leader. These are suggested: He walks ahead of the crowd in zeal, enthusiasm, in energy and hard work; he stands above the crowd in vision and understanding; he is a helpful friend to all; he meditates but does not become a dreamer; he is an optimist who estimates values about him in terms of

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JEREMIAH DENOUNCES FALSE PROPHETS.

LESSON VII—MAY 19, 1940.

LESSON: Jeremiah 23.

DEVOTIONAL READING: Ezek. 34:7-10.

GOLDEN TEXT: *Prove all things; hold fast that which is good.*—I Thessa. 5:21.

Jeremiah was one of the greatest of the prophets. He was also a great patriot. And this combination of being both prophet and patriot brought to him many heartaches and heartbreaks. He loved his country with an unusual love. At the same time he had profound spiritual insight as to the doom which awaited his country unless it changed its way. For a number of years he was obliged to prophesy against her and to pronounce judgment upon her. For all this he was soundly hated not only by other priests and prophets but by the people themselves. But as one looks back upon him in the perspective of history one begins to realize just how great Jeremiah was.

Today's lesson is concerned primarily with Jeremiah's denunciation of the prophets and priests of his day. It is rather sobering reading for any minister who takes his call seriously. But for that matter, it also applies to many leaders in Christian work and to Sunday school teachers, as well as to pastors. In the twenty-third chapter of Jeremiah, which forms the background for today's lesson, Jeremiah brings many charges against the priests and prophets of his day. Perhaps these notes can do nothing better than to give a brief interpretation of these charges.

A Break-Down in Personal Character.

The first charge which Jeremiah brings against the prophets of his day is against their personal integrity of character. They were not essentially good men. They led immoral lives; they prophesied untruths that catered to public opinion; they lived loosely. It was not any wonder therefore that their prophecies were not to be trusted. God could not and would not reveal his holy will to men who were unholy themselves. There are many qualifications for leadership in Christian work, whether it be in pulpit or in pew. But there is no substitute for personal character. The most difficult thing which any minister or any Sunday school teacher has to do is to live a genuine Christian life. No

matter how gifted one may be, he can never be a success as a minister, or as a Sunday school teacher, or as a Christian worker unless he is a genuinely good man.

The Sheep Are Not Fed.

Another charge which Jeremiah brings against the prophets of his day is that they did not feed their sheep. A minister is to do more than simply entertain people for half an hour twice on Sunday. As pastor he is to feed his sheep. A true minister is a teacher as well as a preacher. The same charge can be laid against many ministers today that was laid upon the prophets of old. "The hungry sheep look up and are not fed." The minister should give more heed to the content and to the scope of his preaching, and through the years the minister should instruct his people in the basic truths of the Christian religion.

The Sheep Are Scattered.

"Ye have scattered my flock, and driven them away, and have not visited them . . ." Another charge which Jeremiah brought against the prophets was that they had scattered the sheep, and driven them away. Some ministers seem to be perennial sources of dissension. Wherever they go they create friction and stimulate divisions. This is stark tragedy. Alas for the minister who is constantly creating friction and stimulating divisions within the local church!

What People Want, Or What People Need?

The preachers of Jeremiah's day were rather popular fellows in spite of their loose manner of life. In fact, the people stood with them against Jeremiah when he criticized them. This was because these prophets were preaching what the people wanted instead of what they needed. Here was a nation given over in a startling and shameful way to unrighteousness and to practices that were not at all in accord with the will of a holy God. Any clear-headed and clean-hearted man could see the handwriting on the wall. But these people were blind optimists. They told the people that they need not be concerned about what was going to happen. Were they not the chosen people of Jehovah? Was not the temple in their midst? Was it not unthinkable that Jehovah would allow his chosen people or a sacred temple to be overrun

by hated foreigners, or even heathen? They spoke smooth words.

But Jeremiah took them to task because they were preaching what people wanted rather than what the people need. Here is the heart of the matter for every modern minister and Sunday school teacher. Each faces the problem of whether he or she shall teach what people want and what will make him popular, or whether he shall preach the truths that are needed. Many a man has compromised and sold his soul because he preaches what people want instead of what they need. If one reads the story of the Master's life he will readily discover that it was his courage in speaking the truth, and often it was unpopular truth, which nailed him to the cross.

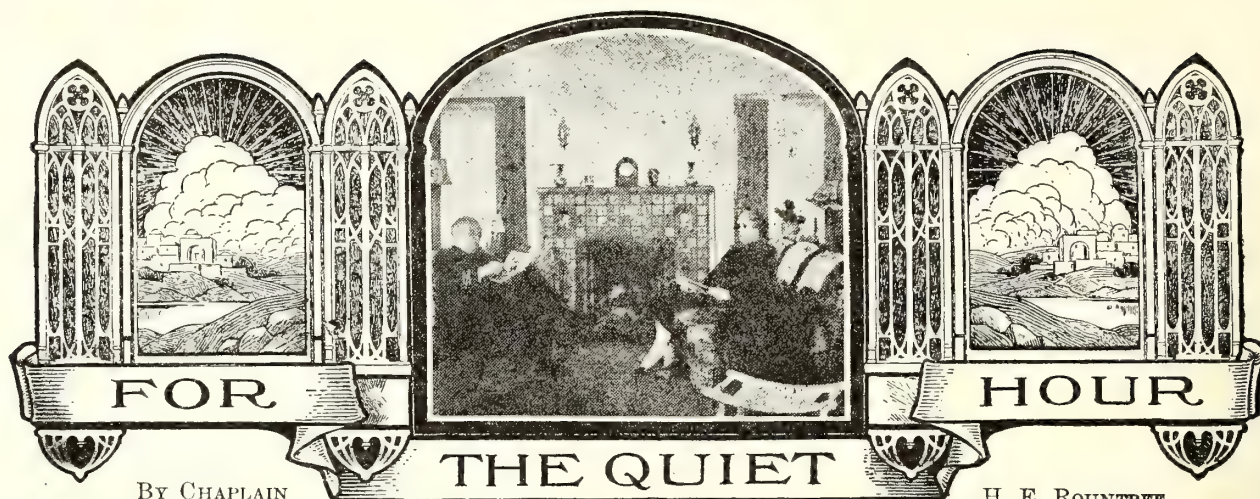
Our Thoughts, or God's Thoughts?

These preachers of Jeremiah's day were dreaming their own dreams and preaching them as God's truth. They did not know God, they were not on intimate terms with him, they could not therefore speak his will or his words. Jeremiah challenged them at this very point. If they had a dream he told them that it was all right to tell it, but they were to tell it as a dream; they were not to declare that it was the word of the living God. The tragedy was that the people had so much confidence in these prophets that not only in Jerusalem but throughout all Judea they had been led astray.

The Word of God As a Fire and As a Hammer.

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Thus in picturesque speech does God show the nature or function of his word. It is as a fire, a consuming, cleansing force. Anyone who has heard the word of God in the deep places of his life knows that it is as a fire. It has the power to burn the dross out of our lives and purify our hearts. And the word of God is also as a hammer that breaketh the rock in pieces. People sometimes minimize the importance of words as compared with deeds. But words can sometimes be the most powerful things in the world. The word of God honestly and persistently proclaimed can have the same effect upon the human heart as a hammer does which breaks even a hard rock to pieces. We do not have to defend the word of God; we have only to declare it.

"If Mr. Solomon had lived in our time he would have to take a back seat!"



MONDAY.

"A SUFFICIENT RULE FOR LIFE."

"Thy word have I hid in my heart that I might not sin against Thee." —Ps. 119:11.

The most remarkable thing of all the ages is that the Bible has always been and still is the most popular book. It has been the book of the greatest thinkers of the ages. We are told that from 8:00 to 8:30 President Lincoln made it a daily practice to sit in his favorite chair and read the Bible, seeking its lofty ideals of truth and justice, its illustrations and forceful English, which gave him character and his speeches vividness and power. Of it he said, "It is the greatest gift of God—but for it we could not know right and wrong. All things desirable for men's welfare here and hereafter are to be formed by it." A book which holds such a plan in the life of the world no one can afford to neglect.

Prayer—O Lord, my Lord, we sin sorely against ourselves and against Thee in not knowing Thy word. Forgive us and help us to do better. *Amen.*

TUESDAY.

"GAS MASKS."

"Abstain from all appearance of Evil."—I Thess. 5:22.

Japanese soldiers on the streets of Shanghai wear a nose piece over their nostrils as a protection against infectious germs in the air. Disinfecting vats are provided at the landing places and sailors returning from liberty are required to walk through these vats in order to protect their shipmates from germs that might be borne aboard ship by means of shoe-soles. We are told that the first gas masks were invented to protect against infectious disease such as cholera, yellow fever and similar diseases.

Would that everyone had the wis-

dom to take Christ with him and live in constant protection against sin. "Would you be free from your burden and sin. Let Jesus come into your heart."

Prayer—O Lord, give us the wisdom to protect ourselves against the evils of the soul, as much as we do against the evil of the body. *Amen.*

WEDNESDAY.

CHRISTIAN HYGIENE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

Henry Ford is reported to have said: "The clergy teaches the people to be good. They cannot do this and disregard the habits of living. Health effects everything including moral and spiritual well being. Why does not the clergy teach the people how to eat? Most wrong acts . . . are the result of wrong mixtures in the stomach."

How nearly is Ford correct? The sins of Sodom were "Pride, fulness of bread and abundance of idleness." A religion that does not direct attention to causes, fails in the fulness of its mission. Jesus taught that it is not enough to say "Son, be of good cheer; Thy sins be forgiven Thee." We must add. "Sin no more, lest a worse thing come unto Thee."

Prayer—Our Father, we are great sinners in eating. Through the appetite we break down our health. O Lord, teach us right and give us the will to live it. *Amen.*

THURSDAY.

"HEART TROUBLE."

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me . . . and ye shall find rest unto your souls."—Matt. 11:28-30.

The most prevalent disease of today is heart trouble. The most prevalent

trouble of the world is heart trouble. The whole purpose of the great physician is to cure this trouble. If our hearts could be cured and set right, prisons would become palaces and all men would live as brothers.

The greater part of humanity is seeking this cure in health, in honor, and in worldly ease, and the disease grows worse. All the achievements of man in society, literature and science, only burden us the more and add to the trouble. There is no hope for the heart of man, save in God through Jesus Christ.

Prayer—O Lord, our hope is in Thee—"of whom shall we seek succor but of Thee, who for our sins are justly displeased." Help us in our weak faltering ways to give ourselves to Thee and be strong. O Lord, tell us of Thy gift of ease and rest for all cares and burdens, hopes and longings, which Thou art yearning to bestow upon us. May we hear Thy voice, "Come unto me," and then we will sing with the Psalmist, "I will walk as liberty; for I seek my precepts." *Amen.*

FRIDAY.

SIN EMBRACED.

(Read James 1:13-26.)

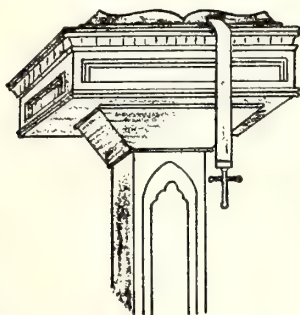
In his *Essay on Man* Alexander Pope agrees with the Psalmist on the progressiveness of sin. Quote:

Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

He who avoids temptation is one who delights in the Lord, meditates in the Lord; delights in doing his will without limit. Such a person is the "Blessed Man" the Psalmist speaks of. Am I one of His "blessed?"

Prayer—O most High God, we would put our trust in thee and live in Thy way that no sin may be imputed to us or that we may be defiled

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. ROBERT LEE HOUSE,
RICHMOND, VA.

WHO ARE GOD'S CHOSEN PEOPLE?
OR, THE OBLIGATION OF
PRIVILEGE.

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos 3:2.

I.

Israel has been known as God's chosen people from time immemorial. That statement, however, is a bit too simple. The prophet Amos dealt with this matter and indicated that Israel was chosen for a purpose. That purpose was to reveal God to the world. Failure to do so, he declared, would bring punishment.

Some Jews had the idea that since they were God's chosen people, or favorites, they were therefore exempt from moral responsibility. Now the prophet realized that Israel, by virtue of her *native temperament* and *historic background*, was in a unique position to understand God and reveal Him to the world. He found it necessary to warn the nation that He was not chosen for exemption but for a purpose; that her present opportunity to make God known to the world was a privilege which involved corresponding responsibility.

Israel had no exclusive monopoly on God's favor. Amos 9:7 places Israel on the same plane as the children of Ethiopia in God's estimation. He not only brought Israel out of the land of Egypt, but also brought the Philistines from Caphton, and the Syrians from Kir. All nations are God's chosen people and each is chosen for a purpose. Someone has well said: "If God writes 'opportunity' on one side of a door, he writes 'responsibility' on the other." This was the message of Amos. Israel was to be the mouthpiece of God for the world. Failure in this high privilege and responsibility would involve severe punishment.

II.

Now let us transplant this truth on American soil. The contemporary

application of Amos' message would certainly involve America as God's chosen nation. America stands in a *strategic position* at the present hour. This vast continent is a *paradise among* the nations of the world. No good thing has been withholden. *The fruit and foliage of a thousand hills, unlimited natural resources*, all the *technical improvement* of modern civilization, coupled with the *cultural heritage* of the ages conspire to lift our nation to the *pedestal of supreme opportunity*. In a world threatened by dictators and totalitarian states, America, an isolated and self-sufficient democracy, has an unparalleled opportunity in the annals of history for conspicuous world leadership. Such an opportunity involves tremendous responsibility.

III.

Finally, if we bring this obvious truth still nearer, it has its application here in our own church.

1. Consider the church itself. Its architecture, equipment, and location mark it at once with distinction. Its facilities lend itself to a varied program of ministry to human needs. The church has been the recipient of philanthropy from within and generosity from without. Certainly such favor and privilege is not without its corresponding obligation.

A visitor was being shown through a beautiful church with many departments and excellent equipment. The visitor exclaimed in amazement, "This beats the devil." "That is the intention," replied the minister. With such excellent facilities as we have, it is our solemn obligation to plan and execute a program that will beat the devil.

2. Consider the Denomination. It has been enriched by the heritage of two significant religious streams, both of which were great in their own rites. This Denomination has produced great preachers who have been spiritual and intellectual pathfinders in their generation. Its sons and daughters have gone with honor and distinction into the various walks of life. It has even sought the proper blending of religion and education. Such a Denomination with its liberal doctrine and progressive program is indispensable in such an age as this. The Denomination that is not bound by the shackles of orthodoxy has a witness that is needed. For such a church to die would be nothing less than tragedy. For us to fail in this hour would be sin unspeakable.

3. Consider the fact that this church is the sole representative of the De-

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

in the way. In Christ's name we ask it. Amen.

SATURDAY.

"PLANTED."

"You shall be like a tree planted . . ."—Psalm 1:3.

To appreciate this picture fully one should inspect a nursery. There are the various species, classes and types of flowers, shrubbery and trees. These flowers, shrubbery and trees are planted according to their classification, age, and size. In due time and personal care these things are called upon to grace homes, gardens and estates. The point is they are planted and trained for their service.

The Psalmist says we are like a tree planted. That is a definite act of God upon us, planting us in the life of Jesus Christ, who is the source of the waters of eternal life.

Prayer—Our Father and dear God, the Planter of our lives, we would drink of Thy river of life this day, the streams whereof make glad our existence, bring peace to the earth, and enrich heaven with fruit and glory—so may it be to us today. Amen.

SUNDAY.

PRACTICAL SAVING RELIGION.

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5:23.

Earnest Lott in *Grace and Truth* gives us a story of a minister who went into a music store to buy some records. The clerk who served him knew nothing about them. The minister resented such ignorance, and said unkind words to him and left in disgust.

That night the minister could not preach. He tried hard on a well prepared sermon, but words would not come to him. He could not get away from what he had said to the young man. So, the next day, he went to the store to apologize to the clerk. As he approached him the young man began to apologize to him. But the preacher interrupted him by saying, "Wait a minute, I came not to get an apology but to apologize, for I cannot preach again till I do." He did, and learned that the young man had been ill nine months and that that day was his first day's work since his illness.

Prayer—Our Father, Giver of all spiritual grace, help us to make it our one theme today to be kind to all people and all things. In Christ's name. Amen.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Let us talk finances for a little while in this letter. It takes money to run an orphanage. It takes money to run a home and if you are the head of a family and have children in your home you find that it takes money to pay the expenses of your home. Where we have a large family like we have in the Christian Orphanage, it takes money in accordance with the number we have in our care. If you have six children in your family and it costs you twelve hundred dollars per year to feed, educate, pay doctor's bills, and many other expenses, then count in insurance, replacements and repairs, farm expenses, etc., then multiply this by sixteen and two-thirds and you will see it takes money.

We were looking over our record book today and we find that we are \$131.93 ahead of last year at this date. But the church is not due the credit for this amount. We received this year \$354.61 more from the Duke Endowment than we did in 1939. You see, we would be \$222.62 short from the churches this year than up to this time last year. There are two causes for this. First, the weather was cold, so much rain and snow that people could not get to church. Second, so many Sunday schools dropped from the list during that period and they have not gotten back on the list. We hope in the near future all will be making the usual monthly contribution. We always feel proud of Sunday schools that really want to carry their part of the load in our church work.

We are always proud of the boy or girl in the Christian Orphanage who is outstanding in doing their part. We have noticed, too, that when they go out from us to take their places in the battle of life they are outstanding there and make good. If our churches would raise the amount apportioned to them by the Conference for the college, missions, the orphanage, and all other departments, the heads of the institutions would be happy. It would be wonderfully encouraging to them. All the churches can do this and send their delegates to Conference this fall with their apportionments paid in full. What a happy group we would have in Conference. We could stand and sing from the depths of our hearts "Praise God from whom all blessings flow."

REPORT OF MAY 16, 1940.		Special Offerings.	
Amount brought forward	\$6,319.85	Mr. May	\$ 3.00
Sunday School Monthly Offerings.		Mrs. Dalton	6.25
Eastern N. C. Conference:		Mrs. Gibbs	5.00
Oak Level	\$ 1.00	Mrs. Simmons	15.00
Lebanon	1.19	Woman's Mission Board of	
Turner's Chapel	2.45	the Southern Convention	20.00
Catawba Springs	13.28	Cash	3.00
		Mr. Stout	20.00
		Thurman Davenport	18.00
N. C. & Va. Conference:			90.25
Hiles Chapel, Easter.....	\$ 18.00	Total for week	\$ 257.76
Happy Home	7.02	Grand total	\$6,577.61
Durham	16.12		
Gibsonville	6.00		
Ingram	4.98		
	52.12		
Western N. C. Conference:			
Pleasant Cross	\$ 15.09		
Sophia	1.84		
Pleasant Hill	5.43		
Flint Hill (M)	.32		
Needham's Grove	.77		
Pleasant Union	1.50		
	24.95		
Eastern Va. Conference:			
Berea, Nansemond	\$ 5.00		
Oak Grove	2.02		
Damascus	2.45		
Liberty Spring	7.00		
Oakland	10.00		
Rosemont: Church, \$18.03;			
Betty Gibson Bible Class,			
\$10.00	28.03		
First, Norfolk	10.00		
	64.50		
Valley Va. Central Conference:			
Timber Ridge	\$ 2.01		
Whistler's Chapel	2.50		
Antioch	3.51		
	8.02		

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

personality rather than in worldly terms.

For General Discussion—

How can a Christian leader prepare himself for his responsibilities?

What books should he read? What religious practices should he follow?

How much attention should he pay to art, music, poetry, and other cultural pursuits? How can he learn the skills of Christian leadership by engaging in Christian work? In what ways do the activities of Christian Endeavor help to develop Christian leadership?

Close the meeting with sentence prayers.

S. E. M.

The Best Bible That Can Be Made

Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN

INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible

With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NĒB-U-CHĀD-NĒZ'ZAR the king, unto all people, nations, and languages, that dwell in all the

B. C. 570.

ch. 3. 4; 6. 25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold . . 35 Cents Extra

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

JOYNER

James I. Joyner was born February 25, 1872. On February 28, 1940, God saw fit in his great wisdom to call him to his reward. In his passing the community (Union, Southampton, Va.), has lost a faithful and loyal friend.

Therefore, be it resolved:

1. That while we mourn his loss we weep not as those without hope but bow in humble submission to the will of Him who doeth all things well.

2. That we extend to the bereaved family our sympathy, and that we ever hold his friendship in warm remembrance.

3. That a copy of these resolutions be sent to the family and a copy to "The Christian Sun" for publication.

Mrs. W. L. BRADSHAW,
Mrs. SAM CUTCHIN,
Mrs. J. F. COOK,
Committee.

BRANDON.

Brother Herbert Brandon, son of the late Johnny Byrd Brandon, departed this life at his home near Ringold, Va., on November 27, 1939, at the age of fifty-two. The deceased married Miss Rubie Wells, sister of the late Rev. W. L. Wells, when a young man. She survives, together with five children, all of whom live in Ringold except the eldest, Herbert, who lives in New Jersey.

Brother Brandon was a high type Christian gentleman, a splendid citizen, a man of high integrity. He was a successful farmer and a man of good intellect. He united with the Methodist Episcopal Church, but years ago transferred his membership to Lebanon Christian Church. He leaves an excellent family and a host of friends grieved over his passing.

Funeral and burial were at Lebanon Church in the presence of a crowd of people. Floral tributes were many and beautiful.

C. E. NEWMAN.

WHISTLER'S CHAPEL.

The good people at Whistler's Chapel Church recently reorganized Sunday School and Christian Endeavor, and our attendance and interest has grown by leaps and bounds. We have organized classes and use the Christian Publishing House literature. We have four families taking THE CHRISTIAN SUN and hope to get more subscriptions in the near future.

The following officers and teachers were elected and are doing fine work: superintendent, J. W. Good; assistant superintendent, Nina Green; secretary, Mrs. J. W. Good; assistant secretary, Nina Green; treasurer, Ruby Arehart; Bible class teacher, Miss Selena Hines; assistant teacher, A. N. Green; intermediate class, Anna Ruth Green; assistant, Ruby Arehart; junior boys class, Oliver Griest; assistant, Ardella Williams; beginners class, Mrs. Minnie Williams; assistant, Louise Williams. The Bible class adopted the name of Friendship with the motto: "Working for Jesus." Mr. A. N. Green was elected president and R. L. Ettel secretary.

Our good pastor, Rev. Roy D. Coulter, preaches very inspiring sermons. We feel that Brother Coulter and his fine wife are doing a fine work here in the Valley Conference.

The officers of our Christian Endeavor Society are: president, Ruby Arehart; vice-president, Nina Green; secretary, Ardella Williams; assistant secretary, Esther May Ettel; musician, Esther May Ettel; treasurer, Mrs. J. W. Good; look out committee, Oliver Griest, Harry Heney, Nina Green, Anna Ruth Green, Mr. and Mrs. Green Weymer.

The Sunday School and Christian Endeavor workers are meeting once a

month to study the needs of our church and our Sunday school problems. We feel that the Lord's work is going forward at Whistler's Chapel where we have had some strong battles with Satan. We remember our orphanage, our college, and missions in our prayers and in our offerings.

There are so many things that I admire the Christian Church for. Particularly because she sends the Gospel out on the hillsides, into the highways and byways, and into the foreign fields. Let's try to do more in the future. I feel THE CHRISTIAN SUN is a big help and should reach more homes. I am trying to get it into more homes in my church.

We appreciate the good work our very efficient Promotional Secretary is doing and feel that it is a big help to us. May the Lord bless him and inspire him so that he may inspire us church folks.

Folks, Whistler's Chapel is working, praying, and building character. We are in the heart of the Shenandoah Valley surrounded by thousands of acres of fine orchards and fertile farms. When in the Valley remember Whistler's Chapel Church. You are invited to our church, which is one mile west of Shenandoah Caverns. May the Lord bless all our pastors, missionaries, laymen and church workers.

R. L. ETEL,
Reporter.

WHO ARE GOD'S CHOSEN PEOPLE?

(Continued from page 13.)

nomination in this great city. Set amid the city of a thousand memories, studded with monuments to the nation's great, it lies within the magnetic field of greatness. Living under such a cloud of immortal witnesses, can we sit unworried in the presence of this historic greatness? Does greatness belong alone to the state and nation, to the general and the statesman? Or is there a torch for us to pass on, a flame to rekindle? Must the church be content with the mere crumbs of celebrity? When the church is true to her risen Lord, she enjoys a splendor all her own. *Churchmanship*, as well as *statesmanship*, has enriched the annals of the great. It may and should continue to be so in our generation and denomination.

And so, my dear friends, I congratulate you on being members of a great Denomination, in a great city, a city historically significant, contemporaneously aggressive and perennially interesting; but hasten to remind you that such abundant privilege involves corresponding responsibility.

IT CAN BE DONE!

By REV. JOHN G. TRUITT, D. D.

Very well do I remember when the little schoolhouse in my community had only two rooms. A young school teacher in the community believed the little schoolhouse could become a high school with many rooms, and many teachers, and many more pupils. There were those who said it could not be done, but as a matter of fact it was done, and although fifteen miles from everywhere it is now one of the biggest rural high schools in the country. A vision of the heart, became a plan of the mind, and a work of the hand. Belief back of it all made it possible.

In that same community today a church, with real challenge to the hundreds of young people, their parents, and their neighbors, could arise if some young minister believed it could be done. You know Jesus once said to one of his best friends: "Said I not unto thee, that if thou believest, thou shouldst see the glory of God." "If thou believest"! They stood before a closed tomb, but God's glory could be manifested in a miracle that would raise the dead. Jesus believed it, and the dead came alive. God spoke to one of his great prophets and said: "If ye will not believe, surely ye shall not be established." Jesus laid great store on belief. According to Him belief ties us to the disciples far more than any apostolic succession wrought by the laying on of hands. He said: "Neither pray I for these alone, but for them also which shall believe on me through their word." From word to word, witness to witness, as they heard and believed, the continuity of the church across the centuries is made. One dreamer sees the glory of God come to pass in his own life, and in his own hopes and prayers, he puts his hand to the task, trusts God, and sees more come to pass than he could hardly hope for, and then he becomes a witness. Believing, he has seen the glory of God.

Belief brings hope, and hope makes plans. To hope and plans add prayer and persistence to remove mountains, and one sees the glory of God. The Christian faith is an adventuring faith. Its founder, Jesus Christ, saw things miraculous come to pass, because of his adventuring faith. And the half has not yet been told. His dreams shall come ever more and more true. Sometimes it is hard for us to believe it, but we only cut short the glory of God in our midst by our unbelief: "Said I not unto thee, that if thou believest, thou shouldst see the glory of God."

Tithing Christians? Yes, if we who hope for it; believe it; pray for it; plan for it; work for it. There are "a few loaves and fishes" in every multitude, or congregation, who could be examples for others, and witnesses to the great blessing of tithing. Jesus took what he had at hand, and multiplied it. A few tithing Christians in a congregation who will believe that there could be added many others, can make a vast difference in the glory of that church's program. Ah! they might, indeed, see the glory of God in their church!

And so could we go right through the enterprises of our church. Our missions, our institutions, our publications, our every interest, might radiate the glory of God if we had a firmer belief. Belief and goodwill, belief and confidence, belief and courage, go hand in hand. We can do things for God if we believe we can: "Said I not unto thee, that if thou believest, thou shouldst see the glory of God."

The CHRISTIAN SUN

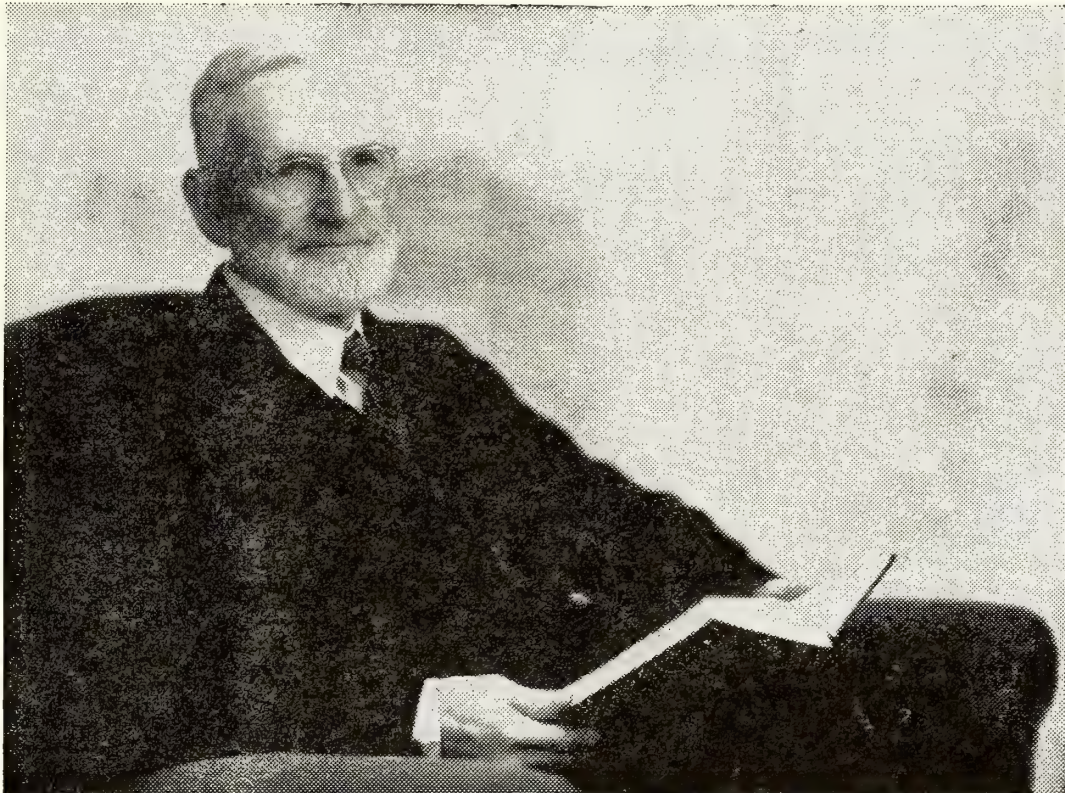
Representing the Congregational-Christian Churches of the Southeast

VOL. XCH.

RICHMOND, VA., THURSDAY, MAY 23, 1940.

No. 21.

Elon College Library 3X



REV. JOHN URQUART NEWMAN, A. B., Ph. D., Litt. D., D. D.

Dr. Newman has been one of the best-loved members of the Elon College faculty from the beginning of the school to the present time. He is retiring after fifty years of service at the same time as the Golden Anniversary of Elon is being celebrated. Dr. Newman received his Bachelor of Arts degree from the University of North Carolina, his Doctor of Philosophy from the University of Chicago, and the honorary degree of Doctor of Literature from LaGrande College and Doctor of Divinity from Union College.

This year's edition of the Elon College Annual, Phippsli, was dedicated to Dr. Newman in the following words: "With keenest appreciation of the spirit in which he has won the devotion and admiration of every Elon student, of his unusual style of teaching, and of his long and untiring interest in our activities, we lovingly dedicate this twenty-fifth volume of Phippsli to Dr. John Urquart Newman, who since the founding of our College fifty years ago, has engendered in us through his matchless character, charming personality and rare erudition, ideals which challenge our utmost efforts."

NEWS AND VIEWS

Remember the Golden Anniversary celebration of Elon College Commencement on Sunday, Monday, and Tuesday of next week.

Rev. W. Millard Stevens, pastor of Union Christian Church near Burlington, N. C., was the preacher for the Baccalaureate service of the Elon High School on last Sunday night.

The eleventh annual Memorial and Homecoming Services of the Leaks-ville (Valley of Virginia) Christian Church will be held as usual on the first Sunday in June. Rev. R. E. Newton is the pastor of this church.

Rev. F. C. Lester, Promotional Secretary of the Southern Convention, expects to return to Elon College the first of next week to resume work. He underwent an operation at Lakeview Hospital, Suffolk, Va., recently.

Rev. Roy D. Coulter of New Market, Va., was the principal speaker at the Battle of New Market Memorial Exercises held on Sunday, May 12. He will deliver the Baccalaureate sermon to the New Market High School graduating class early in June.

Three people who sent in requests for their subscriptions to THE CHRISTIAN SUN to be discontinued failed to sign their names to these requests. If you made such a request, and you are still receiving the paper, please write THE CHRISTIAN SUN office at Elon College, N. C.

New officers for the Eastern Virginia Ministerial Association were elected at the meeting last Monday. They are: President, Rev. T. Fred Wright of Waverly; Vice-President, Rev. George Olejar of Disputanta; Secretary, Rev. Herbert J. Councill, Jr. of Portsmouth; Treasurer, Rev. B. H. Watkins of Wakefield.

Memorial Day will be observed in our Carroll County churches, of which Rev. B. J. Earp is pastor, on June 2, from 10:00 A. M. to 3:00 P. M. The three churches are planning to meet for the day at Elk Spur. The Shallow Ford Christian Endeavor Society is to help with the music. All of our church people are invited to spend that Sunday in the mountains, sharing in the services, and getting acquainted with our mission work there. If you go, take your own lunch.

BACK AT WORK.

This morning I am back in my classroom! My Biology students are busy at work. I've called them my children during my entire half-year absence; this morning I'm sure they are my children, for once again they come to me with inquiring faces, eager to understand the hidden mysteries of life. And once again they know me as their teacher.

I never really appreciated being able to play a small part in a large world, until my work was suddenly snatched from me. I never appreciated having a strong, healthy body, until mine was broken and had to undergo repair. I never really appreciated living within the universe, until I was shut away from the world. But

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of May 26, 1940.

Sun.—The Missed Opportunity—Luke 23: 13-22.

Mon.—The Futile Gesture—Matt. 27: 24, 25.

Tues.—Behold a Man—John 19: 4-16.

Wed.—One Who Would Be a Man—Mark 10: 17-22.

Thurs.—And Another—John 3: 1-17.

Fri.—Progress—John 7: 45-52.

Sat.—Only Flowers—John 19: 38-40.

JOIN WITH US IN READING THE BIBLE

now it comes to me that it is great to be alive, to feel the vitality within which urges one to go forward, to be able to contact boys and girls in school.

There were so many kind people who remembered me during my recent shut-in stay, that I wanted to write them about being able to return to my work. With the return of another spring, it seems that the entire world is rejoicing and I am, too—

'Tis as easy now for the heart to be true,
As for the grass to be green, or the skies
to be blue.

With "true hearts" we can reach out and take our fellowman by the hand; with "true hearts" we can prove to him that there is a noble way of living—and, in the end, the brotherhood of Christ will triumph over war, and hatred, and wrong living.

MARGARET EARP,
Edneyville, N. C.

LITTLE CREEK OBSERVES SECOND ANNIVERSARY.

We observed our second anniversary at Little Creek Christian Church on May 19, at 7:30 P. M. We welcomed the largest congregation since the organization of our church. The following is a part of the program rendered:

Congregation Singing.

Scripture Reading and Prayer—by Pastor.

Special Song—Choir.

Song—by Quartette.

Reading: "It's Not the Church, It's You"—by Margaret Migell.

Short Addresses by the following:

Mr. W. M. Huggins. Mr. Bartholomew, Mr. and Mrs. H. C. Gay, Mr. G. C. Holland, Mr. L. D. Dunton.

An inspiring address was given by Mr. E. E. Davis, Superintendent of the Sunday School at Norview Christian Church.

Reading: "A Penny a Day for the Church"—by Mrs. W. M. Huggins.

Song—by Pastor's children.

Address by W. H. Fentress.

Pastor preached for two minutes, using Psalm 119:18 as his text.

Presentation of cake and twelve dollars in cash to the pastor.

MRS. A. B. HERBERT.

NORTH CAROLINA PASTORS' SCHOOL.

The annual Pastors' School and Rural Church Institute will be held at Duke University, June 3-8. There is much to interest our ministers in the discussion groups, inspirational addresses, and worship services, although some of the main addresses have to do with Methodism since it is sponsored by Duke University. Further information may be secured by writing F. C. Lester, Elon College, N. C.

BOARD OF PUBLICATIONS TO MEET.

The Board of Publications of the Southern Convention will meet in the Alamance Building, Elon College, Tuesday morning at 8:30, May 28. The members of the Board: John G. Truitt, Chairman; W. E. Wissemann, Secretary; Jesse H. Dollar, Treasurer; J. E. McCauley and W. M. Jay, were elected at the recent session of the Southern Convention, and since the Convention they have been organized as above by ballot. Any person desiring to bring any matter to the attention of this Board are hereby given notice of its meeting.

JOHN G. TRUITT,
Chairman.

REMINISCENCES OF INGRAM, VA.

Last Sunday Ingram held its annual Mother's Day service. The day itself was splendid—ideal and suggestive of the warmer weather that is to come. The Sunday School Department was filled.

The church auditorium was attractively decorated with flowers by Mrs. L. E. Carlton—flowers given in honor of the memory of some dear mother. Every seat in the choir was taken—not merely filled—but occupied by persons who could sing and did so. Two of the ladies sang an appropriate duet. Looking upon the congregation, one might see the colorful array of many carnations and roses worn to honor mother.

Just before the sermon, the minister presented nine new church members with Bibles. It was most impressive to have these new members sit upon the front row during the service. Some mother's heart was surely gladdened to see her son so near the altar on the day made for her honor.

After the sermon, which not only paid tribute to the mothers of our great heroes of American history, but also insisted upon "Motherliness" in our mothers of today, the minister administered Holy Communion. The Communion girls, in their spotless white dresses, uncovered the table, after which the deacons waited upon the congregation. Every deacon was present and in his place.

It was interesting to note that on Saturday, at the regular Quarterly Conference of the church, every department of the church handed in a report. This shows progress and work among the organizations of the church.

On the night before I left to come back to Biltmore to receive treatment for my lame leg, the wife of the Superintendent of our Sunday school, Mrs. J. K. Landrum, had our entire family for dinner. There was fried chicken for preacher and wife, ice cream especially for the children, and many more delicious dishes which only expert cooks can produce. But the tasty food was only part of the delight—there was a peaceful home, cool, serene, situated in a small grove of trees; there were flowers and all the attractions which make home happy and successful. Later in the evening additional guests arrived and the fellowship made the evening full and complete. The conversation touched on the conference which will meet at Ingram this year. There was individual mention of various preparations already in progress—from new wall paper and furniture to Negro helpers whom the preacher's

wife declares she must "have at such a time." This year's conference will be history for Ingram; you're planning to come, aren't you?

The conversation naturally turned to war during the evening. It is surprising to note the concern of the man who works all day long, near the elements from whence comes our food. The farmer, the working man, is deeply concerned with what's to be. We Americans do not have our hands folded; we are conscious of the times. The radio no longer allows an isolated man to be a unit to himself.

Our conversation was cut short, for there were sleepy little ones to be put to bed. The minister turned our thoughts of the evening away from the cares of the world to God, asking His protection for the night and for the life that lies ahead. In God is our refuge!

MARGARET EARP.

WHERE IS YOUR EMPHASIS?

By MRS. CHARLES HAND.

[Read at the Vanceville Christian Church, of which Rev. G. D. Hunt is pastor, Sunday night, April 21, 1940.]

On one of Jesus' visits to their home Martha played the part of house keeper, while Mary assumed the role of home maker. Mary sat at His feet and listened to the words of eternal life as they flowed from His lips. He might have been discussing some of the great doctrines which form the basis of the Christian life and the foundation of the Christian Church. He might have been declaring that He was the Way, the Truth and the Life, and that He had come to "seek and to save that which was lost." He might have been pointing out the way by which the lost are saved.

In the midst of this important discussion, the impatient Martha appeared on the scene and complained that Mary had left her to look after preparing and serving the meal.

Jesus told her that she was careful and troubled about many things when really there was only one important thing. And that Mary had turned her attention in that direction.

The worth of our lives is determined by where we put the emphasis. Martha was missing the great issues of life because of a wrong conception of values. Martha was worried about bread, the staff of life, while Mary was concerned about the bread of life. Martha was concerned more about being a perfect housekeeper than she was about being a perfect homemaker.

There are Martha-mothers who may be more concerned about their children's curls than about their char-

acter. Many homes have been deprived of real stability because the father put the emphasis on *things* rather than on those values which have to do with the making of real lives. Where do you put the emphasis? We sometimes hear the expression: "She married well." It may mean that she married a sorry man who had plenty of money. The rich young ruler put emphasis on possessions in his scale of values.

Ananias and Sapphira placed too great value on money and lost their lives. Covetousness is not possession but desire. It is possible for the poor as well as the rich to be covetous. It is our attitude toward what we have which determines whether we are misers or good Samaritans.

During this season of the year many churches are in revival campaigns and we are trying to give emphasis to the matter of spiritual values. Many other demands will be made on our time and interest. Will we be a Martha, concerned about the secondary, or as Mary, willing to listen to the voice of Christ and choose the *greater* part?

Our kind of world needs changing—no doubt about that, and one place to begin would seem to be with our human attitudes. They are creative, they make Democracies or Totalitarian states; they make peace or war. They do this because they make character, and character makes the whole human order. "You can't change human nature" is the last defense of the half-stupid and the wholly stubborn. But it can be changed. It has been changed. A human nature which has flowered into saints and seers, has been changed again and again—and it doth not yet appear what we shall be. St. Paul saw it happening and knew its open secret.—*Exchange*.

A man is what he is, not what men say he is. His character no man can touch; only he, himself, can damage that. His reputation is what men say he is. That, truly, can be damaged by others. But reputation is for time, character is for eternity.—*Anna Jameson*.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold up our heads that our body becomes erect. It is only when our thoughts go up that our life becomes upright.—*A. McKenzie*.

A man who cannot mind his own business is not fit to be trusted with the king's.—*Saville*.



IN FOR REPAIRS.

All machinery has to be put in the shop occasionally for repair. It can not run constantly without wearing and eventually needing renewal. The human body is no exception.

During the past two weeks your Editor has had the joy of resting in the hospital while nature restores some broken tissue and gives new life. Yes, there are real joys to resting in a hospital. Skilled physicians, faithful nurses, and kind friends, all contribute the best they have, while nature does the restoration. Indications are that repairs are being made rapidly and successfully and that the Editor will soon be back on his feet ready for the duties which lie ahead. Thanks to all you friends who have sent greetings.

GOLDEN ANNIVERSARY COMMENCEMENT.

Many graduates, former students and friends of Elon College will return to that institution for the Commencement on next Sunday, Monday and Tuesday. They will rejoice in the fifty years of growth and service which the college has experienced. They will be grateful for the men who founded the institution and those who have carried it through the years.

Many of them will express their gratitude by joining the Golden Anniversary Club and helping the college pay its indebtedness. Three thousand volunteers, giving \$50.00 for the 50 years would start the college on its second half-century invigorated and ready for successful attainment. It is devoutly to be hoped that such volunteers will make their gifts of gratitude.

WORK OF PROMOTIONAL SECRETARY.

Last week's paper incorrectly stated that the editorial gave the work which the Promotional Secretary had done up to now. Some of the readers may be interested in a brief statement of the work for the past nineteen months. Hence, this item, which is taken largely from the report made to the convention:

"All the work has been in cooperation with others. I have tried to discover what our people are undertaking to do, and to help whenever possible. This cooperation has been with institutions, boards, pastors, churches, pastorates, conferences, Sunday school conventions, missionary conferences, young people's organizations, denominational boards, and interdenominational leaders."

Religious and missionary education call for considerable emphasis. A large quantity of material has been distributed, training schools conducted, and vacation Bible schools held. Missionary groups, large and small, have been aided by reviewing the study books, giving addresses on missions, and furnishing material for their work.

The young people have been supported in all their undertakings, and there are indications that their work is progressing.

Guest speakers have been entertained and directed.

They have been missionaries and denominational leaders who have given us some two or three months service.

Considerable aid has been given to the organization of three new churches and the establishment of pastorates. "Eighteen of the present active pastors were selected by the churches after consultation with me."

A summary of activities includes the following: "During the nineteen months I have traveled approximately 40,000 miles in the interest of the Convention, made 150 addresses, visited about one-half our churches, talked with all of our pastors except the new one in Asheville (and with most of them several times), held hundreds of interviews with church leaders, aided in securing eighteen ministers, assisted in starting four churches, directed Student Summer Service, helped to plan and conduct the Elon Summer School of Leadership Education, assisted with several local training schools, counseled with young or new ministers in getting adjusted, kept in contact with denominational leaders, served as a member of the Prudential Committee, and edited 'The Christian Sun.'"

THE EUROPEAN TRAGEDY.

The past two weeks have witnessed an unparalleled destruction of life and property in Europe. The Hitler war machine has been turned loose on people who were unprepared to protect themselves against it. Norway, Holland and Belgium have been almost completely destroyed. Literally hundreds of thousands of people have been murdered.

At this writing the progress of the German army apparently has slowed down, but no one knows whether the Allies can stand the continuous pressure or not. If England and France fail in their efforts to defend themselves, the United States will face greater difficulties than we had ever dreamed. Present German officials seem to regard nothing as sacred. A signed agreement is thrown away at pleasure. National borders are overrun as if they meant nothing. Human life has value only as it contributes to the progress of the war machine.

This new danger has finally stirred the United States into action. Congress is following the lead of the President and is about to launch an unprecedented preparedness program. But there can be no safety in any part of the world so long as those who have power disregard all rules of the game and act entirely on the basis of their own selfish desires. This paper does not believe in war as the way to settle disputes, is not at all convinced that armament makes a country safe, and does not expect to be swept by war fears. Neither does it advocate letting wild men run loose in the world. It does seem that the time has arrived—perhaps long since past—when the clear-thinking, liberty-loving, and God-fearing people of the world face the necessity of destroying once and for all the war machine found in many parts of the earth, but now apparently at its worst in Germany.

Youth and the Program of the Church

By REV. STANLEY C. HARRELL, D. D.

[The Address of the President, at the Recent Southern Convention.]

One of the most important issues which confronts the church of today is what the church may do to train its youth; to inspire them with the high ideals of the Christ; to enlist them in the service of the kingdom; and to make the young people an integral part of all that which the Church is endeavoring to do. Other tasks and problems may appear to be more immediately urgent; but to permit these pressing problems to absorb the time and resources of the church, to the neglect of what the church should do for its youth, is to defeat the very purpose which it seeks to accomplish. Many of the problems which confront and plague us today would not be problems, or at least would not be so acute, if a former generation had done all that might have been done for its youth. For no problem of the church will remain solved unless its solution has back of it the powers and resources of Christian youth.

The future of the church very clearly depends upon what is done with and for youth. Those who have thought much about the work of the church have long since realized this. But what we have not always seen, but which is equally true, is that the destiny of civilization and of humanity is bound up with the enlistment of youth for the service of Christ's kingdom. Not long ago I heard a man who is a distinguished Bible scholar and student of world affairs, maintain the thesis that the wholesale enlistment of youth in support of the program of the totalitarian state can be explained only by the failure of the church to impart the spiritual ideals of the Christ. He argued that the roots of the present world crisis are not primarily economic, but spiritual. It was the conviction of that speaker that youth has responded to the state's program of conquest, cruelty and war, not because of empty larders, but because of empty hearts and lack of spiritual convictions. If the youth of America is different from the youth of Germany, the basic difference is in the spiritual convictions which undergird life.

Insofar as I have been able to learn, the effort to do for youth what the church feels should be done has, in practically all the Protestant denominations, taken the turn of forming youth organizations within the denomination. The strongest argument in favor of such an organization has been that it is "of, by, and for youth."

Two facts, however, seem to have emerged from the experiment of youth organizations within the church. First, where there is youth organization in the local church, there is a tendency for adults to feel that the responsibility to the young people has been met. Second, where there are active youth organizations in local churches, many of the young people devote all their time and effort to their own organization, and are not contributing to the support of the church itself.

We would not have you get the idea that we are condemning special organizations of church youth. They have served and are serving most useful purposes. Young people have social and recreational needs which can only be met through group activities. But can we not plan a future program which will meet these special needs, and also enlist a far larger number of our young people in the total program of the church?

It would be most interesting if we could have all our youth here to say just what they desire as their place and part in the program of our church. That is not possible; but from the things which some of the most thoughtful of our youth have said, and by the attitude which has been manifested by the choicest spirits among our young people, we may go far toward anticipating their wishes. If we have understood the spirit of youth, youth desires a voice in the councils of the church. Youth would like to help in formulating the plans and program of the church. Youth would like to do its full share of the work of the church, and to enter into the glorious fellowship of service.

Have we not assumed that our duty to young people is to prepare them for the life they are going to live, and for the service they are going to render? Children and youth are not getting ready to live; they are living. We should help them, as we may and can, in the business of life. No man knows just when he left off being a boy and became a man. None of us, whom youth no longer considers young, can tell just when the transition was made. We have just lived our way out of one period and into another.

There is but one way whereby we can help the young people of our church to realize the full potentialities of their youth. That way is to challenge them to undertake a large share

of the total work of the church. If our young people are what they ought to be, nothing less than that will be satisfactory or appealing to them. Many of our local churches will never dare to undertake an adequate program until they have counted upon the enthusiasm, strength and determination of their young people. We need to undertake a program that will tax every available resource, and then let our young people know that we are bound to fail unless they help to the best of their ability.

Let us take evangelism and missions as illustrations of what we believe can and should be done to enlist youth in the total program of the church. It is sad to relate, but these two phases of church work are the ones in which the least progress is being made at the present time. In fact recent years have witnessed a gradually declining interest in both. But they are the very areas in which the interest of youth could be enlisted with largest profit, both to youth and the church.

In the field of evangelism I do not believe we shall ever be successful in winning the youth of our generation until the young people of the church undertake the task. The world's most perfect conformers are young people. They must wear what other young people are wearing. They all use the current vocabulary of youth. They do that which is the popular thing of the day, from roller skating to "yo-yoing." If the fine young people in our churches would unite to make Christian service the main interest of life, they could do more to win their fellows to Christ than all the evangelistic campaigns which the church has launched in the last fifty years.

The church of our day is confronted with the task of rebuilding its conception of the missionary obligation. Missionary endeavor must be undergirded by an understanding of the essential nature of Christ's gospel. Christians must realize that the field is the world; and that the church can be vital and growing only as it is reaching out into new lands and winning other peoples to Christ. Until this is done, we shall continue to hear of deficits in missionary budgets; and we shall continue to make urgent appeals for special gifts to keep missions alive.

I am convinced that the church acted wisely when it set out to enlist the interest and the support of the women in behalf of mission work. Achievements abundantly justify the wisdom of that course. But I am equally confident that the next logical and necessary step is to challenge the

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

From time to time the question has been asked: "Why has the Christian Church not grown in keeping with other denominations?" Many answers have been given. A complete summary of these answers would be interesting.

The history of this denomination indicates some of the changes which have taken place in the methods of the leaders who have sought to advance the interests of the church. In the days of Rev. James O'Kelly and his co-workers the ministers gave great emphasis to some definite convictions which moved them to champion their cause. The name "Christian," "Christian character a test of fellowship," "Christ the Head of the Church," "The Bible a sufficient rule of faith and practice" and "the liberty of conscience" were worth advocating and working for, as great adventures in the religious world.

In our day these statements appear in print, but they do not seem so important to many of our people. As a matter of fact there are ministers in our fellowship who are not very enthusiastic about any of these great fundamental principles. Even some parts of the Bible are freely criticized and held up as obsolete. Christian character is not a rigid test of fellowship. Modern psychology and other current philosophical systems are substituted for the cardinal doctrines of evangelical Christianity. The denomination has been criticized more often than it has been defended, and it has been weakened when it should have been supported.

If resolutions and expert methods could build a great church, our denomination would cover the face of the earth. But denominations do not grow by the advice of experts and the resolutions of assemblies. There must be some great motives which appeal to the masses as being worthy of sacrifice and heroic support. Methodists have exalted experience and evangelism; Baptists have emphasized the Sovereignty of God and salvation by the grace of God; Presbyterians have taught their adherents the great doctrines of Calvinism as exemplified by St. Paul. And other growing denominations have some outstanding theme or doctrine which give them a distinctive appeal to their followers.

The schools have not exhausted the teachings of Jesus and St. Paul. The New Testament is an unknown book

to many people of the world. Present day scholarship can find much to learn in this day of criticism and shallow learning. The time is propitious for some leader who will dare to blaze the way by a clarion call which exalts the New Testament as the key to a solution of world problems. Jesus is superior to Marx. He is as far above him as infinity is beyond zero. The Bible should be exalted far beyond the plane of any present denominational emphasis. And there is room for much improvement in the field of Christian experience. Again, our denomination should be known as one of the great leaders in holding up "Tithing" as the minimum basis of giving to support the cause of Christ.

ABUNDANT GRACE.

Our God doth make all grace abound

To cleanse the heart within;

That we might feel the soft caress

To free man's soul from sin.

Tho He was rich yet for our sakes

He left His home above,

And proves the all sufficiency

Of His redeeming love.

By grace the souls of men are saved

And brought into the fold;

That we thru Him might be made heirs

Of all that Heaven holds.

—Vivien M. Ogden.

And, to many people, it would be a challenge to demand that the worship services in our church shall really lead people to worship God instead of Mammon, to create an atmosphere of fellowship as a substitute for formality and coldness. Any preaching service should be worthy of all the energy and power at the command of the preacher. Jesus cannot be crowned in a cellar. He must be exalted. The church cannot thrive upon evasions and compromises. The kingdom of God advances to its victorious conquest, upon its knees, while facing the cross. If Jesus thought the kingdom was worthy of His life, how much more should we set as our goal, a standard which demands "my life, my love, my all." When our church can lay aside all narrowness, self-interest and criticism and set its mind and heart to some great spiritual objective we shall go forward.

I. W. JOHNSON.

HOME-COMING AND MEMORIAL SERVICE AT LEAKSVILLE.

Plans are now being made for the Eleventh Annual Memorial and Home-Coming Service which will be held on the first Sunday in June as heretofore.

This service was instituted in 1930 by Rev. A. W. Andes who was the beloved pastor of Leaksville Church at that time, and continued as pastor until 1936, when death terminated a faithful and consecrated service of about twelve years to this church.

Many relatives and friends attend these services each year and the occasion is looked forward to with anticipation of great enjoyment.

This church has had a steady growth since its organization in the year 1880, at which time its services were held in the old school house which stood on the west side of the village. This continued to be the meeting place until the year 1890, when the present site was secured and the building now in use was erected.

Rev. D. A. Barney of Mutual, Pa., was the pastor at the time the building program was launched. Other pastors following were: Rev. W. A. Dofflemeyer; Rev. W. C. Garland, also of Pennsylvania; Rev. E. T. Isley, Rev. G. W. Tickle, Rev. H. C. Moore, Rev. R. L. Williamson, Rev. W. T. Walters, Rev. R. P. Crumpler, Rev. B. J. Earp, Rev. A. W. Andes, Rev. W. J. Andes, Rev. C. G. Scannell, and the present pastor, Rev. R. E. Newton.

The records show that several other ministers served for short periods, one of them being a lady minister by the name of A. Draper, who served about a year.

In 1928 the church added four nice Sunday school rooms and a choir loft, which have been a great asset to the church, and especially to the Sunday school work.

An invitation is extended to the public, and especially to former pastors and friends of the church, who, because of distance or other difficulties, are not privileged to attend the services of the church except on rare occasions.

As heretofore there will be a morning and afternoon service, and a basket dinner served at noon.

R. O. ROTHGEB,
Church Secretary.

The contagion of crime is like that of the plague. Criminals collected together corrupt each other; they are worse than ever when at the termination of their punishment they re-enter society.—Napoleon.

FOR THE CHILDREN

Dear Friends:

Here I am in Knoxville, Tenn. Outside the rain is falling upon the thirsty flowers and grass. It is making soft tapping noises at my window pane.

I wish that all of you could have been with me on my trip from North Carolina. My husband brought me to Greensboro in our car. There I got on the train and came the rest of the way to Knoxville. I made two crossword puzzles before getting to Hickory, for the children's page. After that I looked out of the window at the lovely flowers, the mountain streams with their white waterfalls, and the birds darting in and out among the trees.

There were two little girls on the train who talked with me. One had gotten on the train at Charlotte and was going to Asheville. The other one was going to Black Mountain. They were about five years old and each of them had her grandmother traveling with her. One was a little yellow-haired girl and the other one was dark-haired with dark brown eyes. Both of them talked with me and were interested in my crossword puzzles which I was making.

I did not get to mother's until about eleven o'clock Monday night.

Mother had gone to bed but she got up when I came!

I have been enjoying my vacation thus far. This is the only work that I'm doing. But this isn't work exactly, because I enjoy doing it. I went to milk with my brothers last night and milked two of the five cows, just to see if I could still do it! The first time I milked a cow by myself I was only nine years old.

I helped mother churn yesterday morning and washed the dishes this morning. I wish you could see the Mother's Day present which my youngest brother fixed for my mother. While she had gone to town last Saturday he dug up a flower bed on either side of the front steps and set them full of blooming pansy plants. They are just beautiful and mother was so pleased with them.

I hope that you are beginning to work on your programs for Children's Day, and don't forget about trying to send your Sunday School teachers to Elon Leadership Training School.

This week I think I shall put a Bible story in the children's page for you to read. I used to read it when I was just a little girl. I found it here in my nephew's Bible story book, written by Hurlbut. This is a story which boys usually like very much. I hope that all of you will like it.

THE STORY OF DANIEL IN THE LIONS' DEN.

The lands which had been the Babylonian or Chaldean empire, now became the empire of Persia; and over these Darius was the king. King Darius, who was now a very old man, gave to Daniel a high place in honor and in power. Among all the rulers over the land, Daniel stood first, for the king saw that he was wise and able to rule. This made the other princes and rulers very jealous, and they tried to find something evil in Daniel, so that they could speak to the king against him.

These men in watching Daniel found that he prayed three times a day from the open window of his room, which faced toward the city of Jerusalem. Jerusalem was at that time in ruins, and the temple was no longer standing.

These nobles thought that in Daniel's prayers they could find a chance to do him harm, and perhaps cause him to be put to death. They came to Darius, and said to him:

"All the rulers have agreed together to have a law made that for thirty days no one shall ask anything of any man or of any god, except from you, O King; and that if anyone shall ask anything of any man and pray to any god, except you, O King, he shall be thrown into the den where the lions are kept. Now, O King, make the law, and sign the writing, so that it cannot be changed, for no law among the Medes and Persians can be altered."

The king was not a wise man; and being foolish and vain, was pleased with this law which would set him even above the gods. So not asking Daniel's advice, he signed the law. Word was sent throughout the land that for thirty days no one should pray to any god.

Daniel knew about the law but every day he continued to pray, as he always had, kneeling before his window. The rulers, who were watching, saw Daniel kneeling in prayer to God. They came to the king, and said:

"O, King Darius, have you not made a law, that if any one in thirty days offers a prayer, he shall be thrown into the den of lions?"

"It is true," said the king. "The law has been made and it must stand."

They said to the king: "There is one man who does not obey this law. It is Daniel, one of the captive Jews. Every day he prays to God three times just as he did before you signed the law."

(Continued on page 9.)

CROSSWORD PUZZLE.

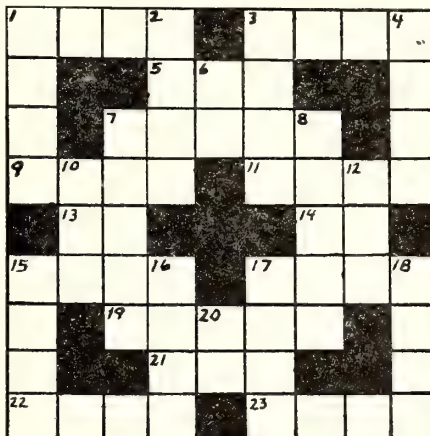
Across.

1. Frozen particles of vapor in the atmosphere (Psalm 51: 7).
3. Weapons of defense (Gen. 49: 24).
5. Aged.
7. Intellectual power.
9. City of Reuben on Jordan (Josh. 3: 16).
11. That by which a person or thing is called (Isaiah 62: 2).
13. The last two letters of Jewel.
14. Baby's word for Daddy.
15. To break quickly, bite suddenly.
17. Mother of Jesus.
19. Spy of Judah and son of Jephunneh (Num. 13: 6).
21. Sorrow.
22. Plural of sun.
23. That part of the leg which is used for kneeling (Isaiah 45: 23).

Down.

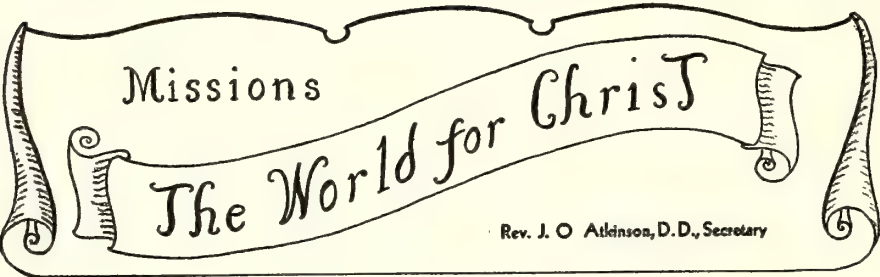
1. New Testament name for Sarah (Heb. 11: 11).
2. Lowly insect (Psalm 22: 6).
3. An Israelite who sealed the covenant (Neh. 10: 16).
4. Certain (Psalm 19: 7).
6. Louisiana.
7. New Testament name for Balak (Rev. 2: 14).
8. Aaron's oldest son (Ex. 6: 23).
10. Home of lions (Daniel 6: 16).
12. To disfigure.
15. Male children (Psalm 144: 12).
16. Feet of cats.

17. Those who are to inherit the earth (Matt. 5: 5).
18. Article made by Jesus in the Carpenter's shop (Matt. 11: 30).
20. Behold.



Answers to Last Week's Puzzle.

- ACROSS—1. Hark. 3. Able. 5. Inn. 7. Slang. 9. Fall. 11. Alps. 13. R. I. 14. Ea. 15. Sent. 17. Land. 19. Green. 21. Ode. 22. Yard. 23. Knit.
- DOWN—1. Half. 2. Kill. 3. Anna. 4. Enos. 6. N. A. 7. Sling. 8. Glean. 10. Are. 12. Pan. 15. Stay. 16. Trod. 17. Leek. 18. Dust. 20. Ed.



DARK DAYS.

We are indeed passing through dark days, not being able to surmise what is to result from the present war situation in Europe. While we sympathize most deeply with the Allies, who are fighting to save their native lands from invasion and conquest by a dictator who came in on a revolution and whose only hope of staying in power is through revolution and conquest, we dread and fear to think that our own land and country may be drawn into the conflict before it is over. Whether we are to be drawn in or not, our country is spending billions to prepare for the worst and all of us know full well that whether we are drawn into the deadly combat, or not, these billions have got to be paid back and must necessarily come from taxation and the people.

The days are dark, but this assurance we have, that ultimately the right will win out and the cause of righteousness will finally triumph. It may be after thousands and tens of thousands of men, women and children have been killed either in battle or from the results of battle, but the Prince of Peace did not live and preach and die in vain. If during these nineteen centuries we had been busy carrying out His will and command, these dark days would not have come and the world would have been saved this present and prospective holocaust. The faithful and true followers of our Lord will not give up, nor lose heart, because of these dark days, remembering, as we always must, that our Lord Christ Himself passed through His dark days and it is declared through revelation that "those who suffer with Him shall also reign with Him."

While our government is spending millions, even billions, for purposes of defense in war and destruction, the church, which is the body of Christ, cannot afford to relax its efforts and its offerings to give the gospel to those who either do not care for Him, or who do not know Him, whom to know aright is life eternal. Our missionary giving should increase rather than decrease in these dark days, knowing as all of us must know, that the kingdoms of this earth shall become the

kingdoms of our Lord and His Christ. Craving the cooperation of all the faithful in our churches and Sunday schools in the divine and unselfish task of missions, and praying that these dark days may soon pass,

Sincerely,
J. O. ATKINSON.

MISSIONARY OFFERINGS.
WEEK ENDING MAY 18, 1940.
Sunday Schools.

Liberty, N. C.	\$ 4.00
Mt. Olivet (G), Geer, Va.	4.09
Morrisville, N. C.	1.00
Suffolk, Va.	25.00
Big Oak, Eagle Springs, N. C. ..	1.33

Total \$ 35.42

Individuals and Churches.

First, Greensboro, N. C.	\$ 42.80
Youngsville, N. C.	12.00
Mt. Auburn, Manson, N. C.	14.75
Union (South.), Franklin, Va. ..	5.50

Total \$ 75.05

Total for week \$ 110.47
Previously acknowledged ... 15,978.02

Total since Sept. 1, 1939 ... \$16,088.49

We express deep gratitude for the above donations and assure all who had a part therein that their gifts were purely unselfish and without expectation of reward, except that which comes from a consciousness of having obeyed the command of our Lord. We sincerely wish that all our Sunday schools would take the monthly offering, since they are not the poorer, but the richer on this account.

Gratefully and sincerely,
J. O. ATKINSON,
Mission Secretary.

TO THE WOMEN OF THE SOUTHERN
CONGREGATIONAL-CHRISTIAN
CONVENTION.

Dear Friends:
My mail this morning brought me a letter containing the first registration for our School of Missions to be held at Elon College, June 17-20. This letter came from the Berea, Nansmond, women and carried the registration fee for six of their women. How happy I am to pass this message on to you. Along with it came a letter requesting registrations

for our Franklin women, saying they would have at least two cars to go. If you knew just how much I have carried this program on my heart and mind since last October, when I first really began to work on it, you could appreciate how I felt when these messages arrived.

Several of our leaders are busy working up groups in their districts and we just must have two hundred delegates in our college dormitory beside our day visitors. To do this, every church in the Eastern Virginia Conference must accept its share of the responsibility in getting its women there. We have prepared a real feast for you and we want you to come, one and all. You can't have a school without pupils, and we believe we have some fine teachers.

If the women in your church have not already planned, will you begin now to do so and have a splendid representation at Elon to open our school Monday evening, June 17, at 8 o'clock.

I am sending the entire program to THE CHRISTIAN SUN. Please send your registrations to your District Superintendent who in turn sends them to Mrs. J. H. Lightbourne, who has charge of room assignments. Be sure to state with whom you wish to room if you have a preference. The registration fee is \$1.00 only, and can be sent in with your request for assignment, or can be paid when you arrive at Elon. The entire charge is \$4.50 for board and room, plus \$1.00 for registration.

It is earnestly hoped that each church will see that some woman represents them at this our first great undertaking.

Hoping to greet you, I am
Very sincerely,
ELIZABETH HARRIS.

PROGRAM OF SCHOOL OF MISSIONS.

ELON COLLEGE, N. C.,
JUNE 17-20, 1940.

DAILY PROGRAM.

- 8:15 Breakfast.
- 9:00 Home Mission Study Book—Miss Helen Frances Smith, teacher.
- 10:00 Scripture Study: John I, II, III—Dr. H. S. Hardecastle, teacher.
- 10:50 Intermission.
- 12:00 Foreign Mission Study Book—Miss Mary McClure, teacher.
- 12:10 Deotional Period—Mrs. W. R. Sellars, Chairman.
- 1:00 Lunch Hour.

AFTERNOON FORUM.

3:30 Tuesday, June 18: "Our Conference and Local Societies"—Mrs. W. E. Wisseman, Chairman.

Wednesday, June 18: "Our Youth"—Miss Tora Rudd and Mrs. F. C. Lester, Leaders.

Thursday, June 19: "Our Memorial Funds," their past history, present status, and future possibilities.

4:30 Tuesday, June 18: "Our District Rallies"—Led by the District Superintendents.

6:00 Dinner Hour.

7:00 Twilight Vespers (on campus). Tuesday—Mrs. R. A. Whitten, Valley Conference.

Wednesday—Mrs. R. B. Wood, Eastern Virginia Conference.

Thursday—Mrs. F. C. Lester, North Carolina Conference.

8:00 Inspiration Hour.

Monday—Dr. Stanley C. Harrell.

Tuesday—To be announced.

Wednesday—To be announced.

Thursday—Dr. Walter H. Judd of China.

In addition to the above the music committee, composed of Mrs. Russell T. Bradford, Mrs. Leon Edgar Smith, and Mrs. I. W. Johnson, is arranging a special musical program for each evening service.

Dr. and Mrs. L. E. Smith are planning a reception for the members of the school.

MRS. J. MONROE HARRIS,
President.

HITLER AND THE GERMAN PEOPLE ARE RESPONSIBLE.

The terrific and unprovoked assaults upon Belgium, Luxembourg and Holland and the unrestrained bombardment of civilians wherever it seems to serve their nefarious purposes, has made it plain that Hitler and the German people behind him will stop at nothing. It is time for those most reluctant to do so to stop excusing the German people. For the vast majority of the German people from the first have been behind Hitler. It is perhaps the strangest thing in all history that a people advanced in science and literature as Germany has been and the home of some of the world's greatest universities, cathedrals and art galleries, should revert to unrestricted savagery and ruthlessly attack any nation that stands in the way of their wicked designs. There is a war on all civilization. They would not spare the

monuments of the past nor the treasures of the present, and worse than this they seem to delight to murder women and little children in order to shock the world with their methods of terrorism.—*N. C. Christian Advocate*.

YOUTH AND THE PROGRAM OF THE CHURCH.

(Continued from page 5.)

heart of Christian youth with the missionary responsibility. As in an earlier day the Student Volunteer movement carried the missionary appeal to the young people in the colleges, so in our day, must a way be found to enshrine the mission cause in the heart of every Christian youth.

What we have been endeavoring to say is, that no organization or policy for the youth of our church can be adequate or satisfactory unless it recognizes our young people as responsible for and a part of everything which the church is seeking to do. Nothing less than that can be worthy of our young people; and nothing less can serve the cause of Christ and His Church.

What ought this Convention to be doing for and with our young people? There are Pilgrim Fellowships organized within each Conference of the Convention. They have done much to make both our young people and adults aware of the tremendous potential powers of our youth. These organizations have greatly inspired those young people whom they have reached and have brought them into a delightful fellowship. But I am sure leaders of Pilgrim Fellowships would be the first to admit that they have not gone far toward reaching all our young people, or definitely relating them to the program of our church.

The officers of these Fellowships are some of our finest young people. Is it not possible for this Convention to provide a way whereby these organizations may be made acquainted with the objectives of our total program? With the support of these leaders enlisted, it should be possible for them to take the entire program of the Convention to every local church and to every young person within our constituency.

DANIEL IN THE LION'S DEN.

(Continued from page 7.)

Then the king was very sorry for what he had done, for he loved Daniel, and knew that no one could take his place in the kingdom. All day he tried in vain to find some way to save Daniel's life.

Very unwillingly he sent for Daniel, and gave an order that he should

be thrown into the den of lions. He said to Daniel: "Perhaps your God, whom you serve so faithfully, will save you from the lions."

So Daniel was thrown into the lion's den. The king's seal was placed upon the stone at the mouth of the den so that no one might let Daniel out of the den.

That night the king could not eat or sleep for thinking about Daniel in the den. Very early in the morning he arose from his bed and went in haste to the den of lions. He broke the seal, took away the stone, and in a voice full of sorrow he called out, scarcely daring to hope for an answer:

"O Daniel, servant of the living God, has your God been able to save you from the lions?"

And out of the darkness in the den came the voice of Daniel, saying:

"O king, may you live forever! God has sent his angel and has shut the mouths of the lions. They have not hurt me, because my God saw that I had done no wrong. And I have done no wrong toward you, O king!"

The king was glad, and had Daniel taken from the den. Then the king commanded that the men who had spoken against Daniel, and with them their wives and their children (for the king was very angry with them) should be thrown into the den, and the lions soon tore them to pieces.

Then the king wrote to the people of his kingdoms: "May peace be given to you all abundantly! I make a law that everywhere among my kingdoms, men fear and worship the Lord God of Daniel; for he is the living God, above all other gods, who only can save men."

EASTERN VIRGINIA MINISTERS ELECT OFFICERS.

At the meeting of the Eastern Virginia Ministerial Association held in Suffolk, Va., on Monday of this week, the following officers were elected: President, Rev. T. Fred Wright of Waverly; Vice-President, Rev. George Olejar of Disputanta; Secretary, Rev. Herbert Council of Portsmouth; and Treasurer, Rev. B. H. Watkins of Wakefield. In addition to the election of officers, routine business of the Association was transacted.

If Japan conquers China, it will mean "the hamstringing of the foreign mission enterprise," in the opinion of the Rev. Dr. Charles E. Scott, missionary to China. "For China everything is at stake," he said. "It is a question of life and death—financial, social, political, educational and religious,"

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WESTERN NORTH CAROLINA.

The young people in our churches in the Western North Carolina Conference are to have a meeting at Big Oak Christian Church, near Hemp, on Friday night, May 24, at 7:45. Our main emphasis for this program will be the Elon Leadership Training School. Rev. W. E. Wisseman of Greensboro, Dean of the Summer School, will be the main speaker.

SYBRANT PELL,
President.

NORTH CAROLINA CHRISTIAN CONVENTION.

The forty-second annual convention of the North Carolina Christian Endeavor Union will be held at Elon College, June 13-16. The cost will be six dollars, which includes registration, room and board, and the special banquet on Saturday night. Your registration should be sent to Miss Ollie Stadler, 114 Holt Street, Burlington, N. C.

Among the guest speakers will be Rev. Charles St. John, superintendent of the Bowery Mission in New York City; Mr. Warren G. Hoopes, general secretary of the Pennsylvania Christian Endeavor Union; and Miss Mildred Haggard of Minneapolis, Minn., who is an expert in Junior work. Besides the regular departmental conferences, there will be groups studying: music and worship, winning others to Christ, my Bible and I, developing Christian Personality, financing, and society and union, spiritual development, and society and union publicity. Dr. Merton French, of the Elon College Department of Religion, will teach the Bible course. Rev. F. C. Lester will not be able to teach the course on Christian personality, as planned, because of a recent operation.

MEETING OF VALLEY YOUNG PEOPLE.

The Pilgrim Fellowship of the Valley of Virginia Conference met in a special session at Bethel Christian Church on Sunday, May 12. Walstein Snyder, president of the host society, gave a warm welcome, to which Norman Morris, of Mt. Olivet (G), responded.

Rev. P. B. Sanger, until recently of Connecticut, now pastor of Antioch, Linville, New Hope and Beulah Churches, was the principal speaker. His subject was "Christian Youth in Today's World." In his talk he said, "Ours is a changing world. Our problems today are different from those of our parents. We must discover new methods and ideas and apply them. The problems of today challenge the best that lies within us. We as young people must instill the Christian way of living into all of our affairs. We must endeavor to implant the spirit of Jesus in our lives and in the lives of those with whom we come in contact. The church has a very definite place in God's plan and young people must make a contribution if the spirit of Christ wins over the evil forces which prevail today." The address was certainly challenging, for it made us feel we all had a part in God's great plan.

Reports from the key workers showed progress in young people's work in our area.

Raymond Andes and Norman Morris were elected as delegates to represent our Conference at the National Council in California this summer. Goldie Dofflemyer volunteered to act as alternate.

There was a very pleasant social period, after which a picnic supper was enjoyed in the basement of the church.

The Mt. Olivet (G) young people presented a very impressive vesper service, the theme being "Our Honored Mothers."

We separated feeling that it was good to have had this special meeting. We were better acquainted, and we had found that our problems were mutual and that by united effort we will be better able to solve them.

MABEL HIGGS,
Reporter.

SOUTHEAST PILGRIM VOICE.

The spring issue of the *Southeast Pilgrim Voice* has been sent to key workers and ministers recently by the Alabama-Tennessee-Kentucky Pilgrim Fellowships, who sponsored it. The (Continued on page 14.)

"THE POSSIBLE YOU."

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 2, 1940.

SCRIPTURE: Isa. 40: 28-31;
I Cor. 1: 26-29.

Daily Readings—

Monday—Good Advice to Youth—Ecc. 12: 1, 13, 14.

Tuesday—A Youth With Possibilities—I Sam. 16: 11-13.

Wednesday—Wisdom Is Vital—Prov. 8: 10-17.

Thursday—Every Man, His Own Task—Rom. 12: 3-8.

Friday—Understanding God—Jer. 9: 23, 24.

Saturday—A Well-Trained Young Man—Acts 22: 1-3.

This is a fine time to think about and plan to attend summer camps and schools of leadership training. (Elon, June 24-29, is a good place to develop "The Possible You." Write: Board of Christian Education, Elon College, N. C., for material.)

Build the devotional service around the theme: "The Christian I Want to Be." Use some devotional hymn; follow by silent prayer. Use hymn: "Break Thou the Bread of Life," two stanzas to follow each Scripture Lesson. Give each person an opportunity to make a statement on: "One quality of Christian character I would like to strengthen in my own life."

Topics for Short Talks—

1. A person tends to become what his aims are.

2. The value of cherishing worthy ideals and remaining true to them. From time to time one should test one's life by the ideal of a better self.

3. A person should choose his friends with care and should know how to resist degrading influences.

4. Young people should cultivate habits of prayer and worship which bring them in touch with divine resources.

5. The other *you*. A painter asked a famous man for the privilege of painting his portrait. The offer was refused with the explanation, "Which man in me do you want to paint? There is one man in me who is not worth painting, and the other one is not yet completed."

For Discussion—

1. What are some common ways by which young people catch visions of what they may become??

2. Through what means may our lives be enriched and improved?

Hymn—

"Savior, Like a Shepherd Lead Us."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JEREMIAH ANNOUNCES THE NEW COVENANT.

LESSON VIII—MAY 26, 1940.

LESSON: Jeremiah 31.

DEVOTIONAL READING: Luke 22: 14-20.

GOLDEN TEXT: *I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.*—Jeremiah 31: 33.

Today's lesson from the prophecies of Jeremiah comes after the destruction of Jerusalem. In the opening verses of the chapter the prophet predicts the restoration of both Israel and Judah. The lesson as printed, however, is concerned with what Jeremiah calls the New Covenant. It marks quite an advance in the history of spiritual religion. In fact, Jeremiah in a sense might be called the discoverer of the individual in religion. It was he who more than any of the other religious leaders before him interpreted and presented religion as an individual, personal, and spiritual matter.

A New Covenant.

God had already made one covenant with his chosen people when he gave the law at Sinai. This law was external. It was concerned with outward acts, and although, of course, from the standpoint of God who dealt with the inner spirit, still even in Jesus' day righteousness was interpreted in terms of conformity to the letter of the law. The spirit of the law did not enter in as fully as it should have. But Jeremiah sees, under the inspiration of the Holy Spirit, the coming of the time when God is going to make a new covenant with his people, and that this covenant will be written not on tablets of stone but in the hearts of people. Righteousness will thus become the expression of a right inner spirit rather than mere conformity to an external law. Jehovah says, "I will put my law in their inward parts, and in their heart will I write it." Now all of this has a point for us today. There are still a great many people who think of religion in terms of mere creeds and ceremonies, in forms of worship, and in performance of religious duties. To be sure these can not be minimized, but they are not the primary factors in religion. Religion is a matter of spirit; it is a matter of personal ideals and attitudes, a mat-

ter of inner motives and inner compulsions. Its motivating force is not fear of consequence for wrong doing, but fear of sinning against the Divine Love. A true Christian obeys not simply because he must but because he wants to. In fact the growth in Christianity might be symbolized by this formula—God's will to know, God's will to do, God's will to love.

Our God—His People.

"And I will be their God, and they shall be my people." Here again we have evidence of the fact that religion is primarily a matter of personal relationship. It is not primarily a matter of being something, but of loving someone; it is not a matter primarily of what we believe, but of whom we trust. If religion is to mean anything we are to think of ourselves as God's people, even more than that, as God's children. And we are to think of God as being not only the God of humanity in general but as a loving Heavenly Father to each one of us.

Access to the Throne of Grace.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah." In the days of the temple the people came to God through the priest. It was he who taught them, and it was through him that they had access to God. To be sure they could have had direct access to God then as now, but that was not the central concept in their religious thinking. Jeremiah foresaw the time, however, when men and women would come directly to God, would have free and open access unto him, and would know him at first hand experience. This is, of course, one of the great messages of the Christian faith. We have direct access unto God, our loving heavenly Father, through Jesus Christ and the Holy Spirit.

The Importance of the Individual.

"... From the least of them unto the greatest of them..." Here is one of the many references in Jeremiah's writings to the importance of the individual. It is difficult for us with our ideas of individuality and the importance of the individual to realize how completely lost the individual was in the nation of Jeremiah's day. But in Jeremiah's prophecies we see another step in the

unfolding spiritual history of the human race. Gradually the individual was emerging from the mass; he was taking on a dignity and a value because of his own intrinsic worth. Steps were being taken which led finally to the heart of the religious teachings of Jesus, that the individual is of supreme worth. And this is true of the least as well as of the greatest. The smallest child or the humblest, or poorest, or most ignorant man is precious in the sight of God.

Forgiveness of Sin.

"For I will forgive their iniquity, and their sin will I remember no more." God is a God of justice and of judgment. He is bound by his own holy character and by the moral laws of the universe to allow sin to bring upon people, individuals and nations its punishment and its judgment. But God freely forgives sin when his children sincerely repent of their sin. This forgiveness is no easy, superficial matter. In fact one does not really understand what it costs God to forgive sin until he sees Jesus on the cross. Here is solved the eternal dilemma between man's sin and God's love.

The Basis of Faith in This Covenant.

God probably realized that both Jeremiah and his fellow countrymen would find this good news hard to believe, would have some questions concerning this new covenant. Thus in one of the high points of his prophecy Jehovah speaks to the prophet and gives him the assurance that the stability of the universe which God has created is a guarantee of the firmness of God's covenant. "Jehovah of hosts is his name." The God who has created and who sustains, and who orders the vast universe, of which our little world is only a small part, is the one who has made his covenant with his people. And the immensity of this creation is a symbol of inexhaustibleness of the forgiving love of God. A finite mind can hardly fathom the infinite love and wisdom and grace of God. But in Jesus Christ we do see a revelation of the invisible God and see drawn out in living letters something of the mind, and will, and love, and character of God.

Of all the adult male criminals in London, not two in a hundred have entered upon a course of crime who have lived an honest life up to the age of twenty; almost all who enter upon a course of crime do so between the ages of eight and sixteen.—*Earl of Shaftesbury.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE DESTROYER CRITICISM.

"Be ye kind . . . forgiving one another even as Christ forgave you."—Eph. 4:32.

Our sermon (yesterday) was on kindness. Let us have another little sermon on that grace today.

One of life's greatest destroyers is unkind criticism. We seem never to get away from it. It may be in but a small way, just a word or a slant of the eye, but like termites it eats away the very structure of the soul.

We are told that Dwight Morrow once said, "I never judge a person until I discover what he would like to be as well as what he is."

As we grow older we are greatly thankful that we see further into the "would-be" of those whom we may think unworthy. "With what judgment ye judge, ye shall be judged."

Prayer—Our Father, we believe in Christ and His way of thinking about folks. Grant us this day the truth of kindness as our watchword. *Amen.*

TUESDAY.

"WHEN LIVING IS SWEET."

"There is a spirit in man, and the breath of the Almighty giveth them understanding."—Job 32:8.

There is a path that leads to pure delight
Through fields where fragrant flowers bloom;

Where melodies bring rapture day and night,
And brutal discords quickly find their doom.

Along this way are found some breaking hearts,

Some souls adversity fills with despair,
But these are fountains poisoned by foul arts

That long to pour forth sweetness rich and rare.

If you spread kindness everywhere you go
You will soon know the joys of Paradise,
And mirth from these sad hearts will freely flow

Because love taught you how to sacrifice.
Unselfish serving makes it sweet to live,
And noble hearts want no alternative.

—William James Robinson in
Kansas City Star.

Prayer—Our Father, how sweet are Thy words, and Thy goodness in man as it moves others to nobler living! Create within us and in mankind hungering and thirsting for everything that is divinely good. Then will heavenly melodies be sung by all. Make this day a day of heavenly melodies to us. *Amen.*

WEDNESDAY.

"THE LORD'S WOODPILE."

"Bear ye one another's burdens and so fulfill the the law of Christ."—Gal. 6:2.

When the time is dragging
And you've nothing to do,
And your heart is sagging
And gladness seems through.

Just pin on a flower
And put on a smile
And go spend an hour
At the Lord's woodpile.

Go cheer a sick neighbor,
Go lead a blind lad,
Go shoulder their labor
And make the world glad.

Go answer some prayer
That heaven forgot;
Go share the world's cares
In palace or cot.

—Don Lemon.

Prayer—O Thou Leader of our souls, who said it is more blessed to give than to receive, grant to us this day the gift of seeking out those whom we may help along the way, and as we have opportunity help us to do good. In all things may the law of kindness be on our tongues. *Amen.*

THURSDAY.

"GOD'S DESIGN."

"Be not conformed to this world, but be ye transformed by the renewing of your mind . . . etc."—Rom. 12:2.

Arthur S. Way translates this verse this way: "Do not conform to the eternalities of this world; nay, let your character be transformed by the birth of a new life-purpose, so that you may put God's design to the test

of your own experience, and so prove how kind, how gladdening, and how flawless it is."

Prayer—O Lord, our Lord, how perfect is Thy way! Thou knowest the way that we take. Help us to make our thoughts today a day of prayer for Thy plain path. Teach us Thy way that we may walk in it, and so we commit our way to Thee this day. *Amen.*

FRIDAY.

GOD'S LIST OF SINS.

"The works of the flesh."—Gal. 5:19-21.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness.

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Prayer—Our Father, who art able to do unto us abundantly above all that we can ask or think, give unto us the discretion between Thy way and the way of evil. Separate us from evil, and baptize us with Thy Holy Spirit. In Christ's name. *Amen.*

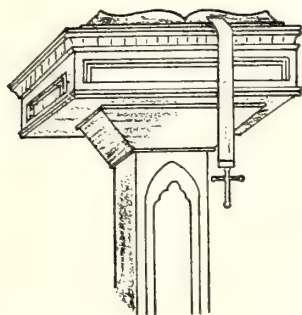
SATURDAY.

"LET NOTHING BETWEEN."

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

Nothing between my soul and the Saviour
So that His blessed face may be seen;
Nothing preventing the least of His favour,
Keep the way clear, let nothing between.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. V. B. CHICOINE, D. D.,
WINTER PARK, FLA.

ON YOUR GUARD.

TEXT: Mark 8:15.

Jesus had no illusions about the subtle attempts of invasion into the minds of His disciples by both the Herodians and the Pharisees. There would be innuendoes about their lack of background. There would be sly remarks made to be overheard about their association with a Carpenter. Acquaintances would point to the colossal power of the Roman government, the mighty Sanhedrin at Jerusalem, and contrast it with their weak and poorly organized group.

Then, too, the disciples would be sure to observe how the cleverness of the Pharisees, which was none too ethical, secured for them better food than the average, finer clothes than the disciples, and especially places of preferment. Then the followers of Jesus would observe the worldliness of the Herodians, its comforts, its lack of the burdens of conscience, and no sleeping under the stars, or trudging lonely roads on thankless missions. And they would contrast all of this with the little which they had and of course they would think.

Our Lord was not blind to this situation. He would observe a wavering in the men from time to time. He would overhear bits of conversation that would show how discontent was creeping in. And so one day, out and out, He told them to beware of the leaven of Herod.

Jesus' method was to meet continually the bad with the better. He did call attention to dangers. There was no mistaking Him in such matters. Sin was sin. There were hypocrites about. There were shallow people—plenty of them—and their way of life did have an attractiveness about it that some parts of the hard life of a disciple of His did not have. There was the leaven of Herod—of the world—they had better beware of that. So He hung out a vividly colored sign to tell His men that that disease to which the Herodians had succumbed was exceedingly dangerous to the progress of the Kingdom of God.

What Jesus wanted His disciples to do was to think hard and long, to consider all angles, and then to determine whether present spectacular gain and privileges which the people of the world achieve were worth the sorrow, troubles, and problems which always follow. What the Master was asking was this: "Is not the long, hard way, My way, which will eventually bring light and happiness, better than methods which although certain to bring joy and light and momentary satisfaction to a few, also bring in their train the same old persistent evils for the many?"

Which brings us to the thought that there are still many influences and forces in our day which are at work, for the same reason and in the same ways as in Jesus' day, to continue the frustration of the coming Kingdom of God on earth. For example, one must beware of the leaven of that group which advocates the sale of liquor and the creating of more gambling resorts because that will give us more money for school expenses and for running the government. The schools do need more revenue. We should pay our teachers better salaries. We do need more adequate equipment for the pupils, both white and colored. There is much that is alluring, enticing, in such an appeal. But it is a leaven of which we must beware.

For with the influx of gambling and of liquor we cut at the very roots of society. We attempt to bless with one hand and strike with the other. We fill our jails, and strew our roadsides with wrecks, and dead, and must have more police and larger hospitals. We must increase our budgets for welfare work. I, for one, am tired of binding up wounds that need never have been. Beware of the leaven of the slick of the world! Miriam Teichner has written:

God—let me be aware.

Let me not stumble blindly down the ways,
Just getting somehow through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God—let me be aware.

God—let me be aware.

Stab my soul with others' pain,
Let me walk seeing horror and stain
Let my hands, groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in the light.

Please, keep me eager just to do my share.
God—let me be aware.

Now Jesus was not only counselling caution against the influence of the world but He was constantly advising

in many different ways that His followers make *their influence* likewise be felt. They, too, had a leaven. Jesus had said before: "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." And one feels the urge to place an exclamation mark after that quotation.

The Church of the Lord Jesus Christ still has a leaven for use. The leaven of the Galilean is still more potent than anything else in the world—if it is used! We must not demean the leaven of the Christian home, the Christian school teacher, the Christian business man, and substitute some other way of bringing in

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

Nothing between, like pride or station,

Self or friends shall not intervene.

Though it may cost me much tribulation,

I am resolved, let nothing between.

Prayer—O Lord, Thou art at all times separating sin from righteousness as sheep from goats, and we believe that we shall be chosen out in the great day to come. O Lord, who shall stand? None shall stand, save them whose names are written in the Lamb's book of life. We pray that we may live each day in a way that our names shall be there. *Amen.*

SUNDAY.

THE CONCLUSION OF THE WEEK.

"What shall we say then? Shall we continue in sin that grace may abound?

"God forbid. How shall we that are dead to sin, live any longer therein?

"Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"For sin shall not have dominion over you: for ye are not under the law, but under grace."

God's word teaches that victory over sin is possible; yea, it is even already provided.

Prayer—Dear Heavenly Father, on this Thy Sabbath day we turn to Thee looking to victory over our selves, the world, the flesh, and the devil. Thine is the victory and the glory. Grant unto us the victory that at last swallows up sin and death. In Jesus' name, we ask it. *Amen.*

Richmond, Virginia

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

HOLT.

On the seventh of March the death angel bore the gentle spirit of one of our most beloved members, Mrs. W. K. Holt, to her heavenly home. She gave of her time and means to the upbuilding of Christ's kingdom. She was a true friend and a devoted mother. We deeply mourn the loss of this friend and member, but being assured that she has entered into the joys of the blessed, we are humbly resigned to His will. We commend her example of faith and love for Christ's kingdom to all who knew and loved her.

Therefore, be it resolved:

1. That we have lost a devoted member, the community a valued friend, and the family a devoted mother.
2. That we humbly bow to His will, knowing that He doeth all things well.
3. That we extend anew our sympathy to the family.
4. That a copy of these resolutions be sent to the family, a copy placed on the records of the Burlington (N. C.) Woman's Missionary Society, and a copy sent to "The Christian Sun" for publication.

Mrs. S. A. HORNE,
Mrs. J. M. FIX,
Mrs. D. E. SELLARS,
Committee.

STROWD.

Matthew Marshall Strowd was born February 10, 1862, and died October 8, 1939, spending his entire life in Orange County, near Chapel Hill, N. C. Brother Strowd was married to Adella Hill Andrews, who survives, on December 23, 1885. To this union were born three sons, H. D., Manly Dwight (deceased), and Thomas; and four daughters, Mrs. James Wills, Mrs. A. L. Cheek, and Misses Annie and Leta—all of whom live in and near Chapel Hill. Surviving also are eleven grandchildren.

His church membership was first at Damascus Christian Church, but later he transferred it to Chapel Hill. He served long and well as deacon in each of these churches. "Live Right" was his personal motto, and his well-known exhortation to others. This finds lasting reflection in his Christian home and family, and in the universal respect and

admiration of those who knew him. His consistency of creed and dauntlessness of faith were most impressive.

Funeral services were held at the home and interment was in the nearby family cemetery. The Rev. W. J. McKee and Rev. George Harward assisted the undersigned in the services. Grandsons of the deceased were active pall-bearers.

B. J. HOWARD.

GLASSCOCK.

Nathan Samuel Glasscock passed to his reward at his home near Virgilina, Va., on December 13, 1939, at the age of eighty-nine. He was twice married. The first marriage was to Miss Frances Shotwell. To them were born four children. He is survived by his second wife, who was Miss Hattie Averett. To them were born eleven children. There were ten living children, thirty-eight grandchildren and twenty-six great-grandchildren. The deceased was a member of Union Christian Church. He was a very industrious man, a good neighbor, and was blessed with a host of friends. The funeral was at his home and burial in the Averett Cemetery. A large number of friends were present to give evidence to their friendship for the deceased and to express sympathy to the sorrowing.

C. E. NEWMAN.

FELTS.

Betty Lee Felts, eleven-year-old daughter of Mr. and Mrs. E. A. Felts, 321 Bank St., Suffolk, Va., died Wednesday, January 3, 1940, and funeral was conducted at the residence on the following Friday.

She is survived by her parents and two brothers, Everett and Morrison Felts. The sympathy of the community and friends is bestowed upon the bereft family, and may God bless them everyone.

JOHN G. TRUITT.

ON YOUR GUARD.

(Continued from page 13.)

the Kingdom. No other way will work. It is Jesus Christ's way or no way!

The spirit and way of Jesus Christ must continue to filter, and eventually flood into business, politics, homes,

education, international relations, the churches! There is no other hope—I say it again. But if in place of the mind and spirit of the Master filtering into life, and saturating life, it is oozing out, being squeezed out, being drained off, then we are in a bad way indeed.

One does think of that wizened little man in India. Weak and frail physically, he has spread abroad and hidden in the hearts of millions in his native land a leaven which is working in such a manner that mighty England takes cognizance of him and his beliefs. There is a man in Russia, clad in a peasant's costume at times, with stolid countenance; he with others has spread abroad in his land a leaven which apparently has captured the imagination of millions, and caused the whole world to fear. There is an individual in Germany, once obscure, but he had a bit of leaven in which he believed. He made others believe in it. He has hidden it in the hearts of thousands of German youth. And now they will die for a bit of leaven. There is a big, burly fellow in Italy who likewise had some leaven. He told about it, preached it, made others believe his way. And now a nation, because of his leaven, is poised for war, that if it continues, may devastate the whole of Europe.

To counteract all of this there is only one resource. Men may think it is guns and the killing of more of the enemy's men. Some may think that bigger and better lies will do it. Some believe that people can be starved, or beaten, or tricked into being friendly. All of this is chasing a will o' the wisp. All of this is the leaven of Herod!

Once One went to a Cross for the way of love. There is a record that He was taken down from that cross, that He was buried, that He rose again, and lives with the Father in Heaven. I do believe the record. But sometimes I see Him still on the cross, not yet dead, but dying, for a world in sin and darkness. I say dying, because He loved so much, and believed so much, in His way of life. Now it is that way, regardless the outcome of the present black struggle, which will save the world. It is that leaven, not the leaven of Herod, that Christ's followers must preach, live, and place in the depths of every heart.

White Captain of my soul, lead on;

I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true.

—Robert Freeman.

To the Ministers of the Southern Convention

AN OPEN LETTER.

At the recent session of the Southern Convention of Congregational and Christian Churches, a Committee on Stewardship was created. I am persuaded such a committee was needed. The work of that committee during the present biennium is of the greatest importance to the success of the program before us.

If we are to have a successful program from the point of view of the Convention, we must have a successful program in the local churches. The problem your Committee on Stewardship faces is the problem of getting in touch with the pastors of our churches in such a manner, and with such urgency, as to create in them the sense of need which it is the purpose and mission of Stewardship to supply; and to aid them, in every way possible, in solving their problems of Stewardship and Finance, of which they are already aware.

Your committee wishes to place itself before you in the spirit of service. This committee is your servant in the field of Stewardship, and we are anxious to serve you and your churches in every possible way. We are, and shall continue to be, in constant communication with the Commission on Stewardship of The General Council of Congregational and Christian Churches. We receive the literature of the United Stewardship Council. Through these sources we hope to keep abreast of the literature published by all cooperating denominations. We have access to any publications of materials on Stewardship by the cooperating agencies and shall do our utmost to keep before you, through "The Christian Sun," all such literature. This access to Stewardship materials is by no means a virtue peculiar to your committee, but we shall use it and suggest it for your use in the most helpful ways possible.

The committee has not had the opportunity of meeting together as yet, but we hope to be able to have such a meeting during the approaching School of Leadership Training, at Elon College.

The problems of your Committee on Stewardship are the problems of YOUR local church, or churches. The problems of your church, by virtue of the responsibilities the committee must carry, become our problems. We are anxious to be of any help possible. If you have the problem of raising your budget for current expenses or benevolence, it is the duty of this committee to help you. If you feel that the membership of your church is not responding to the call of the

church in accordance with their ability to help, it is our duty to help you arouse them to that duty and opportunity.

We dare to suggest some things which it is not too early to begin planning:

1. We believe every church in the Convention, small or large, city or rural, should plan their work along the lines suggested by the Convention and develop their programs around the idea of setting aside certain months in which to present the needs of our larger program. We believe the offerings for the orphanage, the retired ministers, the college, missions, etc., should be taken in the periods designated.

2. We strongly urge every church to prepare a budget and plan extensively for a Stewardship Institute and a thorough Every-Member Canvass. Our rural churches need this instruction as much as any city church. The method may have to be varied, but the principle is universal. Plans for this purpose should be under way NOW. If the plan is initiated far enough in advance, pastors can be of great help to each other in this particular phase.

3. We urge every pastor to preach a series of sermons, before the vacation season hits us, on Stewardship. The Stewardship of getting, keeping, spending, giving; the Stewardship of time, talents, responsibility and possibilities are subjects about which our people should be taught, and it is the business of the pastor to teach them. Preach on Tithing, and your finest material for such a sermon, or series of sermons, will come from your own experiences of practicing what you preach.

4. We urge you, as pastors, to call upon your committee for any help within our power to give. Letters have already come from pastors offering suggestions. These are most helpful and we hope to have the privilege of aiding every pastor in the Southern Convention. We don't know what your needs are unless you take the time to let us know about them.

We do not claim to be miracle workers, but we are certain of one thing. If the pastors of our churches will get into this matter of Stewardship, with all their hearts, the results will be miraculous indeed, for when we present the principles of Christian Stewardship to our people we can do it with the certainty of "Thus Saith the Lord!"

Brethren, use your Committee on Stewardship for the advancement of the cause of Christ and His Church.

JESSE H. DOLLAR, Chairman,
2308 Roanoke Avenue,
Newport News, Virginia.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, MAY 30, 1940.

No. 22.

IT SINGETH LOW IN EVERY HEART.

It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.
'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown.
But, oh, 'tis good to think of them,
When we are troubled sore;
Thanks be to God that such have been,
Tho' they are here no more.
More home-like seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
What 'er betides, thy love abides,
Our God, forever more.

—John Chadwick.

I CANNOT THINK OF THEM AS DEAD.

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread
They but have gone before.
The Father's house is mansioned fair
Beyond my vision dim;
All souls are his, and here or there
Are living unto Him.
And still their silent ministry
Within my heart hath place
As when on earth they walked with me
And met me face to face.
Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.
Mine are they by an ownership
Nor time nor death can free;
For God hath giv'n to Love to keep
Its own eternally.

—Frederick Hosmer.

PRAYER FOR THOSE WHO HAVE DEPARTED THIS LIFE.

Our Father, unto thee, in the light of our Savior's blessed life, we would lift our souls. We thank thee for that true light shining in our world with still increasing brightness. We thank thee for all who have walked therein, and especially for those near to us and dear, in whose lives we have seen this excellent glory and beauty. May we know that in the body and out of the body they are with thee, and that when these earthly days come to an end, it is not that our service of thee and of one another may cease but that it may begin anew. Make us glad in all who have faithfully loved; make us glad in all who have peacefully died. Lift us into light and love and purity and blessedness, and give us at last our portion with those who have trusted in thee, and sought, in small things as in great, in things temporal and things eternal, to do thy holy will. Amen.

NEWS AND VIEWS

Rev. J. D. Dollar has recently moved from West Point, Ga., to Langdale, Ala., where his church has bought a parsonage.

The Board of Publications and the Executive Board of the Southern Convention met at Elon College on Tuesday of this week, for the purpose of making plans for the coming biennium.

Rev. H. E. Crutchfield has accepted a call to Old Zion Christian Church, Norfolk, Va., to be effective September 1. He tendered his resignation to his present churches, Windsor, Isle of Wight, Antioch, and Mt. Carmel, last Sunday.

Dr. C. Rexford Raymond, pastor of Damascus, Oak Grove, and Eure Christian Churches in Gates County, N. C., is attending the Oberlin College Commencement this week. His class is to have its forty-fifth reunion.

Rev. J. Calvin Felton of Irvington, N. J., a graduate of Elon College, was present for the Commencement season. His daughter, Margaret, is a talented student in the Elon School of Music, and was presented in recital on Sunday afternoon.

Rev. W. E. Wisseman, pastor of the First Congregational-Christian Church of Greensboro, N. C., preached the Baccalaureate Sermon for the graduating class of the Reidsville High School on last Sunday night. His topic was "The Disciplined Life."

Rev. F. Ervin Hyde, formerly pastor of our Sanford and Shallow Well Churches in the Eastern North Carolina Conference, is moving this week to West Milton, Ohio, where he is to be the pastor of the Christian Church. For the past year Mr. Hyde has been at Cortland, N. Y.

Dr. Stanley C. Harrell, pastor of the Durham Christian Church, brought \$51.25 to THE CHRISTIAN SUN office recently in payment for subscriptions from his church. This was raised by three teams of women who went out after new and renewal subscriptions and succeeded in getting them.

Dr. H. Shelton Smith, alumnus of Elon College and of Yale, delivered the Commencement Sermon at Elon College on last Sunday. Dr. Smith,

who is the head of the Department of Religious Education at Duke University, gave a splendid and carefully prepared sermon contrasting the way of Pilate and the way of Christ—then and now.

Rev. T. N. Lowe of Hopewell, Va., reports a very successful series of meetings during the past two weeks. Rev. R. Lee House preached the first week and Rev. Mr. Lowe conducted the services the second week. There were eight conversions and many reclamations. Three united with the church and others are expected to do so later.

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of June 9, 1940.

Sun.—Oneness in Christ—Eph. 4: 1-16.

Mon.—Christian Virtues—Eph. 4: 17-5: 2.

Tues.—Be Careful How You Live—Eph. 5: 3-21.

Wed.—The Significant Symbolism of Marriage—Eph. 5: 22-33.

Thurs.—Christ's Bondservants—Eph. 6: 1-9.

Fri.—Christian Warfare—Eph. 6: 10-20.

Sat.—Benediction—Eph. 6: 21-24.

JOIN WITH US IN READING THE BIBLE

The Annual Memorial Services at Pleasant Grove (Va.) Christian Church, Rev. J. E. McCauley, pastor, will be held on next Sunday, June 2. The morning services will be held at the church, special music being furnished by the choir and the children. Dinner will be served on the grounds. The afternoon services will be held at the old Farmer Burying Grounds. The public is invited and former ministers and members will be especially welcome.

Rev. Duane Vore, a graduate of Elon College in the class of 1940, was ordained to the Christian ministry on Sunday night, May 26, at the Elon College Community Church. The committee ordaining him was composed of Dr. J. H. Lightbourne, Dr. D. J. Bowden, Rev. G. C. Crutchfield, and Dr. L. E. Smith. Mr. Vore has been outstanding in college activities, being the president of the student body his senior year. He is the pastor of Graham Providence, Haw River and Long's Chapel Churches.

Much of the material for this issue, such as the litany on the back page and the poetry and prayer on the front page, is taken from the *Pilgrim Hymnal*. This book, published by our denomination, has a fine variety of helpful materials in it. If your church uses this hymnal, be sure that you take full advantage of the special services, litanies, prayers, and responsive readings therein. If you are considering buying a new hymnal for your church, do not fail to get a sample copy of our denomination's book before you select your new one. A sample copy may be borrowed from the Board of Christian Education, Elon College, N. C., for inspection purposes.

HAPPY HOME.

Not since their school days, certainly not since they had grown older, had some of the ladies of the Happy Home Missionary Society displayed their talent in the art of dramatics. Recently they presented a playlet, "Aunt Tillie Learns to Tithe." It is hoped that the message, convincing as it should have been, was conveyed to the audience.

On the third Sunday in May, as a special part of the service, our pastor, Rev. W. J. Andes, ordained two newly elected deacons, Lonnie Richmond and William Ward. Recognition of the five other deacons was made by asking them to stand. He reminded us of the purpose of deacons, our duty toward them and theirs to us.

This was also our annual Memorial Day. A history of the church had been prepared by Miss Ruth Stephens and was read by her.

A few moments of meditation and a prayer led by Mr. R. W. Powell, chairman of the board of deacons, was devoted to the memory of Mr. W. W. Stephens, deceased deacon.

The sermon by the pastor was a very timely one, paying loyal tribute to the lives of departed loved ones; yet assuring us of the possibility of having peace and comfort in our hearts through all such sorrowings.

Plans are under way for a Bible School to begin on the afternoon of June 17, also the revival in the second week of July.

Rev. Mr. Andes asks that we make a written prayer list of a dozen or more whom we wish to see become Christians and that we pray every day for each of them. Since "prayer changes things" we feel that this will not be in vain.

Although the church is in fairly good shape financially, we are sorry
(Continued on page 7.)



IN MEMORY.

The date of publication of this paper, May 30, is designated by the federal government as a day to be kept in memory of our soldier dead. This season of the year is held sacred by the churches as a time of memorial for their own departed loved ones. "The Christian Sun" is this week emphasizing memorials, particularly of our ministers and those whose memory has been recorded in the pages of this paper during the past year.

Memory is one of the best things God has given to a human being. In it can be stored those things which help us to live better from day to day. Out of it come ideas and ideals which develop into loyalties and enthusiasms. The memory of those who have gone on can give to us courage.

It is a fine thing to recall the faithfulness of soldiers who have given their lives for the honor of the country. Church people should certainly treasure the memory of ministers who as "Soldiers of the Cross" have given their lives to the Church of Christ. We must also remember those faithful ones who have stood in their places and have done their duty without honor or wide recognition, for in the army of the Lord everyone counts.

Memorial Day should mean for us not merely a day of flowers and sacred memories, but also a time of re-dedication to the high ideals of those who have given us both country and Christianity.

TO THE GRADUATE.

At the time of this writing about eighty young men and women are graduating from our own Elon College. Thousands of boys and girls are graduating from other colleges, and still more are receiving their diplomas from high schools. Among these multitudes are many of our Congregational and Christian Church young people. To those who chance to read these lines, the editor would like to say just a few words.

Congratulations on successful attainment. You have started on the road to culture, refinement, personal development and the wider fields of opportunity. Your family and friends and the state have joined with you and helped you to succeed thus far. In like manner, you will need through the years to come the cooperation of people known and unknown.

Stick to your ideals. This is a sad and sorry world in which you are to take your place. Tragedy stalks the earth. In the United States of America we are still free to do somewhat as we please, but how long this freedom will last nobody can guess. The world needs your idealism. It needs your enthusiasm. It needs your sparkling vitality. It needs your loyalty, if your loyalty is to the highest and best. The trouble with our world is that people have lost their ideals. They are living below their best. Read again the story of the Nazarene as recorded in the Gospels and try to discover the secret of living. In this way your generation can make a new world—a world in which there is freedom, and happiness, and peace.

ACROSS THE TRACKS.

In the beautiful auditorium of Elon College fine speakers deliver excellent messages, trained choirs sing inspiring music, young scholars graduate from college, and "old grads" renew friendships. It is springtime at Elon. The leaves on the trees have just reached maturity. The grass is green on the grounds, and flowers bloom with beauty and fragrance. It is a time when youth reaches maturity and flowers with a beauty far greater than that of the growing things. Parents rejoice with their children at Commencement, and graduates walk out into the world with high hope.

This writing is being done in a room across the railroad tracks. The writer is not a part of the gayety on the campus, and is not elated by the speeches and music of Commencement-time. Indeed, he does rejoice with those who rejoice and wishes for them all that they hope for themselves. Temporarily he is unable to share with them in their activities and regrets that is not with his classmates who assemble in reunion.

But this is not a lament. The writer is just thinking of those who always live "on the other side of the tracks" and are never included in the festivities, in the joys, in the graduations. Because of sickness, or social standards, or economic conditions, they are always condemned to be on the outside—perhaps just in sight but never a part of it. Church people sometimes forget that the Good Master sought out the lame and the blind and the sick, the poor, the forsaken, and preached to them the Glad Tidings. But the church does not always forget. It is constantly crossing the tracks with flowers and food and friendship and love and opportunity.

HAVE YOU GIVEN YET?

The American Red Cross is asking for ten million dollars with which to minister to suffering humanity in war-torn areas in Europe. It is reported that one hundred thousand Dutch soldiers were killed within the first few days of the war in their country. Nobody knows the number of refugees—widows and orphans, or wounded soldiers—in Holland, Belgium, and northern France. Those who are on the field give vivid descriptions of human torture.

Into this welter of death and destruction the American Red Cross is going with food, clothes, medicine, shelter and love. If you have not made a contribution, surely you will want to do so. If you have not given generously, please think of how you would feel if bombs had destroyed the city in which you live, and armies had overrun the countryside.

The war in Europe has made us forget temporarily what is happening in China, but multitudes of Chinese are in as desperate plight as are the people in Europe. Millions of people have been killed, and still more millions are wandering homeless and hungry. A dollar will save a life for a month there.

Now is the time for generous people to render service to suffering humanity.

CONTRIBUTIONS

SUFFOLK LETTER.

The recognition of the service of Dr. J. U. Newman as a Professor in Elon College, for fifty years, meets the approval of many former students, and is a fitting tribute to that great teacher. The writer's acquaintance with this distinguished educator began at Antioch Christian Church, Isle of Wight County, Va., during the 1893 session of the Eastern Virginia Christian Sunday School Convention. Under one of the large oak trees in that church yard, we had an informal talk about the requirements and the possibility of entering Elon College, as a student, in the following September. His gentle approach, friendly spirit and courteous manner impressed a timid country boy who had never been more than forty miles from home. His clear steady eye seemed to be looking into the future to see what promise the boy might have of success as a student and minister.

It was our privilege to have classes in Greek, Chemistry and Geology under him while in Elon College. He has all the requisites of a typical college professor, according to the judgment of thoughtful students in that period. And he has merited that measurement until this present day. He was a careful student. He prepared himself for teaching a beginners class in Greek with as much care as he exercised in a recitation in the Senior class. This method was followed in every department where he served as teacher. He reviewed what he knew and sought diligently to discover any new point of interest and importance to his students. He was as humble as a bashful maiden and never sought to reveal his own superiority complex or embarrass the students by exposing their ignorance while on recitation. There was no attempt to display his knowledge in order to impress and over-awe a young student. He kept on hand, and at his command, reserves of knowledge—to be drawn on in emergency. But he did not raise the curtain or unlock the door, on the first day of the college term, to reveal these stores of knowledge.

His work has been outstanding in his impression on the lives of ministerial students. His discriminating mind, his spiritual insight, his mental poise, his wise counsel and stimulating methods created a rare atmosphere for the development of ministerial

talents. Every normal class of college students will have some members who are not always prepared when the hour comes for the recitation period. Occasionally one of these "diplomats," in our day, asked Dr. Newman a question with the avowed purpose of starting an "episode"—which took the form of a "lecture" on some topic not directly related to the lesson for the day. These "class lectures" were not written down in the professor's note book—and no grades were given. But they were classic gems—and were really more valuable than the lesson. They served the purpose of the student who promoted them at the time—and they frequently revealed the rich wealth of information of the Professor and his keen interest in his students.

The writer has the honor of being pastor of Oakland Christian Church in Nansemond County, Va., where Dr. Newman held his membership when he left home to enter school. If the church had done nothing more than touch the lives of the Newman family distinguished for their culture, character and contribution to the kingdom of God, it would justify its record and history. And this large country church joins in extending congratulations to Dr. J. U. Newman on reaching his fiftieth year of service on the faculty of Elon College. The pastor acknowledges, with a grateful heart, the high privilege of having been a student of this great teacher.

I. W. JOHNSON.

A LONG TIME AGO.

When this is being written Elon College is in the midst of the celebration of her Fiftieth Anniversary, the college having been opened for students in September, 1890, and in the present term now closing ends the fiftieth scholastic term of our college. We have come a long way since the opening in September, 1890, and those early days now seem like a dream of the long ago.

This writer graduated from Wake Forest College in June, 1890, and recalls the fact that the class of 1890 in which he graduated numbered twenty-five, this being the largest class that that institution had graduated in any one year up to that time. Wake Forest is now in its 106th year of existence and has graduating classes each year numbering several hundred. Our own Elon beginning in 1890 has

steadily risen from three in 1891 to seventy in 1940. The writer was not a member of the Baptist Church, but of the Christian Church while attending Wake Forest and went to that institution because we had none of our own. The writer, however, received every courtesy and favor that the institution could grant just the same as if he had been a Baptist. This we have always appreciated.

A friend and classmate who entered the year I did and graduated the year I did, and who like the writer had to save every penny possible and borrow money to pay board and get indulgence of the college on tuition until he could graduate, was the late lamented ex-Governor T. W. Bickett. Bickett was a man of a great heart as well as a good man and was frequently accused while Governor of pardoning some who should not have been pardoned and of saving quite a few from the death chamber. The Governor told the writer that he knew he was criticized over the State, but that he had rather err on the side of mercy a dozen times than to be heartless and cruel even one time.

"The Wake Forest Alumni News" for May, 1940, carried the following amusing, but true story—Dr. G. W. Paschal being the historian for Wake Forest and looking around for items of interest:

From Dr. G. W. Paschal we have received portions of a recent letter from Rev. James O. Atkinson, Secretary, The Mission Board, Inc., Southern Convention of Congregational and Christian Churches, Elon College. We quote:

"I shall ever be grateful that Wake Forest gave me a chance and I have loved the dear old place ever since. Tom Bickett entered Wake Forest at the same time that I did and he and I were friends throughout the four years of our stay at Wake Forest. While Bickett was Governor of North Carolina he came to Elon College to deliver the Commencement address and then over to my house for a visit before leaving for Raleigh. My little boy, J. O., Jr., went with us to the train that Bickett was to take for Raleigh, and the people were all anxious to shake hands with the Governor as I introduced him to them. Walking back to my house after Bickett was gone my little boy looked up and said, 'Daddy, as you were a school-mate of the Governor why didn't you go in politics and try to be somebody yourself?' I had a hard time explaining to the little fellow that I felt impressed to enter the ministry. The last conversation I ever had with Bickett was in a hotel in Norfolk

where we chanced to meet. He was then ex-Governor and was practicing law. I told him what my boy had said and his reply was, 'Please tell that boy for me that you chose the better part and that he need not be surprised any day to find in the morning paper that Bickett, ex-Governor, had entered the ministry and had gone to the mountains and the out-of-way districts in North Carolina to preach the gospel.' It was only a short time after that that our good and great ex-Governor passed away.

"Wake Forest is indeed a great institution and has made a wonderful contribution to the State and the nation."

My excuse for publishing the above, if any excuse is needed, is to show that the church related college makes a contribution to the State and to the nation that no State institution can make. Only in a religious atmosphere and under religious instruction is the student able to choose the best for himself in life and to pursue the best. The guarantee of any nation is its religious freedom, "For in that light do we see light."

A few years ago this writer was called back to Wake Forest to deliver the Alumni Address, in which address to the graduating class, faculty and students, he recalls taking the position that only in the light of religion and righteousness as set forth in the words of our Lord could one choose for himself the best career. Imagine his surprise and gratification when the next morning, after the address, the President of the college told the writer that some students had set up all night discussing the address, these students being a group of seniors who had been deploring the fact that they had attended a church college, since they had in mind the study of the law and they had been feeling as they graduated that they had made a mistake in choosing their institution. All of which means that the real founder and preserver of true democracy was Lord Christ, who prized the individual above all else, teaching that the soul, or life, of one man was of more worth than the whole world: "What shall it profit a man if he shall gain the whole world and lose his soul." "He that would be greatest among you let him be servant of all." The world is changing, but there are some things that abide eternally. Luke 16:17 quotes the words of Christ, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man passeth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail."

God's blessings on our own Elon College which has made a contribution to the State and nation that no other institution could make.

J. O. A.

DR. SWEET WELL AGAIN.

After more than five months in the hospital, Rev. Milo J. Sweet returned to his pulpit at Union Congregational Church, Chattanooga, Tenn., on Sunday, May 19. On the bulletin for that Sunday under the heading of "Our Pastor's Thanksgiving," he says, "How can I ever express my gratitude to the many, many organizations

so generously during my confinement in the hospital: First of all, my church—its loyalty, its love, its power to carry on, its faithfulness to our Lord, and its vital interest in all the life of the community. . . . Today I am renewing my efforts with an intense desire to make our work more effective and helpful than ever before. In this I most earnestly seek a very genuine consecration and devotion of every member and friend. To that end let us all consecrate ourselves to prayer and to our Sunday services. By the blessing of God, such loyalty will bring not only success, but a greater satisfaction to everyone."

Final Word to the 1940 Graduating Class of Elon College

PRESIDENT L. E. SMITH.

Years ago there came sweeping through the heart of Georgia a terrific cyclone. Trees were uprooted, barns were unroofed, and houses were blown to smithereens. A beautiful old colonial mansion that had been standing for more than one hundred years was standing right in the path of that terrific storm. It had stood as a landmark for that community and every passerby for many years. It had been in one family since its founding. Within its walls there had been peace and prosperity, joy and sorrow, love and affection, happiness and children, sickness, sorrow, and death. All the fortunes and misfortunes of life had swept across its threshold, but it had withstood all until this day. The storm was too much; the test was too great. That stately old building came toppling to the ground. It was a complete wreck. In a few days architects, carpenters and builders were there with timbers and tools ready to rebuild that stately old dwelling and to rebuild it more substantially and more beautifully if possible.

This is a beautiful world in which we live. It is our Father's world. It is the training field for world's heavenly and eternal. It is meant for enrichment and development.

Members of the graduating class of 1940, when your fathers and mothers were born, they were born into a world that was at peace, a world dedicated to peace and hoping for prosperity. When you were born, you were born into a world struggling to save itself from the backwash of the World War, a war that was fought to end war and create a world in which the fatherhood of God and the brotherhood of man would be recognized by all peoples, and peace and good will be the precious possessions of all nations,

But these apparently were only ideals and vain hopes. Today as you graduate from this institution, another war more terrible and more destructive than any that man has known is sweeping through the world with terrific and amazing speed, leaving death and destruction in its wake. Already nations and governments that have never desired war, never prepared for war, but have lived for peace, desired peace, and have sought peace and pursued it for a thousand years have been laid waste by the powerful war machines and are today in ruins, and the end is not yet.

Today as you leave this campus, you go out into a broken world, a world with broken purposes, broken homes, and broken hearts. Tomorrow you will stand in the midst of this broken world. It is your responsibility to rebuild. Yours is a tremendous task. Your success depends upon your architect, materials and tools. One is your Architect, even God. Your materials are love, sympathy, kindness, forgiveness; your tools are faith, confidence, hope, and trust.

For four brief years we have endeavored to assist in equipping you for this task of rebuilding. We have tried to give you an appreciation of the task before you, to acquaint you with the necessary materials, and to place the proper tools in your hands. All of our efforts have fallen short unless we have brought you to the great Architect, even God Himself.

Yours is an historic class, the Golden Anniversary class, closing the first half century of Alma Mater's service of instruction and guidance. As we, trustees, faculty, church, friends, and alumni, have been with you during your college days, so we will be with you in the fortunes and misfortunes of life, even unto the end.

Missions

The World for Christ

Rev. J. O. Atkinson, D.D., Secretary

MISSIONARY OFFERINGS.
WEEK ENDING MAY 25, 1940.

Sunday Schools.	
Bethel, Elkton, Va.	\$ 1.00
Pleasant Hill, Liberty, N. C. ...	6.65
Union (Va.), Virgilina, Va.	5.00
New Lebanon, Elberon, Va.	4.00
First, Portsmouth, Va.	4.15
Christian Chapel Corinth, N. C. .	2.05
Antioch, Harrisonburg, Va.	3.60
Shiloh, Ramseur, N. C.	5.00
Berea (Nans.), Portsmouth, Va.	11.25
Linville, Va.	6.20
Oak Level, Youngsville, N. C. ..	1.00
Bethlehem, Suffolk, Va.	2.82
Flint Hill (M), Biscoe, N. C. ...	.38
Rosemont, Norfolk, Va.	14.54
Total	\$ 67.64
Individuals and Churches.	
Antioch, Harrisonburg, Va.	\$ 9.79
Dendron, Va.	6.96
Gibsonville, N. C.	4.02
Pleasant Cross, Asheboro, N. C.	1.63
Elk Spur, Fancy Gap, Va.	1.11
Ivy Hill, Fancy Gap, Va.	.55
Rocky Ford, Fancy Gap, Va. ...	1.44
Mt. Carmel, Walters, Va.	1.93
Total	\$ 27.43
Specials.	
Class No. 2, Rosemont S. S., Nor-	
folk, Va.	\$ 12.50
Burlington S. S., Burlington,	
N. C.	25.02
Total	\$ 37.52
Total for the week	\$ 132.59
Previously acknowledged ...	16,088.49
Total since Sept. 1, 1939 ...	\$16,221.08

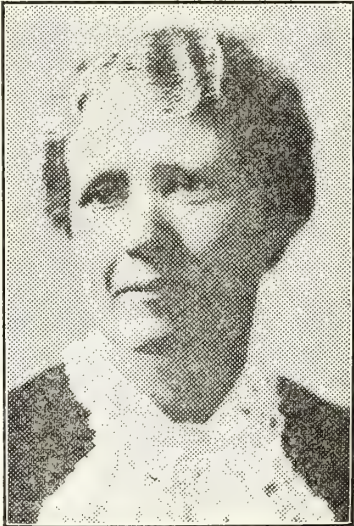
We acknowledge with deepest gratitude all who had a part in the above donations. Thanking every donor again and again for their interest in missions at this time of a world crisis.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

NEWS FROM LEAKSVILLE.

The Page District Missionary Rally was held at Leaksville Church (near Luray, Va.), with Miss Amy Louderback presiding. Mrs. Rachel Miller led the devotional, which consisted of instrumental music, a scripture reading and a poem, a duet by Mr. and Mrs. B. F. McDaniel, prayer by Rev. R. E. Newton, poem by Keyser Rothgeb, and hymn. At the roll call of the churches there were three represented out of the six belonging to the district. Bethel had fifteen present, Newport four, and Leaksville

seventeen. The officers were elected as follows: Superintendent, Miss Amy Louderback; Assistant Superintendent, Mrs. E. Lena Rothgeb; Secretary and Treasurer, Miss Hazel Davis; Assistant Secretary and Treasurer, Mrs. Irene Monger. Each church represented gave a report of



MISS HELEN FRANCES SMITH.

Miss Smith, who will teach the Home Mission study, "Shifting Populations in America," at the Elon Summer School of Missions, June 17-20, comes to us from the Board of Home Missions of the Congregational and Christian Churches in New York City. In order that she may have first-hand information concerning her work, she has traveled extensively in all portions of the country, largely in her own automobile. She is the Information Secretary of the Board of Home Missions and has been a board secretary since 1928. Her home is in White Plains, New York..

the work of their missionary society. A duet was sung by two young ladies from the Bethel Church. A fine missionary reading was given by Mrs. C. W. Louderback. A splendid reading on women's work was given by Mr. C. W. Louderback, and a good missionary address by Bro. Newton. G. W. Rothgeb of Luray dismissed the congregation with a short prayer.

Our Homecoming and Memorial Services are to be held the first Sunday in June. Our Sunday school is going along nicely under the supervision of R. O. Rothgeb.

REPORTER.

DR. CHARLES ELDRED SHELTON.

Dr. Charles Eldred Shelton, pastor of the Shelton Congregational Church in Portsmouth, Va., for seventeen years before his retirement in 1937, died in Pittsburg, Pa., on May 13. He would have been eighty-two years old in June. Burial was at Indianola, Iowa. He is survived by his widow, Mrs. Fannie R. Shelton; one son, Dr. Whitford H. Shelton, professor of modern language at the University of Pittsburgh; two grandsons, one granddaughter, and a great-granddaughter.

Dr. Shelton was superintendent of public schools in Burlington, Iowa, for several years and was president of Simpson College in Indianola for more than twelve years. He left the latter position to enter the ministry. While in Portsmouth, he took an active part in all local civic, church, and school activities. After his retirement as pastor of the First Congregational Church in Portsmouth, the congregation voted to change the name to Shelton Congregational Church in honor of this splendid minister who had so faithfully served them.

Our ministers in the Eastern Virginia Conference enjoyed their friendship with Dr. Shelton after the merger of Congregational and Christian Churches. Many will remember him as a scholar and Christian gentleman, whose keen mind and Christian spirit made them delighted to know him.

REV. ELISHA BRADSHAW.

The picture of Rev. Elisha Bradshaw is missing from the group of memorial pictures on the center pages of this issue. It was intended to use the picture of each of our ministers who had died during the past year. However, no picture could be secured of Mr. Bradshaw from which a cut could be made.

Mr. Bradshaw was born October 20, 1877, in Isle of Wight County, Va. On October 2, 1904, he married Miss Blanche Rose. This union was blessed with two girls and four boys. On November 16, 1921, Mr. Bradshaw was licensed to preach the Gospel, the Elon College Community Church authorizing the licensure. In November, 1922, he was ordained to the Christian ministry in the Holland Christian Church. Mr. Bradshaw attended Elon College in 1921. That summer he attended the Moody Bible Institute. He served as pastor of Elm Avenue Christian Church, Portsmouth, Va., for one year and as pastor of our mission work in Carroll County, Va., for one year. In 1923 he moved to Walters, Va., where he

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

This week I have been visiting an older sister. When I was a very small tot, this sister, Katherine, used to bathe me, dress me, comb my hair, tell me stories, make me doll clothes and take me for walks in the woods. I love her very much and it is such a joy to get to be with her again.

Katherine's home is in the foothills of the Clinch Mountains. Her house nestles on the side of a hill and below in the valley is a grassy meadow with a cool, clear brook babbling along its stony bed. It is cool and quiet here. Birds of brilliant color sing to us all the day long. Just now I heard a dove, a bob-white or quail, and a red bird. At night the whipporwills "whip" their song in great chorus. But best of all I like the sweet calls of the wood thrushes. Each morning they wake me with their singing from the woods above the house.

Katherine has two sons. Lewis is a junior in high school and Jackie is in the third grade. Yesterday afternoon when Jackie came home from school I showed him several numbers of the "Children's Page" and taught him how to work our crossword puzzles. He liked them so much that we finished solving all of the unsolved ones I had before going to bed. Jackie knows a lot about the people and stories of the Bible, so he was able to

figure out the words from the Bible rather easily. His father gave him a Bible A B C Book for Christmas and he has learned much about the Bible from it. When I was a little girl I learned my A B C's from such a book.

Jackie, his brother, father and mother go to Sunday school and church at a little chapel which is only a few yards beyond the house. I went up there at a choir practice Sunday night. It is a lovely country church

SEASONAL VERSES.

Jesus loves me, this I know
For the "Sunshine" tells me so;
Tells me as it gives its light
Making all the world so bright.

Jesus loves me, this I know,
For the "Raindrops" tell me so;
Tell me as they gently fall
On the trees and flowers and all.

Jesus loves me, this I know,
For the "Flowers" tell me so;
Tell me as they smell so sweet
Blooming all around our feet.

Jesus loves me, this I know,
For the "Birds" tell me so;
Tell me by their merry song,
Singing now the whole day long.

which is almost new. The Presbyterian Church built it for the boys and girls in this valley who live too far away to attend the church in the next valley.

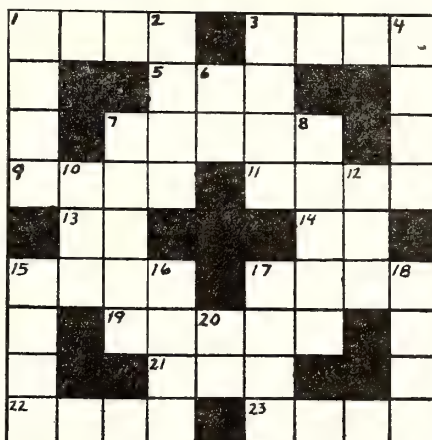
CROSSWORD PUZZLE.

Across.

- To throw, as a ball.
- That which one sows (Matt. 13: 38).
- To make lace.
- Opposite of men (Luke 1: 28).
- A circle of rope.
- Opposite of less.
- Rail Road.
- To exist.
- Source of pure water (John 4: 14).
- Marries.
- The evil one (Matt. 13: 39).
- Past tense of sit.
- The Orient (Rev. 7: 2).
- Frozen rain (Isaiah 28: 2).

Down.

- To relate, to say (John 4: 25).
- To halt.
- Stalk of a flower.
- Bird, symbol of Holy Spirit (Matt. 3: 16).
- Part of verb "to be."
- The Universe (Psalm 50: 12).
- Prize given to one who does most to bring peace.
- Metal as taken from mines.
- Scarlet (Isaiah 1: 18).
- Bride, married woman (Eph. 5: 33).
- Less (Psalm 91: 12).
- Close by, near (Psalm 23: 4).



- To exchange a thing for money (Matt. 19: 21).
- Virginia.

Answers to Last Week's Puzzle.

- ACROSS—1. Snow. 3. Arms. 5. Old. 7. Brain. 9. Adam. 11. Name. 13. El. 18. Da. 15. Snap. 17. Mary. 19. Caleb. 21. Woe. 22. Suns. 23. Knee.
- DOWN—1. Sara. 2. Worm. 3. Sure. 6. Balae. 8. Nadab. 10. Den. 12. Mar. 15. Sons. 16. Paws. 17. Meek. 18. Yoke. 20. Lo.

I am enjoying the fresh air and warm summer sunshine.. I think of you who read this page and wish each of you a very happy summer.

Sincerely,

DOROTHY TODD.

DONALD LEARNS ABOUT RULES.

Donald was a very little boy so little that he had to stand on a chair to reach the candy jar. Mother did not think that candy was very good for Donald between meals, so one day when she saw him climbing up on the chair she said:

"Donald, we shall need to have a rule about this candy. You may have two pieces after lunch and two pieces after dinner, but no more. I know that you do not want to be sick."

For several days Donald remembered the rule and climbed up on the chair only twice each day. "Two pieces after lunch," he said, "and two pieces after dinner. That is the rule."

But one day Donald disobeyed. "I don't like rules," he said to himself. He ate another piece, and another. and another, and another. No one knows just how many pieces he ate, but by and by a very sick little boy was lying on the couch. He was a sorry little boy, too, for he had disobeyed his mother.

When Donald's mother came into the room, he told her all about it. After she had given him some medicine and he was feeling better, mother talked to him about rules. She told him that God has rules for the birds. and flowers, and rules for the sun and moon and the stars.

"Does he have rules for all his animals, too?" asked Donald.

"Yes," said mother, "for all the animals and for all the people. And because fathers and mothers have lived a longer time than children and so have found out more about God's rules, the Bible says, 'Children, obey your parents.'"

"I'll do it," said Donald.

"And God will be pleased and happy," said mother.—S. S. Leaflet.

HAPPY HOME.

(Continued from page 2.)

to report that not much has been accomplished in the work of securing new pews and finishing the floors. We hope to do more in the near future.

There seems to be a renewal of a spirit of good fellowship among the members of Happy Home.

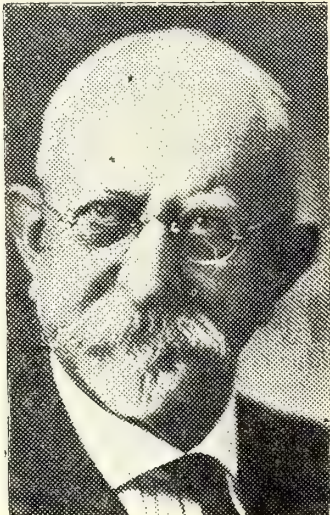
MRS. WILLIAM WARD,
Reporter,

IN MEMORY OF

May 30, 1939



REV. W. D. HARWARD, D. D.



REV. C. E. SHELTON, Ph. D.

Those whose passing during the year

Hamilton G. Brill, Timber Ridge, W. Va.
Mrs. Annie Boyd Rice, Chase City, Va.
William E. Beane, Ramseur, N. C.
Mrs. Willie M. Norfleet, Holland, Va.
Robert S. Royster, Virgilina, Va.
Mrs. Fannie Davis Brill, Winchester, Va.
Julius R. Shepherd, White Hall, Ga.
E. W. Marshall, Walnut Cove, N. C.
Rev. Lillian B. Fulton, D. D., Lake Worth,
 Fla.
J. J. Boulds, R. F. D., Suffolk, Va.
Franklin M. Carlton, Durham, N. C.
Mrs. Susie M. Duke, Newport News, Va.
Mrs. Lula B. Williams, Walters, Va.
Mrs. W. O. Farmer, Pleasant Grove (Va.)
 Church.
Brock D. Jones, Route 1, Holland, Va.
James M. Webb, Route 2, Madison, N. C.
Jacob J. Faison, Route 1, Waverly, Va.
Barbara Ann Morris, Virgilina, Va.
Mrs. Syreptia Creekmore, Hickory, Va.
Mrs. Nora Law Brooks, Lynchburg, Va.
Andrew D. Gerringer, Hines Chapel (N. C.)
 Church.
Mrs. Rebecca Heffington, Driver, Va.
Mrs. S. T. Ballard, Norfolk, Va.
Mrs. Bettie Swank Kagey, Norfolk, Va.

Mrs. Milinda M. Morris, Dyke, Va.
Linwood Cooper, Franklin, Va.
Mrs. Ida Brinkley, Cypress Chapel, Va.
O. T. Byrd, Suffolk, Va.
J. Richard Corbitt, Sunbury, N. C.
Mrs. Mary Byrd Henton, Harrisonburg, Va.
Mrs. Sarah Williamson Jones, Suffolk, Va.
George W. Edwards, Fancy Gap, Va.
John E. Vincent, Suffolk, Va.
Mrs. Eudora Jones Lotzia, Suffolk, Va.
J. Manley Barker, High Point, N. C.
Mrs. Alice A. Barrett, Washington, D. C.
Dr. J. L. Rawls, Suffolk, Va.
Mrs. Lena Farrar, Roanoke, Va.
Dr. Martyn Summerbell, Lakemont, N. Y.
Mrs. S. A. Holleman, High Point, N. C.
T. W. Snyder, Buckland, Ohio.
Mrs. Alice Felts Heflin, Washington, D. C.
Ebenezer W. Ayers, Suffolk, Va.
Weldon H. Kimball, Manson, N. C.
Mrs. Ellen W. Morris, Dyke, Va.
Matthew M. Strowd, Chapel Hill, N. C.
Mrs. Georgianna Klages, Suffolk, Va.
Lyman D. Gerringer, Shallow Ford (N. C.)
 Church.
Miss Betty Lee Felts, Suffolk, Va.
Miss Lola Clara Loy, Shallow Ford, N. C.

OUR FAITH: "I go to prepare a place for you. And if I go and prepare a place for

BELOVED DEAD

May 30, 1940

A PRAYER.

They are a part of us today,
 Lord, as we worship Thee;
 We bow our heads and humbly pray,
 We may as faithful be.
 For them we lay our hands in Thine,
 And nobler service give;
 O grant our lives like theirs may shine
 As in our hearts they live!

—John G. Truitt.



REV. W. C. WICKER, D. D.

recorded in "The Christian Sun":

G. J. McDaniel, McGuire's Chapel, Ala.
 Herbert Brandon, Ringold, Va.
 Mrs. Minnie Oates Johnson, Highview, W. Va.
 William H. Morris, Virgilina, Va.
 Nathan S. Glasscock, Virgilina, Va.
 L. L. Taylor, Gasburg, Va.
 Mrs. Elizabeth S. Davis, Yellow Springs, W. Va.
 Mrs. Eugenia M. White, R. F. D., Suffolk, Va.
 Dr. J. Edward Kirby, Memphis, Tenn.
 Wallace B. Lassiter, Jr., Driver, Va.
 Mrs. L. W. Hicks, Wake Forest, N. C.
 Mrs. O. P. Shelton, Greensboro, N. C.
 Mrs. Mary B. Stewart, Noonday (Ala.) Christian Church.
 Edward W. Evans, Happy Home (N. C.) Church.
 Harold E. Robertson, Happy Home (N. C.) Church.
 Mrs. Eudora M. Franks, Raleigh, N. C.
 Mrs. Sarah Elizabeth Payne, East Alabama.
 Mrs. D. B. White, Pittsboro, N. C.
 Mr. D. B. White, Pittsboro, N. C.
 R. C. Marble, Suffolk, Va.

David J. Wilkerson, Person County, N. C.
 A. C. Madren, Altamahaw, N. C.
 J. S. Miller, Luray, Va.
 Mrs. Preston Hollingsworth, Clinton, N. C.
 Mrs. Stella Eaves Ayscue, Epsom, N. C.
 Mrs. Theodosia Harrell, Eure's Church, Gates County, N. C.
 Mrs. A. L. Gynn, Norfolk, Va.
 Mrs. Lula York Brannock, Elon College, N. C.
 Mrs. Annie G. Pegram, Guilford County, N. C.
 Samuel D. Bray, Liberty (Va.) Christian Church.
 Mrs. Lizzie Price, Leaksville (Va.) Church.
 Mrs. Thomas Woodward, Suffolk, Va.
 Miss Eunice Langston, Suffolk, Va.
 Chillie J. Talley, Buffalo Springs, Va.
 Ransom A. Taylor, Semora, N. C.
 James I. Joyner, Route 2, Franklin, Va.
 Herbert Brandon, Ringold, Va.
 Mrs. W. K. Holt, Burlington, N. C.
 M. W. Hollowell, Hickory, Va.
 Mrs. Lula Benton, Suffolk, Va.
 Mrs. Virgie M. Huffman, Luray, Va.
 Mrs. Nannie L. Hawkins, Cedar Grove, N. C.

ill come again, and receive you unto myself; that where I am, there ye may be also."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

VIRGINIA CHRISTIAN ENDEAVOR CONVENTION.

The Virginia State Christian Endeavor Convention will be held June 13-16 at Massanetta Spring. The theme is to be "Christ Calls!" The guest speakers will be Mr. Ernest S. Marks, Field Secretary of International Society and of the Michigan State Union; Rev. Harold E. Cheyney, pastor of Trinity Methodist Church of Newark, N. J.; Rev. George E. Owen, young people's director of the Disciples of Christ; Mrs. L. C. Greene, High School Superintendent of the International Society of Washington, D. C.; and "Junior" Smith of Baltimore, Md.

The cost of the Convention for the four days will again be \$5.50. Send your registration fee of one (\$1.00) dollar to Miss Virginia Scott, Edgewood, Salem, Va.

FLORIDA CONFERENCES.

This summer Florida will have three conferences. The Junior High Group will meet at Deer Lake Camp in Ocala National Forest, June 24-29, cost, \$7.50. Rev. Everett B. Lester of Jacksonville will be the Dean.

The fifteenth session of the Young People's Conference will be held at Camp O'Leno, High Springs, June 8-15, cost, \$10.25. Out-of-state guests will include President Malcolm Dana of Piedmont College; Prof. O. S. Johnson, missionary to China; and Charles Drake, president of the Georgia Pilgrim Fellowship. Dr. V. B. Chicoine of Winter Park will be the Dean for the fifth year.

The Young Adult Conference will be held at Deer Lake Camp, June 24-29, cost, \$8.00. This is a leadership conference for the older young people and is a new experience for our Florida churches. Guests will include Rev. R. Wiley Scott of Atlanta, Ga., and Prof. Johnson of China.

ELON LEADERSHIP TRAINING SCHOOL.

June 24-29, 1940.

Cost: \$8.50.

Courses for High School Group.

"Life and Work of Paul"—Dr. C. C. Rexford Raymond.

"An Appreciation of the Bible"—Rev. A. P. Robinson, Jr.

"Young People's Work in the Rural Church"—Rev. W. J. Andes.

"Young People's Work in the City Church"—Mrs. J. G. Truitt.

"The Purpose and the Program of the Church"—Dr. W. B. O'Neill.

"Personal Religious Living"—Rev. Arnold Slater.

"Use of Art in Teaching Religion"—Rev. A. C. Todd.

"Social Action"—Rev. A. L. Granger, Jr.

"High School Problems"—Dr. R. W. Gammon.

A course on Missions taught by the guest Missionary.

DEATH IS A DOOR.

Death is only an old door
Set in a garden wall;
On gentle hinges it gives, at dusk
When the thrushes call.
Along the lintel are green leaves,
Beyond the light lies still;
Very willing and weary feet
Go over that sill.
There is nothing to trouble any heart;
Nothing to hurt at all.
Death is only a quiet door

—Nancy Byrd Turner.

Courses for the Older Group.

"Teachings of Jesus"—Rev. J. E. McCauley.

"Old Testament: Its Content and Value"—Dr. H. S. Hardeastle.

"Use of Music in Christian Education"—Prof. Stuart Pratt.

"Understanding of Youth"—Dr. E. W. Jones.

"Finding and Using Source Materials for the Youth Program"—Rev. J. A. French.

"Christian Stewardship"—Rev. J. H. Dollar.

"Personal Religious Living"—Rev. Arnold Slater.

"Religion in the News"—Rev. A. P. Robinson, Jr.

A course on Missions taught by the guest Missionary.

Courses for Teachers of Children.

Beginners Methods and Materials—Primary Methods and Materials—Miss Frances Lamb.

Junior Methods and Materials—Miss Tora Rudd.

Vacation Bible School for all three age groups.

YOUTH IN THE WORLD-WIDE FELLOWSHIP.

CHRISTIAN ENDEAVOR TOPIC

JUNE 9, 1940.

SCRIPTURE: Roman 1: 8-16.

Daily Readings—

Monday—Youth in Preparation—II Kings 6: 1-4.

Tuesday—A Peaceful Alliance—I Kings 5: 7-12.

Wednesday—First Missionaries to Jews—Matt. 10: 1-8.

Thursday—First Missionaries to Gentiles—Luke 10: 1-9.

Friday—Gentiles Receive the Gospel—Acts 13: 44-49.

Saturday—Fellowship in Grace—I Cor. 1: 4-9.

We shall have a series of three topics on the general theme: "Looking at Youth Around the World." This topic is a very timely one dealing with the world-wide fellowship of Christian youth. The next topic will be on "American Youth" and the third will deal with the "Youth of Our Denomination."

Let some experienced person speak on the World Conference of Christian Youth, held last summer at Amsterdam, The Netherlands. Accounts of the Conference have appeared in religious periodicals, and special literature concerning it may be obtained from the office of Promotional Secretary, Elon College. (See the Christian Endeavor World.)

Now it is more important than ever before that young people be banded together in world-wide fellowship in the interest of peace, of church unity, of missions, and of justice..

For Short Talks—

1. What is ecumenism? Is it easy to accomplish?

2. Young people are much the same around the world. They are eager to learn, seek enriching friendships, love to play, have similar appreciations of music and art, and they desire to know God in reality.

3. When we think of the youth in all the world as seeking the same values that we do, can we tolerate hate, prejudice, and war?

4. If Jesus is conqueror in our lives, we should aid him to be victor in this world of strife.

For Discussion—

1. What can young people do to keep alive the international aspects of Christianity:?

2. What attitude should German Christians hold toward French and British Christians, and vice versa?

Suggested Hymns—

"Lord, Speak to Me, That I May Speak."

"In Christ There Is No East or West."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

TESTING CONDUCT BY ITS USEFULNESS.

(A Principle of Temperate Living.)

LESSON IX—JUNE 2, 1940.

LESSON: Ezk. 15: 1-6; Matt. 5: 13-16; 7: 16-20; I Cor. 10: 6, 7.

DEVOTIONAL READING: Mark 11: 12-14.

GOLDEN TEXT: *By their fruits ye shall know them.*—Matthew 7: 16.

The lesson today deals with practical things concerning character and conduct. It is the lesson in temperate living. It is made up of selections of Scripture taken from both the Old and the New Testaments. It includes words from Ezekiel, from Jesus, and from Paul. Reduced to simple terms, all of these inspired men emphasized the stupidity of sin. In essence sin is folly, sin is stupid. If we were both all-wise and able to do as we know we ought to do, we would not sin in such foolish ways.

Uselessness Though Useful.

In a striking paragraph Ezekiel characterizes the people of his day by an analogy to a vine. A vine is a very useful thing when it is used for its proper purpose; namely, fruit bearing. But it is not very good for wood, either for fuel or for making household furnishings. Ezekiel says that if a man was going into the woods to look for wood he would not select a vine. Like that vine-tree are the people of Jerusalem—fit only to be cast into the fire for fuel.

Salt of the Earth.

"Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." In these few words Jesus describes the function of his disciples. Salt is a seasoning, savoring, saving element. In like manner Christians are to be a seasoning, saving influence in the world. They are to keep it from going to corruption. They are to give tone to every area of life with which they come in contact. They are to purify it and make it wholesome and clean. Alas for the man or woman who as a disciple of Christ has lost his or her zeal and spiritual fervor and passion. Back-sliding or half-hearted Christians are not much good; in fact, they are a real harm to the Kingdom of God.

Light of the World.

"Ye are the light of the world. . . . Even so let your light shine be-

fore men; that they may see your good works, and glorify your Father who is in heaven." Light reveals, light cheers, light cleanses and heals, light guides, light gives life. Indeed it can be said with all truth that ultimately where there is no light there is no life. When Jesus said that his followers were to be the light of the world, he meant that they were to bring cheer into dark places, that they were to cleanse and to heal, that they were to guide, that they were to give life. And this light was to come from Him who was the light of the world. Lights are meant to give light, and

HEAVEN.

No night is there!
Though here the night comes dank and chill
And shadows every corner fill,
The deathless morning comes at last
When all of time for me is past,
No night is there!

No pain is there!
Though here pains wrench this mortal frame
And men are sick and weak and lame,
In that fair land awaiting me
I shall from ills and pains be free,
No pain is there!

No tears are there!
Though here we miss the loved ones dear
And lonely are and often fear,
In heaven, our home, we'll meet them all
And answer once again their call,
No tears are there!

Our Christ is there!
He'll come and take us to himself,
And give to us for this world's pelf
A mansion made by his dear hand
And with us dwell in that fair land,
Yes, Christ is there!

—Clarence A. Vincent.

they are no good unless they shine. Here again Jesus says that we are to let our light shine, but we are to let it shine not for our own glory, but that men seeing our good works may glorify our Father who is in heaven.

Known By Their Fruits.

Jesus put a great deal of emphasis upon the fruitfulness of life. He said that it was by their fruits that men were to be known. In a homely way He illustrated this truth by saying that man would hardly go to a thorn bush to gather grapes, or to thistles to look for figs. In like manner one can hardly expect good fruit to issue from a heart that is evil. One can not have unclean and selfish, vindictive and narrow thoughts and expect his life to flower forth in kindness, in purity, and in loving service. Jesus

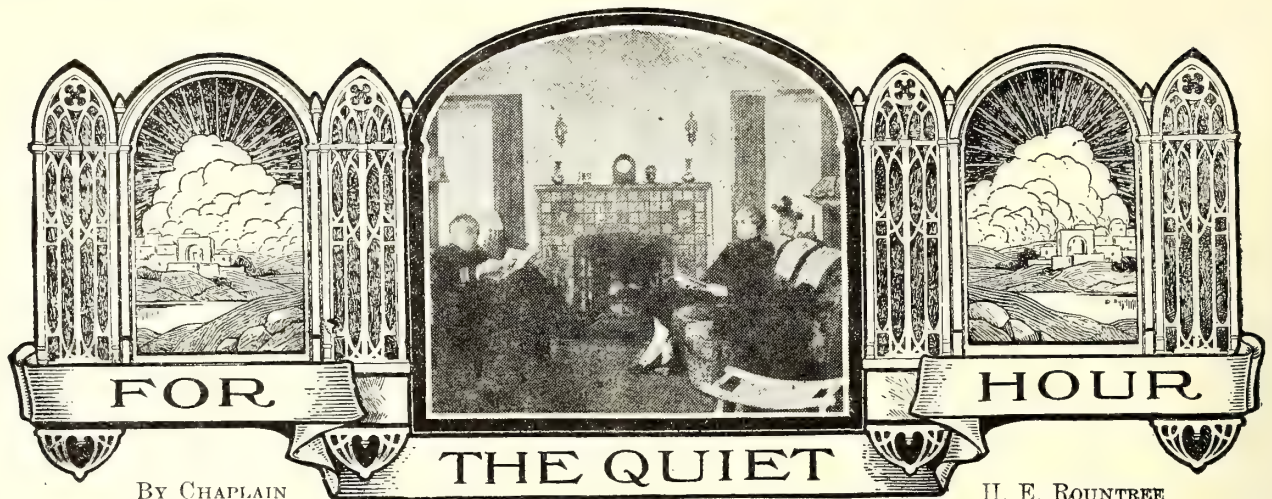
said that rootage was the key to fruitage. "Every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit." To be sure a man can, to some extent, lead a dual life; he can do good works after a fashion and window-dress his life in such a way that for the time being he may deceive others; but the principle still holds good—out of the heart are the issues of life. Only a right life within can guarantee right conduct without. "Therefore by their fruits ye shall know them." Augustine put it in another way when he said "Love God, and do as you please." "Keep thy heart with all diligence; for out of it are the issues of life."

Our Examples.

In his letter to the Corinthians Paul writes, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." He had been writing to the Corinthians about some of the foolish practices, the careless living, and the idolatrous attitude of the people of Israel in an early day. In these things and in the things which happened to the Israelites, he saw a picture of the foolishness and the folly of sin. They were written for our examples; they were not simply abstract principles put down in a book; they were actual experiences written in human life. The tragedy of life is that on every hand we see the results of intemperate and ungodly living, and yet we do not benefit thereby. No man need to make a mistake or be led astray if only he would see in human life the folly, the futility, and the inevitable results of sin.

The Old and the New Idolatry.

"Neither be ye idolators, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." That was the idolatry of olden times. Life was interpreted in terms of physical satisfactions and pleasures. Eating and drinking and playing made up the round of activities for a great many people, much thought for the things of the body but little or no thought for the things of the spirit. It is also the new idolatry. There is a great host of people in our modern world who are so much interested in ministering to the physical satisfactions, and the current pleasures of life that they give little heed to the things of the spirit. A great many people in America today are simply semi-refined pagans. Their philosophy of life expressed, or unexpressed, is "Let us eat, drink, and be merry." And, as in the case of olden times, God gives them the desires of their hearts, and sends leanness unto their souls.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

FINE "B'S."

"They which be of faith are blessed."—Gal. 3:9.

BE KIND (Eph. 4:32)—"The fault that looms so large in some one else may not be yours, but to your charge may lie one worse."

BE MERCIFUL (Rom. 12)—"It is better far to overpraise, than thoughtlessly some soul to mar with sharp reproach."

BE CAREFUL (Titus 3:8)—"Unwise speech will wing both fast and far to unsuspected realms and sting with hurtful wound."

BE FAIR (Phil. 4:8)—"Your judgment does not close the whole account. Another finds high praise for those you criticize."

In fine the love that searches long
Some good to note,
And helps to fill the world with song,
Is like the rose.

'Tis true that on one bush there grow
Both rose and thorn;
Yet, in life's garden, kind hearts know
A thornless rose.

Prayer—(Let one of the family lead as the spirit leads).

TUESDAY.

THE FAITHFUL FEW.

"I thank Christ that he counted me faithful."—I Tim. 1:12.

When the meeting's called to order
And you look around the room
You're sure to see some faces
That from out the shadows loom,
They are always at the meeting
And they'll stay until it's through;
The ones that I would mention
Are the always faithful few.

They fill the many offices,
And are always on the spot,
No matter what the weather,
Though it may be awful hot.
It may be dark and rainy,
But they are tried and true.
The ones that you rely on
Are the always faithful few.

There are lots of worthy members
Who will come when in the mood,

When everything's convenient
They can do a little good.
They're a factor in the meeting
And are necessary, too,
But the ones who never fail us
Are the always faithful few.

Prayer—O Lord, be there so few who are faithful. We would be faithful to Thee this day, and all days through life that we may advance Thy kingdom on earth and swell the chorus of the "Well done good and faithful" in heaven. Amen.

WEDNESDAY.

A PRESENCE AND A DUTY.

"He sat on the right hand of God, and they went forth and preached everywhere, the Lord working with them."—Mark 16:19,20.

An apostolic grand vision, grand presence and grand inspiration. Jesus, though on the throne of glory, seems close to us in His perfect humanity. That Presence is with us the same loving, patient, forgiving heart that he showed in Galilee. He is our Savior today.

Prayer—To Thee, O Lord, we join with the angels in singing "Holy, Holy, Holy." Amen.

THURSDAY.

MORO ROCK.

"Be still and know that I am God."—Psalm 46:10.

We are visiting Sequoia and Grant Parks in the high Sierras of California. Disobeying the doctor's orders to "stop climbing mountains," my lady and I have climbed a small steep mountain rock, 6,700 feet high. Moro is its name.

"Moro" is the Spanish word for "roan." The legend accounting for the name is that in early days of this country an old roan horse grazed around the base of this mountain rock, so they said "Moro."

Magnificent peaks surround us. In the east they stand out clear against the sky. The sun is setting in the

golden west. One is dumb in this presence. In the silence of it all something says "God," and we worship Him the Creator, Sustainer, and Lover of us all.

Perhaps you have not the magnificence of the mountains for your inspiration. Maybe you have the fields of growing grain, or the forests, or the flowers of a garden, be it ever so small. If you are deprived of these things, try to arrange for a trip or a vacation and look for them and of them drink into your soul—God.

Prayer—Our Father, whether inspired by scenery or not, give us a daily bread of Thy witnesses, that we may know Thee. Amen.

FRIDAY.

EASY, IS IT?

"Whatsoever he sayeth unto you, do it."—John 2:5.

"To live the Christian life consistently does not require perfection. We strive toward the goal. Also, we should remember that we do not keep Christ; but that He keeps us. Many people make the mistake of listening to what others say, when in facing these questions and their problems, they should listen to Him alone. 'Whatsoever He sayeth unto thee, do it.'"—Daniel Poling.

It is not easy to live a Christian surrounded by cheating, intolerance, and evils of every sort, yet, it is achieved by living it one day at the time and taking Jesus Christ along with us.

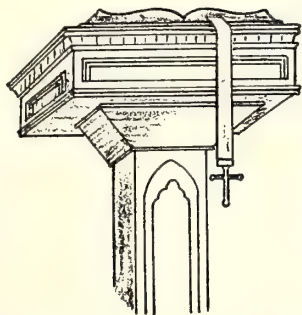
Prayer—Our Father, we would begin this day with Thee. In spite of all that the day may bring forth, may we find Thee close by our side. Amen.

SATURDAY.

TAKE COURAGE.

"O death! Where is thy sting?"—I Cor. 15:55.

We are told that Edwin Markham
(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. JESSE H. DOLLAR,
NEWPORT NEWS, VA.

WHAT SHALL I DO WITH MY LIFE?

TEXT: "It is more blessed to give than to receive."—Acts 20:35.

[The following Baccalaureate Sermon was delivered to the mid-year graduating class of the Newport News High School. We bring it to you at this Commencement Season.—Editor.]

Life is almost a perpetual question. As fast as we settle one, another arises; and the more they come, the harder the answers.

I imagine that for some of you whom we honor tonight one question of your high school career was, "Shall I quit school and find a job, or shall I continue in school?" It seems a silly question now, but at one time it was a big question in your mind. You are now faced with an even bigger question as you are about to realize the great ambition of your graduation. It is the question of whether you are to continue your preparation beyond high school, or seek to find a place for the investment of your life in some business, or, more likely at your stage of preparation, a job. I hope that this question is receiving its full share of your thoughts in these closing days of your studies in high school.

The question of what college you choose is a great question, and I warn you to be careful in your choice. If you are among those who know already what vocation you will seek to fill, the question will be easier to answer. Now I am not even imagining that all of you will go to college, and I would not recommend that you do. Your ideals and ambitions will very largely answer that question.

I would like to suggest two things that you may do with your life: You may spend your life or you may invest it. Now let it be agreed from this night on, that whatever you do will be as evidence that you have given your answer.

If it is your desire to spend your life, it will become your aim to see how much you can get out of it. Strange miseries come to those who

look upon life as something to be spent. Life is your inheritance, and it matters very little how much you inherit in stocks and bonds and houses and lands. Such inheritances will only enhance the possibilities of evil as you go out to spend ruthlessly that which is precious in the sight of God.

Life in its beauty of character and its divine possibilities is the only real thing there is in the world. With the gifts of life there comes the rich endowment of character, but for the person whose aim in life is to spend it, we may expect that his character will be wasted along with his time, his talents and possibilities for good. Once you lose your character you become a derelict on the sea of life, and every life is endangered by your presence in society. The moment you decide to spend your life you become a parasite on society.

It is to those who will choose to give the harder answer that I wish to speak; to you whose answer will be "I will invest my life." All power to you who thus answer the great question. Your aim will not be to see how much you can take out of life, but how fully you can invest your life to make your finest contribution toward solving the problems that baffle us and oppress us; problems which must be solved before we can realize our fondest dreams and achieve our highest hopes for mankind everywhere. To you I would give every encouragement. You are of the cream of the earth. We know the writer of our text was speaking an eternal truth when he said, "It is better to give than to get."

If you would invest your life so that it will bring the largest possible returns to those ends you would serve, I warn you not to rush to make your investment now. You have something to give, but you do not have the wealth of learning, the strength of maturity and the sturdiness that will be yours through experience.

I would point out three outstanding problems which we face today. In doing so I am suggesting that you ponder well the contribution you can make toward the solution of these problems. Either is worth your full measure of devotion.

Many great men have lived before you. They have done and are doing their best to make a world fit to live in. Those whose life's blood was given to make ours the greatest country on earth have wrought well, for they gave their best. The joy of giving their best to the establishment of their ideals was all the reward they craved. But they made some mistakes, even as

you, in the exercise of your highest aspirations, will make.

You inherit from us a world that is sound economically. We meant to build a country in which all men might find equal opportunity and the right to grow and give their best. Instead, we have a nation which has served the minority well and has slaved, in one way or another, the masses for whom this country was built as a shrine of freedom and equal opportunity.

The machine which we have invented to save us labor has thrown millions out of work, and after all that has been done to find a place in our economic life for those who crave the privilege of work, we have an army of ten million unemployed today. Rather than becoming the servant of man, the machine which he has made has turned to make him an object of charity. I would suggest, therefore, that you give yourselves to solving the problem of inequality and unequal opportunity. Here you can invest your best, and I assure you it will not be too much.

We have evolved a society which is full of social injustices, class pride, racial hatred and selfish endeavor. It

(Continued on page 14.)

THE QUIET HOUR.

(Continued from preceding page.)

who died in the year 1940 wrote his own epitaph, as follows:

Let us not think of our departed dead
As caught and encumbered in these graves
of earth;
But think of death as of another birth,
As a new freedom for the wing outspread,
As a new heaven yet higher for the head,
As a new joy of more ethereal mirth,
As a new world with friends of nobler
worth,
Where all may take a more immortal bread.
So, comrades, if you pass my grave sometime,
Pause long enough to breathe this little
rhyme:
"Here now the dust of Edwin Markham
lies,
But lo, he is not here, he is afar
On life's great errands under mightier
skies,
And pressing on toward some melodious
star."

Prayer—Our Father, through patience in well-doing, we seek Thy glory. Thou knowest the ways of the perfect and will reward them forever. Amen.

SUNDAY.

Let today be a day, be to you a day of renewing your inner man in Christ. Wherever you are or whatever you may plan to do read II Cor. 4:16; Job 38:36; Psalm 51:6; and Jeremiah 31:33. Say a prayer, and go to church if you have the opportunity.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We have one call after another to take children into the orphanage. Of course, we do not take all who apply—conditions and circumstances guide us in accepting children. In many cases circumstances make it unwise for us to accept the responsibility. In some cases satisfactory arrangements are made for them other than having them come to the orphanage.

But where a mother is left with a group of little children with no means of support and appeals to the orphanage for help, it is hard to say no. We accepted two little girls last week (nice little children) from a home where a mother was left with a large family of children without income. She appealed to us to take the two little girls. I believe if our church people could have visited this home with me they would have suggested that we take all of them for the children's sake.

When we take a boy in our orphanage, we take him in hoping that some day he will be a United States Senator or even climb to the President's chair. No one can look into the future to see what a boy with ambition will make of himself. Some of our greatest men have come from very humble homes. One of the most soul-stirring preachers the writer has ever heard preach was born in a little log cabin on the side of a mountain.

When we take in a little girl, it is our hope that she will grow and develop into a fine Christian character and go out from us to become a nurse, a teacher, or take up some profession by which she can render the greatest service to mankind. The entire denomination should take a deep interest in helping the little children here. If your Sunday school does not now make a monthly offering, please begin now and have a part in this worthy work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 30, 1940.

Amount brought forward \$6,869.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Plymouth\$ 4.12
Hayes Chapel 1.00
Shallow Well 7.50
Wentworth 11.59

\$ 24.21

N. C. & Va. Conference:

Burlington:

F. J. Strader\$ 25.00
D. E. Sellers 150.00
W. W. Sellers 25.00
W. K. Holt, Jr. 15.00
J. H. McEwen 150.00

Union	5.00	
Belew Creek	1.61	
Reidsville	10.00	
		381.61
Western N. C. Conference:		
Zion	\$ 5.43	
Pleasant Ridge	3.05	
		8.48
Eastern Va. Conference:		
Holland	\$ 6.12	
Bethlehem	9.20	
First, Portsmouth: April	6.83	
May	6.13	
New Lebanon	4.00	
		32.28
Valley Va. Central Conference:		
Wood's Chapel	\$.52	
Mayland	2.29	
Bethel	2.00	
County.		
Alamance		225.00
Special Offerings.		
Mr. May	\$ 3.00	
Cash	.50	
		3.50
Total for week	\$ 679.89	
Grand total	\$7,548.91	

WHAT SHOULD I DO?

(Continued from page 13.)

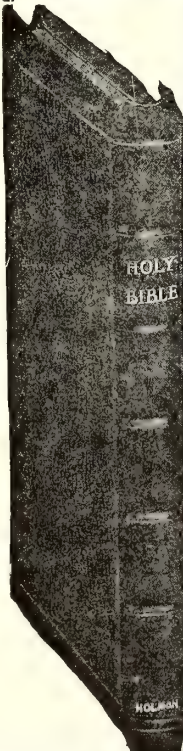
is a society which caters to the favored few and frowns upon those who cannot stack up a reputation in stocks and bonds. A greater number of people are subject to some form of dictation now than at any time in the history of our country. If we are to continue to have a democracy, we would do well to return to the principles out of which our democratic form of government grew. I suggest that you examine yourselves and

see if you do not have something to contribute toward the solution of these dangerous problems.

The last great evil to which I would direct your attention is that of religious intolerance, denominational prejudice and ecclesiastical bigotry. Here I see a ray of hope, for already the youth of our day are lifting their eyes and minds above the barriers which have been set up. We see a fine evidence of the trend in the manner by which you carry on the organization and administration of your school interests. You do not inquire as to the denominational allegiance of someone who has proved his capability or worthiness to receive an honor that is to be bestowed. You take him for what you believe him to be. If he is judged worthy of the high honor, you crown him with it. You act more like brothers of a common cause than we of the church have had the grace to act at times.

The purpose of real religion is to establish values within the individual worthy of the best heaven has. It ought to be that when one possesses the divine gift of godliness, a character worthy of the highest honor and the deepest trust, he should be accounted worthy of any trust—even that he become our brother. It will be a glorious day when all those who love and seek to serve the Lord can join hearts and hands against sin and unrighteousness and march to victory in His name.

The Best Bible That Can Be Made



Regular List Price \$11.85
Now Offered At \$7.85
Post Paid
No. 1875XCS

HOLMAN INDIA PAPER
EXTRA LARGE PRINT
Self-Pronouncing
Reference Bible
With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

N EB-U-CHAD-NEZ'ZAR the king, unto all people, nations, and languages, that dwell in all the	B. C. 570. q ch. 3. 4; 6. 25
---	---

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra
Names Lettered in Gold .35 Cents Extra

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Marriages

KITE - LAUDERBACK.

Miss Charlotte Virginia Kite and Cecil Earl Lauderback of Shenandoah were united in marriage at the Leaksville (Luray, Va.) parsonage, May 17. Only a few friends were present. Rev. R. E. Newton performed the ceremony.

In Memoriam

WOODWARD.

With a feeling of deep sorrow the Ladies Benevolent and Social Union of the Suffolk Christian Church records the passing, on March 24, 1940, of Mrs. Sue Bryant Woodward, for a number of years an active member of this organization. Her keen personal interest in the Society was marked by her readiness and willingness at all times to do her part to carry on the work. By her departure a vacancy has been created that cannot easily be filled.

Mrs. Woodward's personal charm was interwoven with a fine sense of values for human needs, as evidenced not only by her service to her church and its affiliated organizations, but to the City of Suffolk in whose life she had for a number of years held a place of love and esteem.

RESOLVED, That the membership of the Ladies Benevolent and Social Union extend to her husband and to her aged father sincerest sympathy.

RESOLVED further, That a copy of this resolution be recorded on the minutes of this organization, and a copy be sent to her husband and father as a testimonial of its sincere appreciation of her usefulness. Also that a copy be sent to "The Christian Sun" for publication.

JULIA A. BRINKLEY,
LILLIE B. ARTMAN,
BERTHA SHOOP,
Committee.

BENTON.

Our Heavenly Father, in His infinite wisdom and love, has called home our beloved member and friend, Mrs. Lula Benton. She

was a faithful member of the Suffolk Christian Church. She was interested in all the activities of the local church and the denomination as a whole. She was a faithful reader of "The Christian Sun."

While we mourn her loss we must bow in humble submission to the will of Him who doeth all things well. Therefore, be it resolved that we extend to her family our sympathy, that we ever remember her warm friendship and emulate all that was finest and best in her life.

Be it further resolved that a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be spread on the minutes of the Ladies Benevolent and Social Union.

Mrs. C. C. RAWLES,
Mrs. A. E. RAMSEY,
Mrs. W. C. CROCKER,
Committee.

MAKEPEACE.

Mrs. Minnie Martin Makepeace, widow of F. P. Makepeace, died May 2, 1940, at her home in Suffolk, Va.. She is survived by one son, W. T. Makepeace; two grandsons, Lloyd Makepeace, and Vernon Smith, both of Suffolk; and a brother, L. D. Martin, of Dallas Texas. Funeral services were conducted by her pastor, and interment was made in Cedar Hill Cemetery.

Mrs. Makepeace was a good woman; everyone who knew her loved her for her kind, Christian character. She was a favorite with young people and children, and a large number of children and young people who had been helped by her since their childhood attended her funeral. May we honor her memory, and may God bless those left behind.

JOHN G. TRUITT,
Pastor.

BYRD.

Mrs. Elizabeth Holland Byrd died May 22, 1940, at her home in Suffolk, Va., at the age of seventy-five years. Her husband, Mr. A. T. Byrd, had the first funeral of the present pastorate in Suffolk. Since then there have passed from labor to reward 128 other members of the Suffolk Christian Church. Mrs. Byrd is survived by three daughters, Mrs. L. O. Holland, with whom she made her home; Mrs. J. L. Bond, and Mrs. Frank Spady, both of Portsmouth; two

sons, J. A. Byrd of Suffolk and N. H. Byrd of Chuckatuck, Va.; and thirty grandchildren, and thirteen great-grandchildren. There was a large attendance of relatives and friends at her funeral. She was of great faith, and good works; and many are they that rise up and call her blessed. May our heavenly Father comfort and bless the bereaved.

JOHN G. TRUITT,
Pastor.

PAUL.

Charlie Gray Paul, son of the late James W. and Nannie Sanford Paul, departed this life at Duke Hospital, April 8, 1940, at the age of fifty-five. On December 26, 1907, he married Miss Mae Gregory who died several years ago. He is survived by five children, four grandchildren, one brother, one half-brother, and three sisters. For years Mr. Paul was an employee of the Southern Railway Co., and was promoted to an engineer. For years he has been a road builder. At the time of his death he had considerable farming interests in Granville County. Brother Paul had been a member of Union Christian Church for thirty-two years. A useful man, a devoted father and a Christian gentleman has gone to his reward. The funeral was at his church and burial in Virgilina cemetery. There was a very large attendance. One hundred and twenty beautiful floral designs were placed on and about the grave, evidencing love for the deceased and his family.

C. E. NEWMAN.

HUFFMAN.

Mrs. Virgie M. Huffman, wife of J. Walter Huffman of Leaksville (Luray, Va.), died at her home after a lingering illness. Mrs. Huffman was a lifelong resident of this section and was well known here. Since her childhood she was a member of the Leaksville Christian Church, a regular attendant upon its services until failing health confined her to her home.

Besides her husband, Mrs. Huffman is survived by two daughters, Mrs. Noah Painter, Leaksville, and Mrs. James Bumgardner, Hagerstown, Md.; two grandsons, Richard and Page Painter of Leaksville; also several brothers and sisters as follows: sisters, Mrs. Joseph Huffman, Mrs. W. H. Kiser, Mrs. Lena Rothgeb and Miss Della Rothgeb; brothers, W. J. Rothgeb, all of Leaksville, and George W. Rothgeb of Luray, Va.

The funeral service was held from the Leaksville Church. Rev. R. E. Newton, pastor, and Rev. W. J. Andes, Durham, N. C., former pastor, conducted the services. Interment was in the church cemetery.

ELISHA BRADSHAW.

(Continued from page 6.)

served as pastor of Mt. Carmel Church for five years. After a brief period as a supply pastor for the Methodist Episcopal Church, he returned to Mt. Carmel as pastor, retiring from the active ministry in 1936. He was made a deacon of this church after his retirement as pastor. Mr. Bradshaw never lost his devotion to and zeal in Christian work. He was a great believer in prayer and personal work. He is particularly missed in the Mt. Carmel Church, where he labored faithfully so long.

LITANY OF COMMEMORATION

For Those Who Have Gone Before Us.

Almighty and everlasting God, before whom stand the spirits of the living and the dead, Light of lights, Fountain of wisdom and goodness, who livest in all pure and humble and gracious souls: For all who have witnessed a good confession for Thy glory and the welfare of the world; patriarchs, prophets, and apostles; the wise of every land and nation, and all teachers of mankind:

We praise Thee, O God, and bless Thy name.

For the martyrs of our holy faith; the faithful witnesses to Christ of whom the world was not worthy; and for all who have resisted falsehood and wrong unto suffering or death:

We praise Thee, O God, and bless Thy name.

For all who have labored and suffered for freedom, good government, just laws, and the sanctity of the home; and for all who have given their lives for their country:

We praise Thee, O God, and bless Thy name.

For all who have sought to bless men by their service and life, and to lighten the dark places of the earth:

We praise Thee, O God, and bless Thy name.

For those who have been tender and true and brave in all times and places; and for all who have been one with Thee in the communion of Christ's Spirit and in the strength of his love:

We praise Thee, O God, and bless Thy name.

For the dear friends and kindred, ministering in the spiritual world; whose faces we see no more, but whose love is with us forever:

We praise Thee, O God, and bless Thy name.

For the teachers and companions of our childhood and youth, and the members of our household of faith who worship Thee now in Heaven:

We praise Thee, O God, and bless Thy name.

For the grace which was given to all these; and for the trust and hope in which they lived and died:

We praise Thee, O God, and bless Thy name.

And that we may hold them in continual remembrance, that the sanctity of their wisdom and goodness may rest upon our earthly days, and that we may prepare ourselves to follow them in their upward way:

We beseech Thee to hear us, O God.

That we may ever think of them as with Thee, and be sure that where they are, there we may be also:

We beseech Thee to hear us, O God.

That we may have a hope beyond this world for all Thy children, even for wanderers who must be sought and brought home; that we may be comforted and sustained by the promise of a time when none shall be a stranger and an exile from Thy kingdom and household.

We beseech Thee to hear us, O God.

In the communion of the Holy Spirit; with the faithful and the saintly in heaven; with the redeemed in all ages; with our beloved who dwell in Thy presence and peace, we, who still fight and suffer on earth, unite in ascribing—

Thanksgiving, glory, honor, and power unto Thee, O Lord our God.

Glory be to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, JUNE 6

Mrs L I Cox

1-1-41

No. 23.

"Ifs" for the Church School Teacher

By ERWIN L. SHAVER.

If you can keep your faith in children's futures,
When all your teaching seems of no avail;
If you can press your truth when many others
Would close their open minds and doubts assail;
If you can say what you can't help believing,
Yet listen kindly to a younger voice;
And seek to guide your pupils' powers of thinking,
But let them exercise their right of choice;

If you can prepare each lesson plan just so,
But change your plan to meet the pressing need;
If you can cause that interest spark to glow,
And lead from group discussion on to deed;
If you can call to help you instantly
The incident which fits the case in hand;
Or stimulate productive memory
By question from the list at your command;

If you can see the good in flippant smarties;
Nor vent your ire upon those noisy boys;
If you can turn the talk of girls from parties
To thoughts of character and inner poise;
If you can share with them in liveliest fun,
And make good times a stepping stone to worth;
And lead your group to build their Father's Kingdom,
Extending friendliness throughout the earth;

If you can keep the aim of all your teaching,
Uncolored by the failures on the way;
If you can plan and you can pray unceasing
For each one in your class from day to day;
If you can sense the honor of your calling
As He whom men once named the Lowly One;
You'll find this task your very best demanding—
Then hear the Master Teacher say, "Well done!"

NEWS AND VIEWS

Next Sunday is Children's Day. Your offering on that day, sent to the Board of Christian Education, will count on Conference Apportionment.

Rev. and Mrs. Millard Stevens have gone to Langdale, Ala., where Mr. Stevens began a ten-day revival meeting on June 3. Rev. J. D. Dollar is pastor of Langdale Christian Church.

Mr. James Lightbourne, son of Dr. and Mrs. J. H. Lightbourne of Burlington, N. C., began his work last Sunday as the supply pastor at the Monticello Christian Church. He will be a member of the Junior Class at Elon College next year.

The annual Memorial Day service of the Veterans of Foreign Wars in Lynchburg, Va., was held at the Congregational-Christian Church on last Sunday morning, with the pastor, Rev. J. Howard Smith, preaching a special sermon for the occasion. The The Veterans Ritual and special music were used in the service.

Our church in Franklin, Va., is this week sharing in a community Bible School. Vacation Church Schools will be held in our Suffolk and Lynchburg, Va., Churches beginning June 10. A model school will be conducted at the Elon Summer Conference where workers can be trained to conduct one in their local churches. Five Student Summer Service workers are available to assist those churches desiring their aid. Plan to hold such a school for the children of your church. Further information may be secured from the Board of Christian Education, Elon College, N. C.

Elon College conferred honorary degrees upon the following at its Commencement Exercises on May 28: Dr. H. Shelton Smith, Doctor of Literature; Miss Ruth Isabel Seabury, Doctor of Literature; Hon. Cameron Morrison, Doctor of Laws; Hon. Colgate W. Darden, Doctor of Laws. Because of the extreme importance of this session of Congress, Representative Darden was unable to be present. By special vote of the trustees, Mrs. Darden received the degree for her husband, the second honorary degree ever granted *in absentia* by Elon College, the first having been conferred upon Dr. P. J. Kernodle, a former professor at the college, and for many years secretary of the Southern Convention.

FIRST WOMAN TO RECEIVE HONORARY DEGREE AT ELON.

It is fitting that the first woman to receive an honorary degree from Elon College should be one outstanding in the work of our denomination, one who has aided the missionary cause in the Southern Convention by her inspiring addresses and pleasing personality and by helping with the arrangements for the School of Missions.

In presenting Miss Seabury for her degree, Dean J. D. Messick said: "Mr. President, Ruth Isabel Seabury, Educational Secretary of the American Board of Commissioners for Foreign Missions, Boston, has been called 'an internationalist by instinct.'"



RUTH ISABEL SEABURY, A. B., Litt. D.

Widely known as a vivid and stimulating speaker on Christianity at home and abroad, Miss Seabury spends the major part of her time addressing churches, women's organizations, young people's groups, and schools and colleges throughout America. A graduate of Smith College, Miss Seabury has several times been abroad since taking up her work with the American Board. In an extended world tour she visited twenty-seven countries, often going far off the beaten track of the tourist to interior villages and observing the work of her own and other boards. Miss Seabury was elected a delegate to the great International Missionary Council meeting in Madras, India, in 1938 and visited the Board's fields in the Near East and India in the three months preceding. A few years ago she was invited to spend the summer as friendly visitor and speaker to the summer conferences in England and

Scotland as representing the Mission Boards in the United States under the Missionary Education Movement. She was at that time a guest of Miss Muriel Lester at Kingsley Hall, London. Miss Seabury has been a member of the famous National Preaching Mission and is author of the following books: *Our Japanese Friends*, *Do You Like Our Country—India*, *Introducing Young China*, and *Dinabandhu—A Background Book on India*. She is the adult member of the United Christian Youth Movement. Mr. President, it is my honor to present Ruth Isabel Seabury to have conferred upon her the degree of Doctor of Literature.

DUTIES OF A SUNDAY SCHOOL TEACHER.

By MRS. M. ADA WILLIAMS,

First Congregational-Christian Church,
Newport News, Va.

1. *Preparation of the Lesson.*—Begin to prepare the lesson at least a week in advance. Don't do everything else you want to do or feel you have to do all week, then on Saturday night try to prepare the lesson to be taught on Sunday morning. It just can't be done that way. The more we put into anything, the more we get out of it; the more preparation we put on our Sunday school lesson, the better we teach it.

2. *Always Be On Time at Sunday School.*—Better still, be a few minutes early. The teacher should be in place to receive his pupils. By being punctual himself, he is teaching punctuality.

3. *Always Attend the Morning Worship Service of the Church.*—Don't leave the classroom and go home or elsewhere as if your duties for the day are over. The Sabbath was given us as a day of rest and worship. We need to attend the worship services of our church to set the example for our pupils, as well as for our own benefit. We need to train them to attend these services. Someone might say, "When I get out of the classroom my pupils have all gone home." This need not be so, for if we will remember to take a moment at the close of the lesson period every Sunday to ask our pupils to stay for the worship service *with us*, we will soon get response. Remember, we teach by example as well as by word of mouth. Our lives and habits teach a lesson to our pupils.

4. *Never Be Absent from Your Class Without Getting a Substitute.*—Be sure to get the substitute in time for him to prepare the lesson. Don't
(Continued on page 14.)



NATIONAL FEAR.

Two months ago the people of America felt safe behind two big oceans and protected by the French and British armies and navies. We still believed that peace-loving and peaceable peoples could live in this world and be secure.

Today all that security has faded like the mists of the morning. Nations that have been neutral for hundreds of years while wars went on around them, have been crushed by the makers of war who seem not to care what happens to humanity so long as they win battles. France and England have been trapped in Flanders and have lost heavily in men and munitions, though perhaps not so heavily in morale as might have been expected. Our national leader describes the narrowing seas and says that attacking planes can reach our shores in a matter of hours.

The result is that sudden fear has gripped the hearts of most of our people. The President is asking for billions of additional dollars every few days to increase our armaments. Congress is rushing through in record time legislation that will change the course of our national history. All aliens and native citizens who do not believe in war are under suspicion and attempts are being made to make it hard for them to live in this land of the free.

The country is going mad with fear. It is silly and very dangerous. No one denies the new difficulties that face us. The world is changing in our day. We must live in a very different world henceforth. But that is no reason why we should suddenly decide that God has abdicated, and that military force is the only chance for protection. If freedom as represented by democracy has real value, it is our business to protect it here while it is being crushed elsewhere. To become suspicious of every person born in another country, to refuse food, shelter, and labor to those who seek to live peaceably among us, is to invite the very disaster we are trying to avoid.

This is the time for church people to use their religion. The Bible has much to say about fear, and love, and human relations. Jesus kept his faith in the midst of Jewish hate and Roman might. If we cannot keep our Christian faith in a day like this, it was not worth having at any time. Our country needs people who think clearly, feel keenly, and are unafraid because they believe in the God who reigns supreme above the conflicts of earth. Jesus and Paul and the early Church seemed to fail before Roman might, but through the centuries they have meant more than did the legions of Rome. When Hitler and his army are forgotten save by the militarists, the believers in love, right, and righteousness will still sing songs of triumph.

"The Christian Sun" would like to urge its readers to be the saving salt and the shining light that this country—and the world—needs so severely this week and the next. Do not be stamped by fear. It is deadly. Have faith in God. It works.

CHILDREN'S DAY.

Farmers are busy planting and cultivating their crops with the hope of a coming harvest. And how we will need that harvest! Industrialists are seeking ways to speed up production and to use more workers. Government is frantically struggling to get more machines and men ready for national protection.

In the midst of this great rush for more "things" the churches rightly take time out for Children's Day. On next Sunday little children will speak and sing and pray in our churches. Adults will direct them, assist them, and enjoy them. The Church will then be developing the country's greatest commodity.

Without the children, trained children, devoutly religious children, any country is doomed. Those who train children in the fundamentals of religion, are giving to the country its essential product, the one thing without which a nation cannot live.

SHOP TALK WITH CHURCH LEADERS.

Beginning with July 1, 1940, "The Christian Sun" will be edited by the Rev. Robert Lee House of Richmond, Va., and the printing will be paid for by the Board of Publications. Funds for this Board will be \$2,050.00 from the Mission Board, the Board of Christian Education, the Christian Orphanage, and Elon College; \$200.00 from the Convention Fund; and whatever is received from subscriptions. If the subscriptions are adequate, the Board can pay promptly and in full.

The office of Promotional Secretary is to be continued, but this officer will not be responsible for editing the church paper. This will give time for other much-needed work. The secretary is to be responsible for securing subscriptions to the paper.

The promotional office is to be financed by the Convention Fund and the Board of Christian Education. This gives the churches a chance to support this work or not as they like, and in no way involves the other Boards of the Convention financially. If Conference Apportionments for the Convention Fund and for the Board of Christian Education are paid by the churches the work of promotion can go forward. If the churches fail on these funds the work will be curtailed. It is believed that the churches will respond.

Sunday schools making an offering at Children's Day for the Board of Christian Education can count the amount on Conference Apportionments for that Board. This year the money sent to the Sunday School Conventions does not count on Apportionments, but is badly needed to support the Board of Christian Education. Next year this will count on Apportionments, if the Conferences follow the Convention vote, but the Apportionment will be slightly higher.

"The Christian Sun" and the Promotional Secretary are anxious to cooperate with the churches in every possible way, and it is expected that the churches in turn will do likewise. Thank you.

CONTRIBUTIONS

SUFFOLK LETTER.

The war in Europe is causing great anxiety in the United States. The threat of immediate war in this country is one of the possibilities to be considered. The President has made a strong appeal to Congress to make extensive and expensive plans of defense. It is wise and timely to prepare for any eventuality.

But there is one type of preparation which is not usually considered by legislative bodies. And the United States has been slow to see the importance of this, in the education of the young people in the schools. There are no paid lobbyists, no private corporations to advocate the supervision of the social, economic and political propaganda finding a prominent place in the schoolroom, the daily press and current books of this generation, with a view of eliminating the dangerous, and encouraging safe and sound teaching. This is a land of liberty, where a free press and free speech are the privilege of every citizen.

There is a wide chasm between free speech and censored expression. The war in Europe is, in large part, the result of supervised public speech. The schools of Germany for forty years have been doing a very effective work with the young people of that country. They taught that the nation is superior, that the people are entitled to have the best material resources of the earth, even at the price of fighting for them. Supermen should have superior blessings. Youth should look forward with pleasure to the day when they may show their patriotism on the battlefield. With that kind of teaching it is not surprising that they march to war with great enthusiasm.

Think what a difference it would mean today if the former Kaiser and Herr Hitler had been as persistent in preparing for peace as they have been in preparing for war. If the United States would spend \$5,000,000,000.00 in creating a public sentiment to encourage a high standard of morals, a real spirit of brotherhood, an abhorrence of war and a love of peace, the present generation of young people would not be war-minded twenty years hence. The best defense at the present time may be an adequate supply of war materials with trained men to use them against the common enemy. But the best preparation for twenty-five years hence is a persistent, effectual teaching in every school-

room, every Sunday school, every daily paper, every moving picture theatre and in magazines and books, which creates a public sentiment for justice and universal brotherhood.

This is not a task for the church. It is the opportunity of the nation. This will not meet the present situation today. But it is possible to outlaw war in 1965 by this process. Stir up hatred and war is inevitable. Cultivate brotherhood and peace is possible. This cannot be done by legislation. The schoolroom, the pulpit, the public forum and the printing press can cultivate this fertile field. And the nations of the earth could try the experiment of putting a ban upon any public propaganda which advocates war as a method of settling disputes, and encouraging the teaching of the brotherhood of man—of all races and and all nations.

War is not an accident, nor is it an incident. War is an effect—and behind it is always some great powerful cause. War is the harvest of hate and well-planned propaganda. A very small group in an aggressor nation may be responsible for it. The great mass of people are peace-loving when they are trained to love truth and support righteousness. Why not teach youth to hate war instead of hating other nations? Is it glorious to fight and to die upon the field of battle, except in the defense of liberty and righteousness?

I. W. JOHNSON.

HISTORICAL STATEMENT.

By PRESIDENT LEON EDGAR SMITH.

[A brief historical statement prepared by President L. E. Smith and read Commencement day by Dr. Stanley C. Harrell, Secretary of the Board of Trustees.]

The spirit and purpose of the Reverend Daniel Wilson Kerr had much to do with the early beginnings of a movement for the establishment of an institution of higher learning by the Christians in the South. In 1826, according to the records of the State of North Carolina, Daniel Kerr was teaching in Wake County, which resulted in the establishment of Wake Forest-Pleasant Grove Academy, situated on the Oxford Road twelve miles north of Raleigh. Twelve years later he moved to Orange County and established J unto Academy in what is now known as the Mt. Zion Church Community. Seven years later Mr. Kerr transferred his educational interests to Pittsboro, N. C.

Two years after his death, the movement for higher education in the church resulted in the establishment of Graham Normal Institute, Graham, N. C. In 1865 Rev. W. S. Long, D. D., opened a high school in Graham and later acquired the Graham College property and operated the school as Graham Normal College. This institution was endorsed and encouraged by the conference of the Christian Church.

In 1887 the Committee on Schools and Colleges of the Southern Christian Convention consisting of Dr. W. S. Long as chairman; Dr. J. Pressley Barrett, Rev. J. W. Holt, Dr. J. U. Newman, and Mr. J. W. Harden leased the grounds and buildings of Graham Normal College, intending to establish an institution of higher learning for the education of ministers and laymen under positive religious surroundings.

In 1888 the Southern Christian Convention was called in extraordinary session in Old Providence Christian Church, Graham, N. C., for the purpose of giving further consideration to the needs of the college then proposed. The Convention took positive action looking toward the founding of a college. Through a Provisional Committee consisting of W. S. Long, J. P. Barrett, F. O. Moring, J. H. Harden, and G. S. Watson, the present site was selected for the building of the college. Mill Point, as it was then known, as an inducement offered twenty-five acres donated by the Hon. W. H. Trollinger of Haw River, N. C., twenty-three additional acres, and \$4,000.00 in cash. The committee accepted the offer, solicitations for funds with which to build began, and the college was built and opened for students September, 1890. Dr. W. S. Long was the first president. Under his administration the foundation for a great institution was laid. The administration building and what is now East Dormitory were built. Dr. Long served as president for four years. He was succeeded upon his resignation by the Rev. W. W. Staley, D. D., who served as non-resident president for eleven years, with Dr. J. U. Newman as dean for nine years and Dr. J. O. Atkinson as dean for two years. Under Dr. Staley's leadership the debts of the college that threatened its life were paid. Upon Dr. Staley's resignation, Dr. E. L. Moffitt, a member of the original faculty of the college, was chosen and served as president for six years. Under Dr. Moffitt's administration West Dormitory and the present power plant were built, central heating, water, and sewerage

FOR THE CHILDREN

Dear Friends:

I feel that you are interested in my vacation and I wish that it were possible for me to picture for you the beauty of the part of God's universe that I have found in Maytime in this East Tennessee Valley.

In the deep quiet and peace of these secluded spots of God's beautiful world, away from the radio reports, it is hard to realize that there is ugliness, pain and suffering in the lands across the sea.

God's feathered folk are so busy building their nests in the trees; getting their daily food; making the woodland ring with song; hatching their young and teaching them how to make their first awkward flights.

In the garden where I helped to hoe some potatoes I found the nicest toads. One was so small and so much a part of mother earth that I almost stepped on him. They were busy helping us care for those potatoes by catching the insects which would harm them, but at the same time they were getting their supper!

I found green hillsides kissed by red wild strawberries. I took a pail, and plucking them from their green beds, I stained my finger tips rosy red. Then I took them to the home of my brother where I was staying and removing their fluted, green caps, I put them into a saucepan, after hav-

ing washed them. That night when my brother came home from his work in the smoky city of Knoxville he found a piece of luscious strawberry pie for his supper. "It has been years since I have eaten pie made by your hands, Dot," he said..

Sunday I had the joyful experience of going to the lovely country church with my mother and three brothers who were at home that day. My brothers are all deeply interested in the church and its program for making life happier! I am so thankful that they are such good boys. They have made mistakes in life, though, just as you and I have, but those mistakes have helped them to learn and obey God's laws. The brother for whom I made the pie is only two years older than I and we were always pals. I'll tell you a story about him this week.

Sincerely,

DOROTHY TODD.

BILL'S HUNTING TRIP.

There was nothing that thirteen-year-old Bill liked better than to go hunting with his father. It was the fall of the year and the hunting season had just opened. Bill's father told Bill that if he would work hard at his chores before and after school

each day that they would go hunting on Saturday afternoon.

All week long Bill did his work faithfully and counted the hours until Saturday afternoon should come! On Friday Bill's father plowed up the big field of sweet potatoes on the other farm and work as he might, he did not get all of the potatoes hauled to the potatoe house. Saturday morning came and Bill's mother said that there would be rain before Monday and that the rest of the sweet potatoes should be brought from the field before night. What was to be done? Father hated terribly to disappoint his son but he realized with mother that the potatoes must be saved after all the hard labor that had gone into the raising of them. Besides, it would mean that the children would have food during the winter.

Father called Bill to him and explained the situation as clearly as he could. He told Bill that surely they would go the next Saturday for he would see to it that no task was begun which could not be completed. So Bill went off to the water mill with corn to be ground into meal and chicken feed. He promised his father that he would not try to go hunting alone but wait until the next Saturday. Father, mother and the other children (except Clara, who was to stay at home to buy the Sunday groceries needed, and prepare supper) went to the other farm two miles away to gather in the remaining potatoes..

All of the way to the mill Bill thought of his disappointment until it grew so great that he decided he'd just buy some shells on the way home and go hunting alone. Dad should not have plowed up all of those old potatoes! Bill hurried back from the mill, bought the shells and on reaching home he waited until Clara went to the store to buy groceries, slipped the double-barreled shot gun from its place in the closet and hurried away from the house into the woods and fields in search of Mr. Cottontail.

Clara came back from the store and missed Bill. She hunted for him all about the place and called for him, but there was no answer. She discovered that the gun was gone and went into the woods and fields calling for him, but still no answer. Bill had reached a neighbor's field out of the reach of her calls. Clara was worried, but finally decided that dad must have sent someone to go hunting with Bill. She went back to the house and started preparing the family supper.

Bill finally found Mr. Cottontail
(Continued on page 10.)

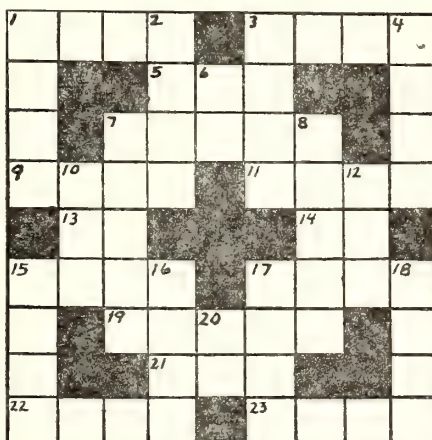
CROSSWORD PUZZLE.

Across.

1. Piece of timber (Hab. 2: 11).
3. To grudge (Acts 7: 9).
5. Tree on which Absolom was slain (II Sam. 18: 9, 10).
7. Eighth son of Jacob (Gen. 30: 13).
9. Poisonous snakes (Rom. 3: 13).
11. Amount of medicine taken at one time.
13. Above.
14. Southeast.
15. Possessed of power (Dan. 3: 17).
17. The part behind the rest.
19. A color (plural).
21. A rude person.
22. Quiet after a storm.
23. The valley in which David slew Goliath (I Sam. 17: 2).

Down.

1. Son of Azaz (I Chron. 5: 8).
2. Green growth found on trees.
3. Pieced out.
4. Another name for Christmas.
6. Exclamation of surprise.
7. A fruit (Psalm 17: 8).
8. June flowers (Isaiah 35: 1).
10. Prefix meaning below or under.
12. Large body of water (Psalm 72: 8).
15. He was killed by his brother (Gen. 4: 2-8).
16. Abbreviation of 21st book of Old Testament.
17. Impolite.



18. Mother of Obed.
20. Sun God.

Answers to Last Week's Puzzle.

- ACROSS—1. Toss. 3. Seed. 5. Tat.
7. Women. 9. Loop. 11. More. 13. R. R.
14. Be. 15. Well. 17. Weds. 19. Devil.
21. Sat. 22. East. 23. Hail.
- DOWN—1. Tell. 2. Stop. 3. Stem.
4. Dove. 6. Am. 7. World. 8. Nobel.
10. Ore. 12. Red. 15. Wife. 16. Lest.
17. With. 18. Sell. 20. Va.



QUIETLY BUILDING.

It is difficult for one to think very long, or very far, without having the horrorscope of war, devastation and death thrown across one's horizon. Europe has been turned into a shambles by the conduct of a mad man. The wish is expressed on every side that our country will not be drawn into this war.

However, we are already in. By the request of the President and the vote of the Congress, we are speeding up national defense and spending billions of dollars in the mad rush to increase our fighting strength.

We may think under such conditions that all is lost that makes for peace. Not so. Through the preaching of the gospel of our Lord, we are quietly building for the present and the future, and in his name and for his sake we shall win out, and peace will come. Mad men have often had their day in the past, and we presume will have their day now and then in the future, but the Prince of Peace will win out, and in this sign, the sign of the Cross, we shall win out.

History tells us that Alexander the Great conquered the world and wept because there were no more worlds to conquer. He had his day, with his ruthless destruction and heartless killing, but his day was in the long, long ago and occupies but a brief space even in the history of the past now.

Napoleon of France, "at whose footfall the nations of Europe trembled," had his day, the time when France, under his leadership, lost in battle the flower of her youth and manhood. It was indeed a dark day for all of Europe while Napoleon, the killer and conqueror, held sway, but be it remembered that even he met his Waterloo, and the man of greatness and power was banished finally from his own country and died on a lonely island.

Such is the strength of war and the warrior, but the strength of the Prince of Peace is a different proposition. Someone has said, and we think truly, that when the true and lasting history of the nations and of the world is written, it will simply

be His-Story. The story of Him whose message we are trying to give to the world through the gospel. It is the same old story told from age to age, and it will be told until time shall be no more—His-Story.

So while our government is spending billions for armament, equipment and defense, and while the mad man of Europe is carrying death and destruction in his wake, we shall go on quietly building, building in His name and for His sake. This we shall do until the kingdoms of this earth shall become the kingdoms of our Lord and His Christ. Quietly building, but steadily and surely building on a foundation that cannot fail nor fall.

Our missionaries are going about seeking to establish the true religion, the religion of our Lord and His Christ, and these are they who shall finally win out. Someone has said and truly that the soldier of his country goes into battle to show the rest of us how to die. The true soldier of the Cross, the missionary, goes out from his country to show others how to *live*—to live bravely and courageously in the battle for peace, happiness and righteousness. There are two battlefronts, one headed by the mad man of Europe, whose program is that of death and destruction. The other battlefront is that of the Prince of Peace, represented in fields afar as well as at home by those who preach the true gospel of the Prince of Peace.

In giving and working for missions we at least have the knowledge that we shall win out if we faint not in our efforts. "Faint, but pressing forward."

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 1, 1940.

Sunday Schools.	
Oak Grove, Sunbury, N. C.	\$ 1.57
Antioch (R), Seagrove, N. C. ..	.70
Ingram, Va.	4.44
Pleasant Grove, News Ferry, Va.	6.31
Hines Chapel, McLeansville, N. C.	3.52
Liberty (Va.), Nathalie, Va. ...	2.00
Lebanon, Semora, N. C.	.85
Durham, N. C.	7.54
Happy Home, Ruffin, N. C.	6.11
Timber Ridge, High View, W. Va.	1.67
Pleasant Ridge, Ramseur, N. C. .	4.90
First, Greensboro, N. C.	5.44

Amelia, Clayton, N. C.	2.00
Ether, N. C.	2.03
Total	\$ 49.08
Individuals and Churches.	
Lynchburg, Va. (Personal donation, Mr. A. S. Dunn)	\$ 6.00
Total for the week	\$ 55.08
Previously acknowledged ...	16,221.08
Total since Sept 1, 1939 ..	\$16,276.16

The above total of receipts the past week is not large, but it represents at least a firm, fixed faith on the part of many who believe that the cause of righteousness as represented by our missionary donations will yet win out. We are grateful for the donations because we know full well that they represent purely unselfish and divine gifts, gifts to help make this a better world in which to live, a program of righteousness solely for the sake of others less favored than ourselves. Despite all the gloom and darkness of the passing moment, the cause of missions will win out, because it is in the name and for the sake of Him of whom the prophet spoke, "The government shall be upon his shoulders and of his government there shall be no end forever." We appreciate more than we can say every donation made to the cause of missions.

Gratefully,
J. O. ATKINSON,
Secretary.

A MEDITATION.

When the brutal, devilish forces of Mars suddenly seized Denmark and Norway, King Haakon is reported to have said in sadness:

"All civilization seems to have come to an end. I cannot understand how such terrible things can happen. I can no longer be sure of anything."

Many of us who love liberty, independence and self-government, religion, learning and the arts, and who feel so secure in our remoteness from danger—even we are tempted to despair when we see the "most civilized peoples in Europe" made the prey of Hitler.

"What are we coming to?" we say. "Can it be that like those of ancient Greece, we are doomed to have our temples torn down, our cherished political systems destroyed, our ideologies and our ideals swept into the sea? Is it true that the social structures built at such cost during the centuries must now crumble into dust because the human race really wants a change?"

But why not look away from the ruins of the Greek temple to the glor-

ious sky effects? Poseidon serves no longer, but Greece has the same glorious heavens. Man's monuments may decay, but God abides!

William Loyd Phelps, in the closing pages of his autobiography, says that if optimism means the belief that in the long run truth will survive error, and good will triumph over evil, then he is most certainly an optimist. Jay T. Stocking once said: "The prophet's servant could not see the horses and chariots of the Lord. He saw only the hosts of Syria and was frightened. But Elisha saw the

hosts in the sky." To our late leader the skies were ever full of waiting reinforcements: "Within and around are his unseen and beneficent powers, and in steadfast reliance upon this assured fact we can be strong for all circumstances."

And so in faith we go on in missionary service, quietly building for a Better World. While with equal assurance we give thought, as world citizens, to the problem of providing a basis for permanent peace. "God is in His Heaven; all's right with the world."—*The Missionary Herald*.

Dr. Judd to Speak at School of Missions

Dr. Walter H. Judd, for ten years a missionary of the American Board in China, was educated at the University of Nebraska where he received his A. B. and M. D. degrees. From 1925-31 he was a physician in Shao-wu, South China. On furlough, 1932-34, he had a fellowship in surgery at the Mayo Clinic. He returned to China in 1934 as superintendent of Harwood Memorial Hospitals, Fenchow, North China, where he stayed until 1938.

Among those best qualified to interpret the menacing situation in the Far East and America's relation to it are American educators, business men, and doctors, who saw the approach of war, stayed at their posts while the tide of conflict rolled past, witnessed at first hand its devastating effects, and in the wake of this stirring experience have thought deeply with regard to its significance.

Dr. Walter Judd is such a person. His scientific training has given him the habit of observing accurately, analyzing objectively and evaluating carefully. His wide experience as a lecturer before a great variety of American audiences—both on the Chautauqua platform and in the Student Volunteer Movement—before going to China and during subsequent furloughs has developed the ability to speak vividly and convincingly.

While in North China he was in Japanese invaded territory where he saw American trucks carrying alien soldiers over the good earth of China; American doctors and nurses treating men and women and children wounded by American bombs; American relief money feeding refugees under the shadow of American planes flown with American gasoline.

He has watched at close range, in the area of most active guerilla warfare, the gallant struggle against gigantic odds to keep the invader from consolidating and exploiting his gains. He has come into close contact with

men and events in the midst of the war, giving him inside information on things which the average foreigner in China never has opportunity to observe.

Recently Dr. Judd has returned to this country to report what he has seen, believing that most Americans



DR. WALTER H. JUDD.

are utterly unaware of the decisive role they, however unwittingly, are playing in this Far Eastern affair. He is not confused about what can and must be done if we are to preserve America's honor and good name among the nations of the world and to safeguard her own economic welfare and national security.

Dr. Judd will speak at the School of Missions on Thursday night, June 20, at 8:00 in Whitley Memorial Auditorium, Elon College. All of our people are urged to take advantage of this opportunity of hearing one of the best-known and best-informed speakers on conditions in China today who for ten years represented our denomination there as a doctor.

TO THE WOMEN OF THE SOUTHERN CONVENTION.

Are you ready to begin your journey to Elon College for our School of Missions? We would like to have *one hundred women* from Eastern Virginia Conference to meet with one hundred women from the Valley and

North Carolina Conferences and spend three days in fitting ourselves to do the work our church has given into our care.

Great care has been taken to prepare a program that has claimed the interest of outstanding speakers and teachers. Dr. Walter Judd and Miss Helen Smith, two of our leaders, are to be on the Northfield program later, and Miss McClure, another teacher, leaves shortly for her field in China.

I am counting on you, the women of our churches, to plan to be on hand for the opening, which will be the dinner meeting in the college dining hall at 6 o'clock, Monday evening, June 17.

Hoping to greet you, I am

ELIZABETH HARRIS.

DR. MARTYN SUMMERBELL, DECEASED.

Many members of the Christian Church in the South and readers of THE CHRISTIAN SUN will remember most pleasantly the late Dr. Martyn Summerbell. Dr. Summerbell was a staunch friend of Elon College and greatly interested in the work and progress of the Southern Church.

The following resolution was presented to the trustees of the Palmer Fund in session May 10 in New York City:

Whereas, it has pleased Almighty God to call from our midst Rev. Dr. Martyn Summerbell, whose life was ever an example to his fellow man; and

Whereas, Dr. Summerbell was a brilliant educator, student, minister of the Gospel, and devoted much of his span to helping prepare young people for useful Christian lives; and

Whereas, Dr. Summerbell, as member and President of the Board of Directors of the Francis Asbury Palmer Fund for many years, showed his unselfish devotion to the objects of our founder and the work of this Board; therefore

Be it resolved, that we, the members of the Board of Directors of the Francis Asbury Palmer Fund, deeply appreciative of our loss and the loss to Dr. Summerbell's many other friends, and aware of the loss to his family, hereby express our sympathy and heartfelt condolences in their bereavement.

And be it further resolved, that a copy of these words be forwarded to Dr. Summerbell's oldest living child.

"As Sam Jones once said: 'Don't pray for rain with your tub wrong side up.'"

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

HELPS FOR YOUNG PEOPLE'S PROGRAMS.

You will notice from the back page of this issue that there as a variety of courses to be offered at the Elon Summer School of Leadership Education this year. There are courses on Bible which will help everyone know more about it; there are courses by the Missionary which will give first-hand information about work on the mission field; there are courses which will help individuals live better lives; there are courses designed especially for teachers of children's groups in the church school.

In addition to these are courses designed especially to help with materials and methods in young people's work. If you are a member of a rural church, you will gain much from the course on "Young People's Work in the Rural Church," taught by Rev. W. J. (Billy) Andes, pastor of two rural churches and adviser for various young people's groups. If you are a member of a city church, the course taught by Mrs. J. G. Truitt on "Young People's Work in the Urban Church" will be of great benefit to you. Mrs. Truitt is the superintendent of the large young people's department in the Suffolk Christian Church. "Finding and Using Source Materials for the Youth Program," to be taught by Rev. J. A. French, executive secretary of the Eastern Virginia Sunday School Convention, will be of invaluable aid to those of you whose responsibility it is to plan programs for your young people's group. "Understanding Youth," a course particularly designed for teachers of intermediates, seniors, and young people, is to be taught by Dr. E. W. Jones of Franklin, Va., and will help you do what the title states. Courses on art, music, and social action will give you helpful information about the use of these three types of materials in your work and worship.

There is still time to plan for young people from your church to come to the Elon Summer Conference.

PLEASANT HILL SUMMER CONFERENCE.

The Leadership Training School at Pleasant Hill, Tenn., will be held

June 11-19. This year special plans have been made for the women of our churches, who will have a course on "The Work of Women in the Church" led by Mrs. Mary D. White of New York. The ministers and men will have a course on "The Pastor and His Church" conducted by Rev. J. G. Gonzales, formerly superintendent of Kansas, now pastor of Thorsby Community Church.

The courses for young people include the following:

The Old Testament—Dr. Victor Obenhaus, principal of Pleasant Hill Academy.

Primary Methods and Materials—Mrs. Luther Ballou, Clanton, Ala.

The Life of Paul—Dr. Ellsworth Smith, Berea, Ky.

High Spots at Home and Abroad—Dr. Howell D. Davies, Secretary of Missions, Chicago, Ill.

Worship—Dr. A. William Loos, Atlanta University, Atlanta, Ga.

Christianity and the Second World War—Rev. A. L. DeJarnette, Soddy, Tenn.

My Community and the Christian Ideal—Rev. Edwin E. White, Pleasant Hill, Tenn.

Stewardship—Dr. Howell D. Davies.

Cooperatives—Dr. Ellsworth Smith.

Christian Family Life—Rev. Alfred W. Hurst, Chattanooga, Tenn.

Scouting for Boys—Rev. L. L. Stanley, Lanett, Ala.

The Pilgrim Fellowship—Miss Dorothy French, Chattanooga, Tenn.

The Interest Groups in the afternoons will include: Nature Study and Hikes, Rev. L. L. Stanley; Dramatics, Miss Dorothy French; Handicrafts; and the publication of Pleasant Times, Rev. E. H. Rainey.

Everyone will share in the work of the conference, all of which will be done by the students and faculty with the exception of dishwashing which will be hired. The cost will be five dollars or its equivalent in produce which can be used by the conference.

SUNDAY SCHOOL CONVENTIONS.

The tentative dates and places for our Sunday School Conventions are: Eastern North Carolina, June 21, Mt. Herman; North Carolina and Virginia, June 27, Apple's Chapel;

Western North Carolina, July 2, Liberty; Valley of Virginia, week of July 15-22, New Hope; Eastern Virginia, July 23, place to be announced. Visiting speaker for the first three will be Dr. Robert W. Gammon of Chicago. Speaker for the last two is Dr. Forrest L. Knapp of the World Sunday School Association, New York City.

BILL'S HUNTING TRIP.

(Continued from page 7.)

setting in a clump of brush on a slate bank above a creek. Quietly Bill crept nearer the rabbit and pulled back the trigger to shoot, when suddenly the slate earth beneath his feet gave way. The rabbit scurried up the bank out of sight. The gun Bill let drop with his left hand as he grasped a bush with his right hand to keep from sliding down into the creek. The trigger of the gun was struck by a limb or root and the full load of the gun hit Bill's right hand and wrist, shot scattering from his heel to his ear. Bill left the gun and started the three-quarter mile walk home carrying his torn and bleeding right arm on his left one on his chest. At the first neighbor's house he sent the man for the doctor and his wife to get mother and father.

Bill was barely able to stagger up the steps on reaching home. Clara grabbed clean sheets, tore them into strips and tried to stop the arm from bleeding. By the time the twenty-mile drive to the hospital was ended Bill had very little blood left. For three days the brothers and sisters at home scarcely ate or slept until we heard the good news that Bill's arm could be saved. Bill's doctor told him that only the pure blood which his parents had given him at birth made possible the saving of the arm. But to this day Bill carries the ugly scar and a thumbless right hand to remind him of that day long ago when he disobeyed, and broke a promise to his father. If Bill were telling you this story he would end by saying as I have so often heard him say, "Boys and girls, always obey your parents."

DAILY BIBLE READINGS

By Rev. J. H. Lightbourne, D. D.

Week of June 2, 1940.

Sun.—The Abundance of God's Grace—Eph. 1: 3-14.

Mon.—The Universal Christ—Eph. 1: 15-23.

Tues.—Grace Through Faith—Eph. 2: 1-10.

Wed.—Even for Gentiles—Eph. 2: 11-22.

Thurs.—Who Are Joint Heirs—Eph. 3: 1-13.

Fri.—Surpassing Knowledge—Eph. 3: 14-19.

Sat.—An Exultant Doxology—Eph. 4: 20, 21.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

EZEKIEL TEACHES PERSONAL RESPONSIBILITY.

LESSON X—JUNE 9, 1940.

LESSON: Ezekiel 33:1-20.

DEVOTIONAL READING: II Cor. 5:6-10.

GOLDEN TEXT: *So then each one of us shall give account of himself to God.*—Romans 14:12.

The prophecy of Ezekiel covers two periods of Israel's history. The first twenty-four chapters are prophecies concerning the impending judgment upon Jerusalem and the people of Judah, and the doom which awaited them because of their sins. Because these prophecies ran contrary to the popular opinion and desires, Ezekiel, like Jeremiah, was very unpopular. But after these sayings actually happened the people recognized Ezekiel as a man of God, and when he was carried into captivity with them they listened to him with respect. He became a great pastor to them and ministered effectively to them while they were captives in Babylon.

A Watchman.

Drawing his analogy from the life of his own day, Ezekiel said that he was a watchman. The people knew the implications of this term. By day and by night they had watchmen appointed to be on the alert against any danger that might come from without the city. At the first sign of danger these watchmen were to sound the alarm so that the people of the city could prepare to defend themselves. Woe unto that watchman who, when he saw danger approaching, failed to warn his people! What a tremendous responsibility such a man had in Ezekiel's day!

Now Ezekiel said that this was his function. God had set him as a watchman, and as a watchman he saw all too closely the danger to which his people were exposed. They had forgotten God, and they had broken their covenant with him. In spite of reported warnings by the prophets, they persevered in their foolish and sinful ways. As a watchman Ezekiel could do nothing but tell the people plainly of their danger and to warn them of impending destruction. He would have been guilty of a crime if he had not thus spoken the word of the Lord.

Now this truth is one which needs practical application in the lives of ministers and Sunday school teachers, and, for that matter, all Christian

people. What a responsibility we have toward those who are walking in the ways of evil and are living out of harmony with God's will! If we fail to warn our fellowmen, when judgment comes their blood will be upon our heads. Yet how tactful and sympathetic one must be to approach someone who is careless or callous, and try to bring him to his senses and help him back into the way of righteousness! We are not responsible for results, but we are responsible for honest effort. The minister who sees members of his church doing wrong or growing indifferent to Christ and His Church, the Sunday school teacher who knows that members of his class have become indifferent and careless or have begun to walk in evil ways, or the Christian who knows of a brother or sister who is walking in the way of the transgressor and does not give warning in a sympathetic and warm fashion is a renegade to his duty. Perhaps this is one of the most neglected duties in the church, both in the pulpit and in the pew.

Personal Responsibility.

Ezekiel faced a very baffling problem when he began to reprimand the people for their sins. Then, as now, their favorite sport was "passing the buck." They were saying that they were suffering for the sins of their fathers. This thing started early in the history of the human race. Adam blamed it on Eve, and Eve blamed it on a serpent. From that day to this men have been unwilling to face the consequences of their own sins and admit their own guilt. We blame it on others, on heredity, on environment, etc. To be sure, these factors do enter into the things which we do and say; but Ezekiel called attention to the fact that in the final analysis every man is responsible for his own acts. He expressed in one way what Paul expressed in the words of the golden text, "So then each one of us shall give account of himself to God."

Salvation for All.

"Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked." God does not send any man to hell. God does not want any man to be lost. He may foreknow that men will be lost, but to foreknow a thing is not to will it. There are those who will consistently and constantly say no to the divine will and will not respond to divine love, and thus be lost. God has no

pleasure in the death of the wicked, and it is His desire that all men should be saved and come to the knowledge of the truth as it is in Christ Jesus. No matter who a man is or what he has done, he can find abundant pardon and forgiveness if in sincerity and in honesty he confesses his sin and asks forgiveness for it. The heart of the Gospel is that God loves all men and wants all men to be saved.

Something to Think About.

Here is a man who has been a righteous man. Either unconsciously and gradually, or deliberately, he begins to walk in the way of unrighteousness. In Ezekiel's day there was a popular fallacy that those who at one time had been righteous could become unrighteous with immunity. He would be allowed a little indulgence, for he would have accumulated a little extra merit which would cover his later wrong-doing. Ezekiel very bluntly says that if the righteous man commits iniquity none of his righteous deeds shall be remembered, but in his iniquity that he had committed therein shall he die. This matter of being a Christian is a life-time job; there is no period of retirement in this world. He that endures unto the end the same shall be saved. To be sure, this does not mean that there are not factors which will enter into the situation. What Ezekiel is trying to say and what the writer of these notes is trying to say is that a man must not think that because he has been good for a long time that he can now do as he pleases on the basis of that goodness. The good man must continue to be good.

Ezekiel also calls attention to another profound truth, and that is that although a man has been wicked, even desperately wicked, yet he can find divine favor, and his wickedness will not be held against him, if he turns from his wicked ways and brings forth fruits meet for repentance. "None of the sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live." This is not because of mere outward acts, but because of a change in the man's heart and in his spirit. No man need think of his case as hopeless. If he forsakes his wrong way of living and his wrong way of thinking and returns unto the Lord, He will have mercy upon him and will abundantly pardon.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain:
And in spite of old sorrow, and older
sinning,
And puzzle forecasted, and possible pain,
Take heart with the day, and begin again.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

HE PRAYS FOR ME.

"I pray for them . . . which shall believe on me."—Jno. 17:9-20. See Ps. 61.

These are the words of Christ in his well known prayer. Among the many friends whom we highly prize are those who pray for us. Here we find Jesus praying for us. Do we prize him in our daily life because he does? Quoting *The Upper Room* in its comment on Christ's prayer: He prays for our "security" ("keep them."); he prays for our "felicity" ("that they might have my joy"); he prays for our "immunity" ("keep them from evil"); he prays for our "sanctity" ("sanctify them"); he prays for our "unity" ("that they may be one"); he prays for our "glorious destiny" ("that they may be with me . . . and see my glory").

Prayer—Father, it humbles and comforts us that Christ is on Thy right hand, praying for us. Show us how to live that all these things may be ours. *Amen.*

TUESDAY.

THE MOST PACIFYING THOUGHT,

"Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Luke 11:10.

The most satisfying thought of a believer is that God knows what is best. How many of us worry about things, lie awake at night, can't sleep, have to take sleeping tablets, get all nervous and probably bring on disease, worrying.

The Scriptures teach: "Do your part and leave the rest to God." It may be that, like Samuel, you are awake to receive a message from him. So with the sick, the unfortunate, sorrowing and distressed, "cast all your care upon him, for he careth for you."

Prayer—Our Father, we praise Thee when we hear the words of thy mouth. We believe that Thou wilt perfect that which concerneth us. Help us to believe. If through ignorance we ask for a stone, in thy wisdom give us bread. *Amen.*

WEDNESDAY.

THROUGH YOU.

"Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105.

Gipsy Smith is quoted as saying: "It is not how many times you have been through the Bible, but how many times the Bible has been through you."

The Psalmist said, "Thy word have I hid in my heart." Regular Bible reading, the constant use of it, and the constant application of it in our lives, are necessary in right living. It is to the soul what food and exercise are to the body.

Prayer—O Lord, we would speak of the glory of thy kingdom, and talk of thy power. Help us meditate upon thy precepts day and night, and incline our hearts to keep thy statutes. *Amen.*

THURSDAY.

THE MEANING OF SUFFERING.

"Thou shalt remember all the way which the Lord thy God led thee . . . that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments or no."—Deut. 8:2.

It has been said that "the vale of tears is the vale of soul-making." If we could only see this, we would cease whining and fretting, and would take suffering as a school for our souls; a school of discipline to teach us humility; a school of learning how to live along the way; a school to teach us patience, faith and godliness, wherein we learn submission to the

Divine Will and acquire a soul fit to live with, able to appreciate others.

Prayer—Mighty God, grant us thy strength, grace and humility, that we may understand and love our neighbor and find peace in Thee. *Amen.*

FRIDAY.

OUR GREATEST FAULT.

"Blessed be the Lord, who daily loadeth us with benefits."—Ps. 68:19.

David continually realized the blessings of the Lord, and he did not fail in his praise for those blessings.

What are some of the daily blessings showered upon us? The sunny smile, the pleasant word, the glowing sunshine, helping hands, sympathetic friends, the church and godly people, the club and its forums of life and world affairs; facilities for health to the sick. We should enter each day glad for all that is available to make us more nearly what we ought to be.

Prayer—Our Father, Giver of all grace and benefits, forbid that we shall become so submerged in the cares of this life that we shall bring over into the new day the hurts and vexations of yesterday. We know that our burdens shall not be heavier than we can bear. Make us glad in today's blessings—yea, in the days wherein Thou hast afflicted us. *Amen.*

SATURDAY.

NOT BESTOWED BUT WON.

"Be thou faithful."—Rev. 2:10.

Faithfulness is the foundation of every achievement. The word itself expresses action, up grades, perhaps, unwavering determination. It expresses strength of character. It is a grace bestowed by God and not acquired by our own volition. Success in business is not wished on one, it causes often a lot of thought and toil over many years. So, goodness is not
(Continued on next page.)

TWO KINGDOMS IN CONFLICT.

(Continued from page 5.)

wineskins of nation and culture; its sympathies overflowed the patterns of race. Its concern was as wide as mankind. Jesus could say: "All that is not universal is alien to my kingdom."

Thus the kingdom of Pilate and that of Jesus were in crucial conflict in respect to their dimensions. A kingdom without frontiers challenged a kingdom with frontiers. Looking at Pilate, Jesus said: "Everyone who is on the side of truth listens to my voice." With a cynical sneer Pilate retorts, "What is truth!" and closes the conversation, convinced that truth lies on the side of his kingdom.

Now it cannot be denied that Pilate's view of the matter has had a large following in human history. Pilate's kingdom has its successor in the modern nation-state. The nationalist state is surely on the side of Pilate's idea of truth. For it believes in frontiers behind which a particular group claims title to economic and other values which it is unwilling to share in terms of the ethic of a universal kingdom. It believes in a kingdom in which, for example, tariffs, racial quotas, and other forms of defense are employed to protect itself against other national powers. Out of this arises rivalries, balances of power, and ultimate violence between the kingdoms of this world. The truth of a nationalist kingdom is without doubt the truth that governs mankind today. No less than that ancient Procurator, Modern Pilates sardonically say: "What is truth!"

They thus reveal their skepticism over the possibility of living by any truth except that of nationalism. Nevertheless, this truth which the Pilates deride is the ultimate truth about human existence. Anyone who analyzes the present world struggle, which in some nations has emerged in violence, is driven to face the fact that the kingdoms of Pilate are incarnations of a truth that is producing tragic results. In an earlier period the nationalist state may have served certain good ends, but the closely articulated life of the present day cannot survive in terms of unqualified nationalism. And yet, the interval since the first World War has seen nations everywhere, including our own, withdrawing into themselves. Behind the facade of a League of Nations, the victors in that war practiced intense nationalism. The truth that was relied upon to save imperialist kingdoms is ironically the truth that in reality created the new world crisis. It is once more being

brought home to us in rivers of blood that the truth that only frees some nations is the truth that ultimately reduces all nations to slavery.

In a second aspect, the kingdom of Pilate is in growing conflict with that of Jesus. This conflict reveals itself as we search for an answer to the fundamental question: "What is the ultimate principle of human community?"

It is generally agreed that the world of today is a vastly different world from that of a century ago. The world of this generation is set within a frame of time-space that makes it relatively tiny. The world of the age of Columbus was infinitely large as compared with that of the twentieth century. Nothing is more symbolic of that fact than the radio, which, in these terrifying days, keeps the entire world in a state of emotional panic. The world of today is not only made small by the techniques of science; it is rendered infinitely complex by these same techniques.

What is it, then, that constitutes the ultimate principle of human coherence in this tiny, yet vastly complex, world? On what must man rely for human order and community? The kingdom of Pilate has its reply, clear and forthright. His kingdom, Pilate frankly confesses, is ruled by the principle of force, by the law of coercion. Rome's marching legions were everywhere a symbol of that fact. The Palestine of Jesus' day saw itself being increasingly encircled by an imperial power that depended for its success, not upon the principle of peaceful persuasion but upon the strength of the sword.

Jesus had a different reply to the question: "What is the principle of human coherence?" It is clearly implied in his advice to one who drew his sword against those who had come to lay hands on Jesus. "Put up thy sword," said Jesus, "for they that take the sword shall perish by the sword," Matt. 26: 52. In this episode emerges the creative principle of the kingdom of Jesus. It clearly runs counter to that of Pilate's kingdom. In a world seething with revolutionary violence, Jesus committed himself to the law of love.

The truth of force and the truth of love challenge each other in the kingdoms of Pilate and Jesus. "Everyone who is on the side of truth," says Jesus, "listens to my voice." But Pilate takes issue with Jesus. His cynical remark, "What is truth," is Pilate's way of pouring scorn on the kind of truth that Jesus relied upon for human deliverance. He knew that it was Caesar's legions

that had brought victory to imperial Rome. Over against this sort of truth, no other kind of truth counted with Pilate.

Anyone who looks realistically at the facts is bound to admit that Pilate had history on his side. There is not a great nation-state in existence today that does not owe its rise to the use of coercive force. Purely in terms of the love ethic of Jesus, it is not likely that a single one of the present major powers could have achieved supremacy in the modern world. The present titanic conflict represents on both sides the appeal to naked power, whatever else may be involved. The kingdom of coercion is the ruling kingdom of our generation.

What of the future? Must our world be forever under the dominion of Pilate's kingdom? Whatever the ultimate future may hold, the immediate present is not hopeful. The aftermath of war is bound to be chaos and hate. The struggle will leave ancient orders and cultures in ruins. Revolutionary changes in the old world are now forcing America to embark upon a type of militarism that will shake the very foundations of our democratic way of life. The prospect is that the next generation will rely on coercive measures, on military power, as never in modern times.

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

something handed over to us. It is something that not even money can buy. It is won.

Prayer—Our Father, in thy love we are what we are. Teach us how to master our tasks, ourselves, and our service, that we may win thy glory at last. *Amen.*

SUNDAY.

THE SIN OF BITTER WORDS.

"Love your enemies."—Matt. 5: 44.

Bitter words disturb the serenity of others' lives, disturb your own serenity, and cause you to sin still more in bitter feelings. Thus the serenity and strength of one's spiritual life may be wholly upset. We need to recognize wrong doing and when necessary, oppose it; but we must ever pray for grace to speak no ill of any one.

Prayer—O Lord, our loving God, teach us, day by day, how to let Christ control our spirits, and to be forgiving to those who may do us wrong. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The writer wonders if there is any one who does not love a little child? Whether it be independent or dependent. There is always a spark of love in the human heart for a little child. They are so innocent when they come into the world and so dependent, too.

The writer had the pleasure of visiting Duke University a few days ago and witnessed the placing of a wreath of beautiful flowers at the tomb of the late James B. Duke in the Duke Chapel by the children of the orphanages in the Carolinas, who are benefitted by the Duke endowment. Dr. W. P. Few, President of Duke University, in his timely remarks, said one thing, among others, that inspired me very forcibly: "Mr. Duke loved children." After the close of the service the elevator boy took us up in the tower to see the bells, and then on up to the top of the tower and as we stood there and looked out over the great plant of Duke University and the beautiful landscape surrounding it in all its beauty and grandeur the words, "Mr. Duke loved children," kept ringing in our ears. In setting aside his great endowment to bless humanity he did not overlook the dependent children. "Mr. Duke loved children."

While our churches and Sunday schools cannot give large amounts they can give something. Many small amounts put in one amount sometimes make a large amount. If all our churches and Sunday schools would join in and give monthly offerings what a help it would be and how much easier it would be to run our orphanage. The Christian Orphanage is the property of the Southern Convention. It is one of the institutions of the church and should have an abiding interest in the heart of every individual in our church. If you invest in it you will be interested, if you make no contribution to help support it I fear your interest will be little.

CHAS. D. JOHNSTON,
Superintendent.

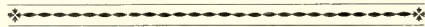
REPORT FOR JUNE 6, 1940.

Amount brought forward \$7,548.91

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Amelia	\$ 1.00
Wake Chapel	6.90
Henderson	5.94
	\$ 13.84
N. C. & Va. Conference:	
Pleasant Grove	\$ 6.31
Greensboro, First	10.13

Burlington, Pledge, Mr. E.	
M. Long	25.00
Carolina	1.50
Greensboro, Palm Street ..	8.36
	51.30
Western N. C. Conference:	
Big Oak	\$ 4.39
Randleman	3.00
Antioch (R)	.60
Spoon's Chapel	2.00
	9.99
Eastern Va. Conference:	
Isle of Wight	\$ 5.00
Liberty Spring, Bertie	
Johnson Class	1.00
	6.00
Valley Va. Central Conference:	
Newport	\$ 2.52
Winchester	4.35
	6.87
Ala. Conference:	
Roanoke	\$ 1.34
New Hope	1.42
	2.76

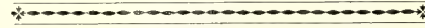


THE GOOD TEACHER.

I am the good teacher. The good teacher gives all that he has to his pupils. He that is forced or coaxed into service—one who is not a true teacher and does not love his pupils—sees the forces of evil exploiting them and gives up his class and the worldly agencies entice the pupils and lead them astray. For one who seeks to teach from other motives than love does not really care for his pupils.

I am the good teacher; and I know my pupils and my pupils know me, just as God the Father knows me and I know Him; and I am giving all I possess to my pupils. And other pupils I have, who are not yet in my class. Those also I must bring into it, and they, too, will hear my message; and there shall be one class under one teacher.—(Adapted from John 10: 11-16.)

—By E. L. Shaver.



Special to Buy Land.	
Miss Georgia Bradley ..	\$ 387.31
T. E. Brickhouse	50.00
	437.31
Special Offerings.	
Men's Bible Class, Rose-	
mont S. S., support of	
Robert Currin	\$ 12.50
Mrs. Holden	2.00
	14.50
Total for week	\$ 542.57
Grand total	\$8,091.48

DUTIES OF A SUNDAY SCHOOL TEACHER.

(Continued from page 2.)

leave the finding of a substitute for the superintendent on Sunday morning. That is embarrassing both to him and to the substitute. Nothing can be more embarrassing to the person teaching than to have to stand before a class to teach something he has made no preparation for.

5. Visit in the Homes of Our Pupils.—We need to do this for several

reasons—we need to know our pupils as individuals outside the classroom, and we need to know their parents. We need the cooperation of the parents and to know the environment of our pupils. Many times in our experience of teaching some problem arises which we are called upon to solve, and often if we know the homes, parents, and environment in these cases, it will help in solving the problem.

6. Never Show Partiality.—This is so easily done, especially in children's classes where they are so lovable and affectionate, and perhaps some appeal to you more than others. Remember that children are very sensitive to partiality, as indeed we all are.

7. Lead a Prayerful, Consecrated Life.—None other can make a successful teacher. We all, if we are trying to follow Jesus, must be consecrated to His cause, and we sorely need the help that prayer can bring us. We need to pray for ourselves and for God to open our hearts to the truth, so that we can absorb the truths of God's Word and teach them in an acceptable manner. After all, we are teaching to please God, not men, and we are teaching with the purpose of leading our pupils to know Him and give their lives into His keeping. The teacher's job, in my estimation, is just as important as the preacher's.

8. Avail Yourselves of the Opportunities of Taking Training Courses.—These courses for Sunday school and church workers are offered in local churches and at the summer conferences. We will get lots of help from them, for none of us know all there is to know and we always need to learn more.

9. Attend the Meetings of the Workers' Council Always.—This is my last point, but by no means the least important one. We need these meetings of our Sunday school teachers. Some may say, "Why attend the Council meetings? We never do anything but sit around and talk." That may be true, but this is the place to discuss our teacher problems and often someone may drop a thought or an idea that may be just what we need to help us. Then, too, we surely need the fellowship of these meetings.

In moments of our greatest need and our utter helplessness, often come the most marvellous manifestations of God's love and care.—Murch.

It is not in the pursuit of pleasures, but in the facing of tasks and difficulties that man develops strength.—Selected.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

TWO KINGDOMS IN CONFLICT.

(Continued from page 13.)

But if this should be the course of events, let no one think we can thereby escape the judgment inherent in the kingdom of Christ. If a nation destroys the Christian basis of community and resorts to the law of brute force to hold society together, human personality will pay a terrible price. "Be not deceived; God is not mocked, for whatsoever a man sows that shall he also reap." As the prophet Isaiah long ago warned:

Woe to you despoiler, though you have not been despoiled;
And robber, though none has robbed you!
When you have made an end of despoiling, you will be despoiled;
And when you are weary of robbing, you will be robbed—Isa. 33:1.

There is, finally, a third point of conflict that is revealed in the rival kingdoms of Pilate and Jesus. It emerges in the realm of motive. Implicit in Pilate's kingdom is the idea that the dominant motive of human existence is the will to power. The Jews knew where to touch Pilate at his weakest spot—in the sphere of social power. Even though Pilate could find no real cause to suspect Jesus of being politically subversive, he yet for reasons of absolute safety to himself and Caesar delivered Jesus into the hands of his crucifixionists. His will-to-power was too great to take even the remotest risk of having it thwarted or undermined.

Why should Pilate have been so merciless toward Jesus? Jesus, you will remember, had plainly rejected all forms of violent self-defense at the time of his arrest, he had commanded that not even a single sword

should be unsheathed for his protection. The only authority that he claimed was spiritual. The only motive that impelled him was the will to loving service. He had specifically said to his disciples:

The kings of the heathen lord it over them, and their authorities are given the title of Benefactor. But you are not to do so, but whoever is greatest among you must be like the youngest, and the leader like a servant.—Luke 22:25-26.

Nevertheless, Pilate cracked down on this pacific Christ. This life-giving servant of servants was dealt out a crown of thorns. Although he reviled not, he himself was ignominiously reviled. Scornfully they spat upon him. Mockingly they called him king. The proletarian rabble howled: "Give us Barabas!" The will-to-power nailed Jesus to the cross!

The kingdom of the will-to-power had its way. Power crucified pure goodness. So it has ever been with the kingdoms of this world. And so it is today. Not long ago pacifists were pointing to the fact that those nations that had abjured military force and placed their trust in other resources stood a good chance to escape the scourge of war. They pointed to such smaller powers as Denmark and Norway. But in this world burning with the will-to-power, these and other smaller nations have been ravished without mercy. Their mouse-like size and their moral meekness seemed to invite the iron heel. Little countries like Luxembourg are in themselves of little concern, but they lie in the pathway to greater dominions. There is thus little ground to believe that if a nation disavows the

will-to-power and the instruments of violence it itself will escape the tyrant's heel.

This truth, however, did not wait to be vindicated by the tragic events of the last few weeks. Long before Hitler came to power, imperialist nations, our own included, have taken advantage of weaker peoples in their quest for power and glory. In such conquest, of course, national hypocrisy has been proverbial. No nation embarks upon lustful conquest until it is able to throw an aura of morality over its mission. Its avowed motive is always to protect weaker peoples from aggression, to establish law and order, to develop the economic virtues, to spread the blessings of liberty, to banish heathenism, to "bear the white man's burden." Not infrequently religion itself has served to implement this trend of thought. Thus an American missionary to Syria, speaking before the World Congress at London, in 1888, said:

It is fortuitous that in these days of the revival of missionary activity God should have brought the English branch of the Anglo-Saxon race and given it a hold on the two wrists of the Arabic power. He brought you with your fleets, and with your cannon, and with your physical forces to hold these peoples until they could be educated and evangelized.

But let no one be misled by such moralisms. In the main they are fictions, conscious or unconscious, of the will-to-power. Hitler's fictions are merely new versions of an ancient gospel of aggression.

What of the tomorrow? Can the kingdom of the will-to-power be transformed into the kingdom of the will to self-sacrifice? Or must the will to love always suffer crucifixion by the will to power? Who is wise enough to answer this perplexing question with certitude? This much seems clear: The road immediately ahead of mankind should exhibit no billboards announcing Utopia just around the corner. A world riven by nationalism, embittered by class, and shattered by war gives little promise of an age of creative peace in the near future. No amount of romantic dreaming can disguise this stark fact. But whatever the future may hold, Christian faith will continue to affirm that the will to life-giving service is the final truth. It will hold unswervingly to the view that, "Whosoever seeks his life will lose it, and whoever loses his life for my sake will find it," Matt. 10:39. To the kingdoms of this world, this faith is foolishness. But to the kingdom not of this world, this faith is the wisdom that leads to life.

Elon Summer School of Leadership Training

ELON COLLEGE, NORTH CAROLINA

JUNE 24 TO 29, 1940

COST: \$8.50

Rev. W. E. WISSEMAN, Dean.

CHAPEL: Dr. John R. Scottford.

VESPERS: Dr. Robert W. Gammon.

COURSES FOR HIGH SCHOOL GROUP.

- 1st Period: "Life and Work of St. Paul"—Dr. C. Rexford Raymond.
"An Appreciation of the Bible"—Rev. Allyn P. Robinson, Jr.
- 2nd Period: "Young People's Work in the Rural Church"—Rev. William J. Andes.
"Young People's Work in the Urban Church"—Mrs. John G. Truitt.
"The Purpose and Program of the Church"—Rev. Will B. O'Neill.
- 3rd Period: "Personal and Religious Living"—Rev. Arnold Slater.
"Art in Teaching Religion"—Rev. Aubrey C. Todd.
"Social Action"—Rev. A. Lanson Granger, Jr.
- 4th Period: "High School Problems"—Dr. Robert W. Gammon.
Course on Missions, taught by the Guest Missionary.

COURSES FOR OLDER GROUP.

- 1st Period: "The Teachings of Jesus"—Rev. Joseph E. McCauley.
"Old Testament: Content and Value"—Dr. H. S. Hardcastle.
- 2nd Period: "The Use of Music in Christian Education"—Prof. Stuart Pratt.
"Understanding Youth"—Dr. Elwood W. Jones.
- 3rd Period: "Finding and Using Source Materials for Youth Program"—Rev. Joe French.
"Christian Stewardship"—Rev. Jesse H. Dollar.
Course on Missions, taught by Guest Missionary.
- 4th Period: "Personal Religious Living"—Rev. Arnold Slater.
"Religion in the News"—Rev. Allyn P. Robinson, Jr.
"Art in Teaching Religion"—Rev. Aubrey C. Todd.

COURSES FOR TEACHERS OF CHILDREN.

- 2nd Period: "Beginners' Methods and Materials"—(to be supplied).
"Primary Methods and Materials"—Miss Frances Lamb.
"Junior Methods and Materials"—Miss Tora Rudd.
- 3rd and
4th Periods: Vacation Bible School for all three groups.

COURSES FOR MINISTERS.

Planned by Rev. ROBERT LEE HOUSE.

- "Evangelism"—Dr. John G. Truitt.
"The New Testament"—Dr. Robert W. Gammon.
"Stewardship"—Dr. James H. Lightbourne.
"Making the Community Conscious of the Church"—Dr. John R. Scottford.

WHEN TO ARRIVE: 2:00 Monday Afternoon.

WHAT TO BRING: Bed linen, towels, toilet articles, Bible, pencil, notebook.

SEND IN REGISTRATION CARD NOW!

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, JUNE 13, 1940.

No. 24.

Speakers for the Elon School of Missions Elon College, N. C., June 17-21, 1940



DR. WALTER H. JUDD.



MISS MARY L. MCCLURE.



MISS HELEN FRANCES SMITH.

The women of the Southern Convention, under the leadership of Mrs. J. Monroe Harris, have planned a splendid program for their first "School of Missions." Miss Mary L. McClure, missionary returning to China in July, will teach the foreign mission study book for next year which is about

that country. Miss Helen Frances Smith of our Home Boards in New York City will teach the home mission study book for next year on the migrant problem. Dr. H. S. Hardcastle will give the Bible study. There will be devotional programs, forum discussions, and vesper services which will be helpful and inspirational.

The evening sessions, to which our people from nearby churches are especially invited, will be interesting and profitable. Dr. S. C. Harrell of Durham will speak on Monday night; Miss McClure on Tuesday; Dr. Robert W. Gammon of our Midwest office on Wednesday; Dr. Walter H. Judd, missionary doctor from China, who is one of the outstanding speakers in the country today, on Thursday. These services will begin at eight o'clock. Do not miss the opportunity of sharing in these vital and inspiration sessions.

NEWS AND VIEWS

We learn with deep regret of the passing of Dr. Marna S. Poulson of Portsmouth, Va., on Wednesday. Full particulars are not yet available.

The Suffolk Christian Church went "on the air" for the second time last Sunday night over Station WLPN, with the pastor, Dr. John G. Truitt, doing the preaching.

The Children's Day service at the Christian Temple was held last Sunday at the regular time for the morning worship service. An impressive pantomime of living pictures was presented. Music was furnished by members of the Junior Choir.

Is your church to be represented by delegates at the Woman's School of Missions at Elon College next week? Cost: \$5.50. Interesting and inspirational speakers, forum discussions, worship, and fellowship will make it worth far more than that amount to any woman who attends.

Rev. J. L. Neese, pastor of the Reidsville (N. C.) Christian Church, will begin a revival meeting at our High Point Church on June 16 and at Salem Chapel Church (Walnut Cove, N. C.) on July 7. Rev. D. M. Spence is the pastor at High Point, and Rev. G. H. Veazey of Salem Chapel.

The North Carolina State Christian Endeavor Convention is being held at Elon College this weekend. A large number of young people from all denominations and from all over the State are expected to be present. Dr. Merton French, Dr. J. H. Light-

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.
For Week of June 16, 1940.

Sun.—The Beatitudes—Matt. 5: 1-12.
Mon.—Blest to Rejoice—Luke 6: 20-26.
Tues.—Songs, Proverbs and Prophecies—
Ps. 51: 17; Prov. 16: 19; Isa. 61: 2, 3.
Wed.—Salt and Light—Matt. 5: 13-20.
Thurs.—Walking in the Light—I John 1: 5-7.
Fri.—The Spirit That Is Within Us—
Matt. 5: 21-30.
Sat.—Living the Will of God—I Peter 4: 1-3.

JOIN WITH US IN READING THE BIBLE

bourne, and Rev. W. Millard Stevens are to be leaders in various group sessions.

Rev. J. E. McCauley of Henderson, N. C., spent last week in Seagrove, N. C., helping Rev. Geo. M. Tally in

his revival services there. On last Sunday Rev. Mr. McCauley preached at Providence Memorial Church, Graham. Rev. Duane Vore, pastor of Providence, is spending two weeks with his parents in West Milton, Ohio, where Rev. F. Ervin Hyde has recently become the pastor of our church.

EASTERN VIRGINIA MINISTERS TO HAVE PICNIC.

The ministers of the Eastern Virginia Conference and their families are to have their annual picnic at Conan Beach, June 14. The affair will begin at 10:30. Bathing, fishing, loafing and talking will be indulged in. The plans for this day of fun and fellowship are in the hands of "John G. Truitt, Chairman; I. W. Johnson, co-Chairman; and Arnold Slater, co-Chairman." All ministers and their families are expected to be on hand for this big occasion.

EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference meets with Mt. Herman Church on June 21, 1940. Dr. Robert W. Gammon of Chicago will be our guest speaker. We will appreciate the cooperation of every Sunday School and Christian Endeavor organization.

MRS. E. M. CARTER,
President.

DR. GAMMON TO BE IN NORTH CAROLINA MEETINGS.

Dr. Robert W. Gammon of Chicago, Ill., will prove his versatility during his stay with us in the Southern Convention during the coming weeks. He is to speak at the "School of Missions" on next Wednesday night using as his subject "The Contribution of Women to the Church Through the Years." On Friday of next week he is to be with the Eastern North Carolina Sunday School Convention in session at Mt. Hermon.



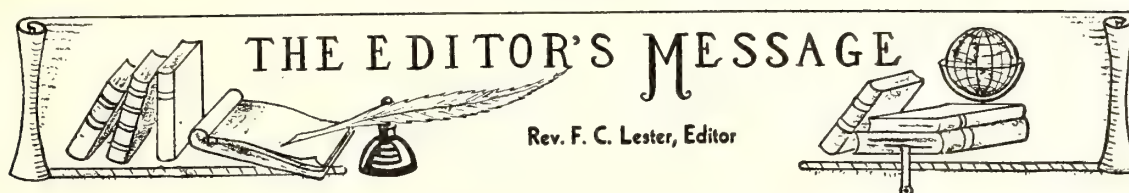
DR. ROBERT W. GAMMON.

He will be the guest speaker at the North Carolina and Virginia Sunday School Convention on Thursday, June 27, at Apple's Chapel and on Tuesday, July 2, at the Western North Carolina Sunday School Convention at Liberty Christian Church. To each of these Conventions he will bring helpful suggestions in the field of Sunday school and young people's work, practical helps which come as the result of wide experience in that field.

During the Elon Summer School of Leadership Education, June 24-29, Dr. Gammon is to teach a course on "High School Problems," one on the New Testament to the ministers, and is to have charge of the vesper services each day.

Dr. Gammon was in the active pastorate for twenty years and then became Associate Secretary of the Congregational Education Society—a position he held for twenty-five years. During that time he was the western editor for the *Congregationalist*. At present Dr. Gammon is the special representative of the western office of the Division of Christian Education for our denomination. Although for a quarter of a century he was responsible for much of the religious educational work in our middle west and far western churches, he especially delights in working with his school age young people.

Those of you who remember Dr. Gammon from his visit to our area two years ago will be anxious and eager to meet with him and hear him speak again. He left behind a group of friends among our young people, church leaders, and ministers, who are looking forward to his visit this time.



OUR SCHOOL OF MISSIONS.

On next Monday the Women of the Southern Convention will open their first big School of Missions. For nearly a third of a century they have done organized and constructive work in the field of missions. Their leaders have attended missionary conferences in other places. Annual conferences and spring rallies have been held within each of the Conference groups. Expert leaders have reviewed the study books. But never before have the women undertaken such a school as that to begin at Elon College, N. C., on next Monday evening.

The leaders for this school are as good as can be found anywhere. Miss McClure knows China from having worked there as a missionary. Miss Smith knows the home work of our church because she has seen it in operation and has helped to direct it from the headquarters in New York. They will teach the study books for the coming year. Dr. Hardcastle is one of our best teaching-ministers and will give new light on the Gospel of John.

Special phases of missionary activities will be discussed by those who are at work within the Convention. Numerous committees will keep things moving and will aid in giving those present a happy experience.

Outstanding speakers will inspire those who attend the evening sessions. Dr. S. C. Harrell will open the sessions on Monday. Miss McClure will tell of China on Tuesday. Dr. Robert W. Gammon of Chicago, a leader in our work in the midwest for the past thirty years, will tell of "The Contribution of Women to the Church Through the Years" on Wednesday evening. Dr. Walter H. Judd, famous physician to North China and lecturer in America, will bring the closing message on Thursday evening. All who can do so should certainly hear these evening lectures if they cannot attend the day sessions.

It is very important that every church in the Convention be represented in this School of Missions. It is a wonderful opportunity for the leaders in our churches to receive knowledge and inspiration. Attend if possible, and be sure that your church is represented.

THE CHURCH AND MOVIES.

The church has been slow to accept moving pictures. Some ministers still think that attending the movies is one of the deadly sins. They have some following among the laity.

There are other ministers and laymen who think that moving pictures are one of the greatest inventions of this modern world, and that they can be a real asset to the church. They recognize that many of the movies are not good, that some are positively wicked in their suggestions as to what is right or wrong, and that a person is responsible for selecting the pictures to be seen.

So low did the industry become a few years ago that Catholics, Protestants and Jews joined in a crusade against the harmful movies. The companies soon recog-

nized that wickedness does not pay, and they began giving a better type of picture. "Stanley and Livingstone" is a very fine missionary story true to historic fact. All those who are to study the migrant problem in missionary society next year will receive great help from seeing "Grapes of Wrath." These and many other pictures are not intended simply for entertainment. They are sermons of the most magnetic sort.

SUNDAY SCHOOL CONVENTIONS.

Last year most of the Sunday School Conventions voted to cooperate this year with the Board of Christian Education in securing an outstanding speaker for the conventions. That has meant the change of date for all except Eastern Virginia. We have been fortunate in securing Dr. Robert W. Gammon of Chicago to speak in the Carolina conventions, and Dr. Forrest L. Knapp of New York to speak in the Virginia conventions. Both are members of our church, and both know religious education and can tell what they know.

The Eastern North Carolina Convention will meet on Friday of next week at Mt. Hermon Church. The North Carolina and Virginia Convention follows on Thursday of the next week, and the Western Convention will meet on Tuesday of the week following (July 2). The Valley of Virginia Convention will meet July 17, and the Eastern Virginia Convention on July 23.

These conventions mean much for the development of our religious educational work. It is hoped that all pastors, superintendents, teachers, and other leaders will attend. This is one way to learn about the work to be done. Reports are also important. In this way we know what progress is being made. Each school is expected to send dues. The amount differs in the various conventions. This money takes care of the convention expenses, and aids the Board of Christian Education, which Board is now largely responsible for keeping the Promotional Secretary's office going. You will want your school to get the full benefit of the Sunday School Convention.

FARMERS, FEED THE FAMILY.

The terrible thing that is happening in Europe is reflected in America, and may close our world market for farm products. Tobacco and cotton are already blocked. There is a large quantity on hand, and we cannot sell to Europe. If Hitler wins we will not be able to sell—not until we meet his terms, which we certainly will not want to do.

This year it is very important that every farm family plan to make sufficient food for the family. It matters not what crop has been raised for money, the safe thing to do is to be sure that the smoke-house, the granery, and the kitchen be well supplied with food. Within a year even the gold held by the United States Government may have no value. But a supply of food may mean the difference between suffering and sufficiency.

CONTRIBUTIONS

SUFFOLK LETTER.

The School of Missions, sponsored by the Woman's Mission Board of the Southern Convention, which will be held at Elon College, June 17-21, should be largely attended. It can become a great source of power for the promotion of a deeper interest in our missionary work. Every church in the Convention should be represented by delegates, among whom should be a number of young people.

The present world outlook has emphasized the need of increased activity in the missionary work of the churches. While the missionary work has been trying to carry on "at this poor dying rate" the pagan world leaders have been persistently spreading propaganda which, if successful, will greatly retard, if not destroy, the work of Christian missions. Fascist, Communistic, Nazi and Socialistic workers have been planted and organized in every important center of the world. They are busy with their assigned tasks. They are "missionaries" of these social and political movements. They are working in season and out of season to gain control of governments and break down the influence of Christianity. They would destroy our American liberty and throttle a free press and a free church.

In such an hour the only hope of the world lies in the promise of Jesus, "Ye shall know the truth, and the truth shall make you free." Genuine Christianity and freedom are handmaids in human society. Totalitarian leaders rule by force; Christianity rules by love. Totalitarian governments are ruled by one man. Christian nations rule themselves, in the interest of humanity. These differences should be apparent in the government of so-called Christian nations, and the churches should be a powerful factor in the promotion of a standard of morals in keeping with these high ideals. Christian character should be the rule, and not the exception, in the selection of men and women for public office. And the church is the one institution to cultivate and promote the development of Christian character. It should never be the function of the church to interfere in political matters of the Government, but it should exercise its influence in teaching the Bible and holding up high standards of personal living.

Moral ideals are in the final test of any nation's power. Brute force and mechanized armaments may temporarily overrun the people who prefer to promote peace and pursue the ordinary avocations of free people. Roman power crucified Jesus Christ. But a later historian wrote five large volumes on, "The Decline and Fall of the Roman Empire." Tragic, yes, but true. And the decline of the Roman Empire was more tragic than the crucifixion of Jesus. Jesus arose from the dead within three days. But the Roman Empire has not yet regained its lost authority and power.

When the roar of war machines has been silenced and the smoke has cleared from scarred battlefields, churches of all nations will realize the importance of their part in rebuilding the morale of those who survive. In that period there will be a demand for United Churches. The time may never come when there will be only one church. But it is imperative that churches shall be united. When that time comes, and may it be soon, the supreme task of the churches will be to promote missionary work in every nation on the face of the earth. And the Divine Commission, given on Olivet, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28: 19, 20), will be a sufficient challenge to the deepest devotion and the supreme sacrifice of those who follow Jesus Christ. Now is the time to prepare for that task. Begin today.

I. W. JOHNSON.

A UNITED CHURCH.

It is a trite saying, nevertheless true, that boys will be boys, but they will also be men. The young men and young women of today will obviously constitute the mature leadership of church and state tomorrow. The children and older people, youth and maturity, constitute the constituency of our church today. Any program that seriously proposes to affect the church and to challenge world conditions for improvement and regeneration must include the entire constituency. Children, young people, and adults are all important and vitally essential. The task before us

is of such magnitude that no single group can consider itself separate and apart from the program for advancement. Our Commander says "Forward!" We should know by experience that if advancement is to be effective and permanent, the whole line must move together. Our interests overlap; our task is one. For one group to break with the rest would be a reflection upon our confession and would mean defeat rather than success. May patience possess our souls and Christian courage command our spirits.

As we face the responsibilities of the church in the midst of conflicting world interests, there are those who are disparaging the church. From some of the belligerent nations today come bold defiance of the church and its program, challenging the church's position and denouncing its aims and purposes. Power belongeth to God and not to man. If the church can divest itself of selfishness and greed and enthrone Christ in His love and might, He will triumph in the struggle, and peace will again come to the earth. In the meantime, we of the Christian Church face the responsibility of clearing our minds of certain prejudices and misconceptions, stop fretting ourselves about non-essentials, and by the help of God endeavor to set our own houses in order that we may fulfill our mission to our day and bring triumph to the cause of righteousness.

The adult membership of the church must give serious consideration to the problems confronting our church from the standpoint of our young people. The world in which we live today is different. The kingdom of God moves up to meet changing conditions. The youth of today will not tackle the problems of the church as did the youth a quarter or a half century ago. Their training has been different, their environment has been changing rapidly, their convictions lead in somewhat different directions. We cannot ourselves become young again, but we can cooperate with the youth of today that conditions in the days that lie ahead may be changed.

We disagree with Mr. Hitler, but it is well to face the fact that he took the children of Germany twenty years ago and has completely changed them. They today constitute the greatest military organization that has yet marched on the face of the earth, and this organization is rapidly changing Europe and threatening seriously to change the world.

Christ said, "suffer the little children to come unto me, and forbid them not." The day has come to our

church for a united program, one that will include children, young people and adults in a harmonious organization with the determination not only to uplift Christ but to make Him live in the consciences of men that His kingdom may come and His will be done on earth as it is in heaven. It is

to be hoped that Convention, conference, and local church officials may be able to vision a program in which every individual, old or young, may be needed and enlisted in the service of the kingdom for the purpose of saving the world.

L. E. SMITH.

HOW PRAYER CHANGES THINGS

By NELS F. S. FERRE,

Instructor in Philosophy, Andover Newton.

[The following article appeared in the May issue of "Advance," our denominational monthly, and is reprinted by permission.—Editor.]

"More things are wrought by prayer than this world dreams of;" yet less than ever, seemingly, do we believe it. Our prayer meetings are mostly a thing of the past, chiefly because we are no longer convinced that prayer actually changes things. We often hear prayer called inspiring and health-giving, but no mention is made of its power to make a real difference in the actual world. Psychology has led many to believe that prayer, good medicine for confused souls, is, nevertheless unable to affect the world of fact. As for God's answering prayer, moreover, this is frequently interpreted as merely a beneficial mental exercise. After all, is it not superstition to believe that our private mutterings have some magic effect on God's relation with the world? Why expect the miraculous to be a part of faith? This lack of faith in the power of prayer is a serious matter, not only because it deprives us of our sharpest spiritual weapon, but also because it involves our entire idea of God and of the world in which we live. One of our vital needs today is surely a return to the simplicity of faith whereby God confounds the wisdom of the wise. It is a necessity of Christian faith to believe that prayer changes not only us, but also the course of history and the function of nature.

Prayer Changes Us.

Through prayer God actually works a change in us. The deepest part of us is the image of God, our real will which can find no rest except in harmony with God's will. . . . The most direct, the most personally effective means of remaking our natures into that which God means us to be is prayer. Besides quickening and strengthening our will, furthermore, prayer redirects our desires. The very strengthening of the will provides a new balance in our affections. If when we are tempted we pray that God may completely possess our lives, we often find that the very content of our imagination is altered. From dreaming about personal desires we

may turn to searching for ways in which we may become ambassadors of Christ to our children. Prayer also gives us a new and better light. Insight is not so much a matter of knowing all the facts as of feeling their inner meaning and importance. To pile up learning without understanding is useless. The illumination gained on our knees in patience and humility is the final mark of wisdom. . . . To live prayerfully is to become transformed by the Spirit, not only by the quickening of the will, the re-direction of the desires, and the illumination of the mind, but also by the experience of a new divine quality in the whole of life.

Prayer Changes Others.

Prayer has also the power to change others. One of life's strongest incentives comes from the assurance of intercessory prayer. Somehow life takes on a new dimension with the assurance that Christian hearts carry each other day by day to the throne of grace. Loneliness gives way to confidence; fear, to courage; sensitivity, to concern for others. Through such a fellowship of prayer a new peace comes over our lives. On the other hand, intercessory prayer is the most persistent hound of heaven. Even though we cannot change the whole world, we can be lamps that transmit God's light in the full radius of our activities. Throughout the whole area of our influence others can be changed because we pray. According to our feelings and actions others are inevitably affected. Some people cause tension, grudges, jealousies wherever they go, while others spread thoughtfulness, peace, and good will. For difficulties in personal relations our own attitude is more to blame than we like to think. But not only can we change people's spirits by prayer; we can also help to heal their bodies. Even yet Jesus can say, "Which is easier to say: 'Thy sins are forgiven thee,' or 'Take up thy bed and walk?'" One of the deepest causes of physical illness is fear. Modern medicine is discovering

how the sins of the soul are related to the ills of the body. When we bring to another the assurance of God's forgiveness, we more than restore his soul; we also help to heal his body. Although, naturally, the power of prayer is limited to God's will in the matter, and although many sick suffer pain and many damaged bodies die without our being able to prevent it, nevertheless there is a large area of human suffering that can be eased. This is especially true since the state of the spirit is most important in the way we feel pain as well as bear it. Those who are hopeless feel pain very differently from those who have God's courage in their souls. Those who are bitter multiply the evil of their situation, while those who are upheld by God's grace can sing even in the night. According to the measure of our faith and simple trust, therefore, our prayers to God can surely help to change the lives of others. The true man of prayer becomes a savior to others, and a praying fellowship is the surest means of permanently bettering a community.

Up to this point the power of prayer to change things has been described in purely personal terms. What has been said may possibly be explained apart from the power of God. Christian faith, however, affirms much more than this. It affirms that God can actually change things in the world of history and of nature. It is human to place something between God and ourselves. Some place moral laws; others, intellectual considerations; still others, what is supposed to be a scientific view of nature. Christian faith affirms, however, that God is more than all of these. After we have explained these things, He remains, to a great extent, inexplicable, for God himself is the ultimate principle of explanation. Faith in God as creator means that the laws of nature are subject to His will. Faith in freedom means that God has given man the power to change the world of fact. Adequate faith in God must mean that He can influence history by working both in the world of nature, directly, and in us. . . . How different this world would be, then, if all those who call themselves Christian would, in simple faith, throw all their prayers and efforts into the making of a new world of peace, righteousness, and good will!

Many solutions are suggested to our present problems. One method, in the end, cannot fail: believing in prayer. When the children of God learn that prayer can change things, there will rise resplendent a new, well-founded

(Continued on page 6.)

Elon College Golden Anniversary

FINAL WORD TO THE ELON COLLEGE 1940 GRADUATING CLASS.

By PRESIDENT L. E. SMITH.

Years ago there came sweeping through the State of Georgia a terrific cyclone. Trees were uprooted, barns were unroofed, and homes were demolished. Standing right in the path of that terrific storm was an old colonial mansion. It had been standing as a landmark for that community for more than one hundred years. It had been in one family since the day of its founding. Within its walls there had been peace and prosperity, love and affection, sickness and death, joy and sorrow. The fortunes and misfortunes of life had swept across its threshold. It had withstood them all until that day. The storm was too much. The stress was too great. That sturdy old building came toppling to the ground, a complete wreck.

In a few days architects, carpenters, and builders were there with timbers and tools ready to rebuild the old home and to rebuild it more substantially and more beautiful if possible.

Members of the class of 1940, this is a beautiful world in which to live. It is our Father's world, the place where we labor and toil, dream dreams and see visions. When your fathers and mothers were born, they were born into a world that was at peace, a world dedicated to peace, and enjoying prosperity. When you were born, you were born into a world struggling to save itself from the backwash of the World War, a war that was fought to end war and to create a world in which the fatherhood of God and the brotherhood of man would be recognized by all peoples, a world in which peace and good will might be the precious possessions of all nations.

But these apparently were only ideals and vain hopes. Today as you graduate from this institution, another war more terrible and more destructive than any that man has known is sweeping through the world with terrific and amazing speed, leaving death and destruction in its wake. Already nations and governments that have never desired war, never prepared for war, but have lived for peace, desired peace, and have sought peace and pursued it for a thousand years have been laid waste by the powerful war machines and are now in ruins. The end is not yet.

Today as you leave this campus, you go out into a broken world, a world with broken purposes, broken hearts, and broken homes. Tomorrow

you will take your place in the midst of this broken world. It is your responsibility to rebuild, and a terrific responsibility it is. Your success depends on the architect that you choose and the timbers and tools that you select. One is your Architect, even God. The materials at your command are wisdom, understanding, knowledge. Your tools are faith, hope, love, gentleness, kindness, and above all, confidence.

For four brief years we have endeavored to assist in equipping you for this task of rebuilding. We have tried to give you an insight into the task before you, to acquaint you with the necessary materials, and to place the proper tools in your hands. Our efforts have fallen short unless we have brought you either directly or indirectly to the Great Architect, even God Himself.

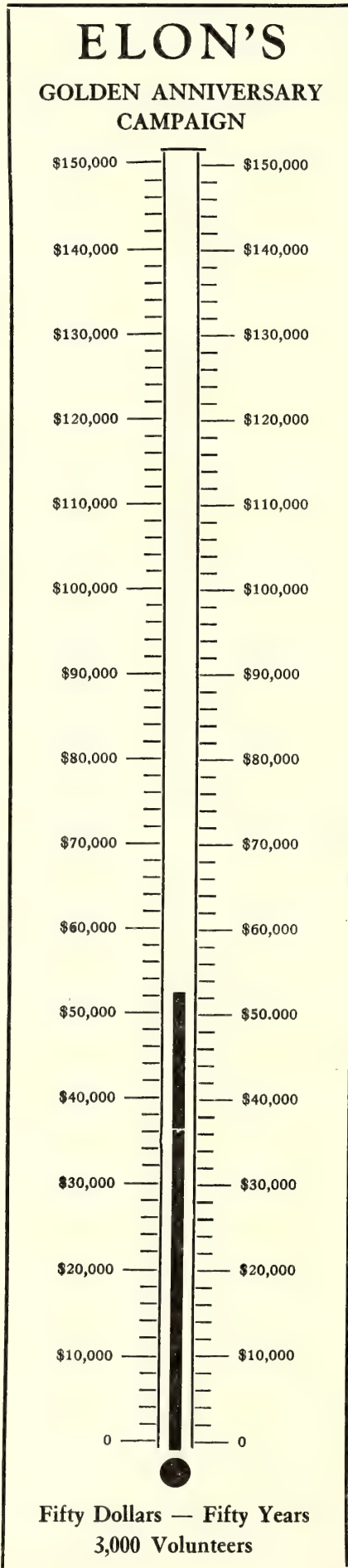
As we, trustees, faculty, alumni, and friends have been with you through your college days, so we shall be with you, heart and soul, in your efforts to take your place and render your service to a needy world. Alma Mater affectionately places her hands of benediction upon you and bids you go forth into this furiously disturbed world.

HOW PRAYER CHANGES THINGS.

(Continued from page 6.)

hope for the world. Prayer changes us so-called Christians, requickening our will for the good, redirecting our desires to the ideal, illuminating our minds and hearts by a new sense of the meaning of life. We begin to consider the things which are of God. We dream of a new world and make it real. Then our families are changed as they become fellowships of prayer, and our churches are transformed as they are strengthened by faith in a God who is near and who hears prayer. Finally, our communities, our nation, and the world become different when, because we have been faithful, God's power becomes operative in a new way in nature and history. Today there rises a cry for religion: not alone for man's thought; not alone for the philosopher's wisdom; not alone for the prophet's preaching; but a cry for a firm faith in the God of the early disciples and saints who once began mightily to change the world because they believed in the power of prayer.

How can we fail to believe that God's ear is open to this cry, and that a new age of faith must surely come with divine healing in its wings.



FOR THE CHILDREN

Dear Friends:

I came to Chattanooga, Tenn., on Sunday afternoon, May 26. I am with my sister, Joy, whom many of you know because she used to be a Student Summer Service worker in some of your churches. She is Mrs. C. B. Jean now. Joy was taken to the Erlanger Hospital on Saturday morning before I got here. So I have been spending much of my time at the hospital with Joy, playing nurse.

On Memorial Day night, May 30, Joy's son was born. I wish that all of you could see my new nephew. He weighed eight pounds and nine ounces; he is a nice chubby little fellow who never cries except when he is hungry; he has lots of black hair; his eyes are blue; his nose is just like his mother's and his name is David Lawrence Jean. His mother is still very ill and so I am going to stay on with her as long as I can. My husband has gone to Florida to teach in a Leadership Training School, so I shall not return to Sanford until June 17.

David Lawrence is staying in an air-conditioned nursery, on the fifth floor of Erlanger Hospital, with about thirty other boy and girl babies. I have been having lots of fun learning all of the things they do to keep the babies happy! The nurses say that I would make a grand nurse myself. But they will not let anyone hold the

babies but the mothers and doctors. Just the same I am going to sneak a picture of David Lawrence the next time the nurse brings him in to get his food when I am there. Please do not tell on me!

David Lawrence's father has helped me with your crossword puzzles for these last two times. He likes to solve crossword puzzles just as much as you do. He likes boys and girls and is thrilled over the fact that now he has a boy of his own. So we all send you greetings this week: Joy, Jean, Baby Larry, and myself.

Sincerely,

DOROTHY TODD.

BABY BLUE JAYS' FLYING LESSONS.

It was very early in the morning but already father and mother Blue Jay were very busy. They had carried the early morning breakfast to their children. Now they were telling each birdchild the secrets of successful flying.

"Now each one of you will fly from these hillside trees across the street into the big oak tree in Parson Sweet's lawn. Two of you will fly at the time. Mother will look after one and I shall look after the other. When two of you are safely across we shall come back for the other two."

Across the space the baby wings fluttered! Father bird flew just beneath one little fellow and mother bird beneath the other. But the baby wings did not give out as the parents thought they might and the two little birds made a safe, if tottery, landing on a limb of the old oak tree. Back the parent birds went for the other two children! Again the first flight was successful and soon the whole family was together.

"Whew, that was fun, even if it was scary," said baby Nancy Blue Jay. "Yes," said Jack, "let's do it again, father." "Not just yet," replied his father, "you must rest a bit before flying again." "Look," said mother, "Parson Sweet is throwing some pieces of apple on the lawn for us! Let us fly down on the ground and have some fruit refreshment." Down to the ground all of them flew and the baby birds hopped about on tottery legs, pecking at the choice bits of apple. "My, said Jane, "this is about as difficult as learning to fly." She had just pulled one big bite from a piece of apple and had she not spread out her tail feathers rapidly for support she would have fallen backwards. Soon they had gotten their fill of apple and making the return trip across the street, they disappeared into the green leaves of the trees on the side of Missionary Ridge.

THE LITTLE CHILDREN GO TO SEE JESUS.

Once there were some mothers and fathers who listened to the great Teacher and Helper, Jesus.

The mothers whispered each to each:
"His words are wise and true,
Oh, what if he would bless and teach
Our little children, too!"

So the fathers and mothers called to the children, "Let us go together to see Jesus."

But the friends of Jesus who stood close to him said to the children: "Run along! Do not bother Jesus. Don't you see that he is busy talking?"

As soon as Jesus heard this, he said, "Let the little children come to me."

He looked into their wandering eyes,
They looked into his own;
He gathered up the little ones
Who could not stand alone;
The mothers, watching in their place,
Saw light upon each little face.

He blessed them then, and sent them home,
And they were truly blest,
For as the weeks went by, each child
Was gentler to the rest,
More watchful of another's need,
More true in word, and kind in deed!

—From Little Pilgrim Lesson Pictures.

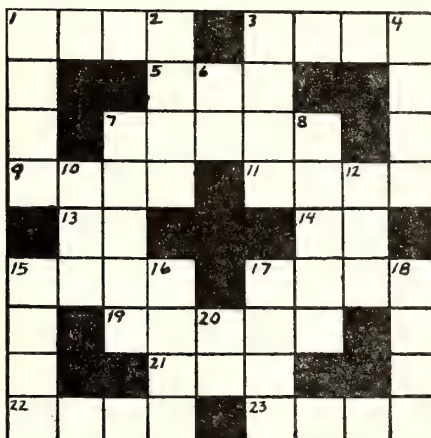
CROSSWORD PUZZLE.

Across.

1. Ruth's homeland (Ruth 2: 6).
3. Baby goats (1 Sam. 16: 20).
5. Reverential fear.
7. Rain mixed with snow or hail.
9. Need, scarcity (Matt. 19: 20).
11. The time gone by.
13. Masculine pronoun.
14. Louisiana.
15. Place where Abraham buried his wife (Gen. 23: 19).
17. Poles used for fishing.
19. Brother of Moses (Ex. 4: 14).
21. Scarlet (Isaiah 1: 18).
22. Undeveloped flowers, unopened flowers.
23. Place where the sun rises (Num. 3: 38).

Down.

1. That which the postman brings.
2. To stop short, refuse to go—as a mule.
3. To care for (Gen. 28: 15).
4. Place to sit.
6. Plural pronoun, you and I.
7. An Ephesian priest (Acts 19: 14-16).
8. The claw of a bird of prey.
10. An exclamation.
12. Sorrowful (1 Sam. 1: 18).
15. Place for keeping grain (Prov. 14: 4).
16. Organs of hearing (Psalm 44: 1).
17. Past tense of ride.
18. Blot, mark, blemish (Eph. 5: 27).
20. Reformed Episcopal.



Answers to Last Week's Puzzle.

- ACROSS—1. Beam. 3. Envy. 5. Oak.
7. Asher. 9. Asps. 11. Dose. 13. Up.
14. S. E. 15. Able. 17. Rear. 19. Eerus.
21. Cad. 22. Lull. 23. Elah.
- DOWN—1. Bela. 2. Moss. 3. Eked.
4. Yule. 6. Ah! 7. Apple. 8. Roses.
10. Sub. 12. Sea. 15. Abel. 16. Eccl.
17. Rude. 18. Ruth. 20. Ra.



THE INEVITABLE.

History repeats itself and in the light of this repetition it can be truthfully said that man, as the generations come and go, hurls himself desperately against the inevitable. There are some things in history which have proven themselves from experience that they are as firm and fixed as the rocks of Gibraltar. And yet mankind, strange to say, either cannot, or will not, learn his lesson and from time to time will hurl himself with all force and violence against the inevitable.

Jesus said on one occasion, "Put up again thy sword: for they that take the sword shall perish with the sword." Again and again and again since that statement was made men in authority and power have tried by might and force to prove that Jesus was mistaken in His declaration and without exception those who have taken the sword have perished with the sword.

History repeats itself, as stated above, and the world moves forward not in a straight line, but in cycles, the men of one era forgetting, or ignoring, the experiences of the men of previous eras. It need not be repeated since students of history know full well that might does not make right, though it may seem to prevail and obtain for a season. Somehow, some day, somewhere, the right prevails and ultimately wins out. Often the victory comes through ruthless bloodshed and useless loss of life, but man's inhumanity to man will not allow it otherwise.

Several years ago the then Prime Minister of England, William Ewart Gladstone, wrote a book entitled, *Blasting at the Rock of Ages*. Mr. Gladstone did not refer to war as we recall, since in his day the world was at peace, but he was writing with regard to individuals calling themselves educators and scholars who indulged themselves in trying to prove that the Bible, or much of it, was out of date and was of little consequence. Mr. Gladstone said in his book that such men were simply blasting at the Rock of Ages; that the Bible was the word of God and man's futile attempt to overthrow it only meant harm and

hurt to man himself. It was a great book from a great statesman in that it carried truth established by history and experienced through all the eras, since the book took its present form.

Nothing is surer than the fact that the Old Testament all points with prophesy to the coming of the Prince of Peace into the world and nothing is surer, likewise, than that the New Testament teaches that the Prince of Peace Himself came in the person of Jesus the Christ the only begotten of the Father, the Son of God and the Son of man. He it was who appointed each of His followers to be "Ambassadors for Him as if God himself did beseech through us" who profess to know Him, whom to know aright is life eternal.

In the face of millions and billions that are being poured out at present for man's destruction, some may ask the question, "What can the few dollars given to missions amount to in such a day and in such a world as we now have?" Well, they will amount in the final to everything that is worthwhile and one thing about it will be seen that the wisest and best investment we have ever made was that which we invested in missions as ambassadors (representatives) of our Lord. Yes, our Lord beseeches us in a wicked and a war torn time to be representatives of Him in the true sense and that they who "take the sword shall perish with the sword." Our missionary offerings may seem, and are, quite insignificant as compared with other offerings, but we have the assurance of knowing that they are most significant in the sight and in the hands of our Lord in whose name and for whose sake we make these offerings.

"O Lord, we do believe; help thou our unbelief."

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 8, 1940.

Sunday Schools.	
Liberty (Vance), Henderson, N. C.	\$ 12.05
Liberty Spring, Suffolk, Va. ...	5.00
Bethlehem, New Market, Va. ...	2.21
Ramseur, N. C.	4.09
Biscoe, N. C.	2.25
Sophia, N. C.	3.25
Wakefield, Va.	4.00

Long's Chapel, Mebane, N. C. ...	5.50
Bethlehem, Suffolk, Va.	2.20
Flint Hill (R), Sophia, N. C. ...	1.00
Hank's Chapel, Pittsboro, N. C. ...	6.84
Wood's Chapel, New Market, Va. ...	.49
Linville, Va.	8.16
Newport, Shenandoah, Va.	2.14
South Norfolk, Va.	5.00
United Raleigh, N. C.	6.00
Wake Chapel, Fuquay Springs, N. C.	3.35

Total \$ 73.53

Individuals and Churches.

New Center, Seagrove, N. C. ...	\$ 8.25
Cypress Chapel, Suffolk, Va. ...	5.93
Spoon's Chapel, Asheboro, N. C. ...	2.35
Bethlehem, Suffolk, Va.	16.00
Big Oak, Eagle Springs, N. C. ...	6.50
Antioch (R), Seagrove, N. C. ...	1.60
Berea, Altamahaw, N. C.	12.00

Total \$ 52.63

Total for the week \$ 126.16
Previously acknowledged ... 16,276.16

Total since Sept. 1, 1939 ... \$16,402.32

All the above is acknowledged with the very deepest gratitude, realizing as we do that while gifts to missions are the most unselfish and divine of any donations we can make on any account, yet with national and world conditions in upheaval as they are it means selfdenial on the part of those who give not knowing what the future holds. However, these donations register the fact that there are still some faithful ones at least who believe that the Prince of Peace will win out.

J. O. ATKINSON,
Mission Secretary.

HAW RIVER (N. C.) CHURCH.

The Ladies' Missionary Society of the Haw River, North Carolina Christian Church held its regular meeting in the church auditorium on June 4. The meeting was in charge of the president, Mrs. Artelia Poole. The following program was given:

- Topic—"Ministry of the Highway."
- Scripture Lesson—from Matthew and Luke—Miss Ida Wilkins.
- Explanation of Lesson—Mrs. Artelia Poole.
- Reading and Prayer—Miss Thelma Cates.
- Poem of Thanks—Miss Delsie Cook.
- Solo: "Guide Me, O Thou Great Jehovah"—Mrs. Frank Bain.
- Reading: "The Sacrament of Giving"—Miss Thelma Cates.
- Prayer—Mrs. Artelia Poole.
- Responsive Reading—Leader, Miss Pearl Smith.
- Hymn—"Break Thou the Bread of Life."

The social hour was in charge of Miss Ida Wilkins and Mesdames Holt Anderson and Frank Bains.

FRANK BAIN,
Reporter.

Some Glympsies of Christian Education in North China

By LUCY M. ELDREDGE.

Mable Ellis Hubbard has a religious education class in the Junior Middle School at Paoting-fu. The morning I was there she asked me to tell them about Linwood Conference which she had attended in 1938. She interpreted so well that I made an interesting speech! After describing a day at a summer conference on Lake Erie, I told them about the official hand clap which was heard very often. We tried it once or twice, and soon they could do it perfectly. Then one of the boys read the words of "I Would Be True" for us in Chinese, and I told them about the words we use sometimes with the clap:

I would be pure, and strong and true;
I would be brave, to dare, to do;
So would I live, so would I work—Now!

They centered their term's work about the thought "I Would Be True."

We had planned to have time that morning for questions and answers. When the signal for closing came, I promised rashly to answer any letters they would write. Here is one of a number that came written in beautiful Chinese characters, translated by Mrs. Hubbard:

"Dear Miss Eldredge: It was certainly God's goodness that made it possible for you to come to Paoting-fu. Tho' I did not speak to your face, I shall never forget the ideals presented to us. When you told us of your school, I knew you had done much teaching of the Bible, so I have some questionns. Please answer very fully: 1. What is this world? 2. Why did He create man? 3. This trouble in China is it because of whose sins? 4. What is the duty of Christians now? Greetings to all your honorable school. Wang Mei Hsin."—From a Junior High School age girl.

Linwood, 1939, sent Hubbards a gift of \$30.00 (which increased greatly in exchange) which will be used to help new refugees.

* * *

It was most interesting to visit Pastor Kuo Tung Ch'i and his family at the Hai tien Church and Industry Center. They took us with pardonable pride to see the lovely new chapel. We went through the school they have for Primary boys and girls for whom this is the one opportunity to learn reading and writing and other elementary subjects. The most unusual feature was the industry center. Here older girls do the lovely cross stich embroidering on linen sold

at Yenching. They work in the mornings, have an hour of schooling to make up for what they missed when they were younger, an hour of Bible, physical exercise, and a bath once a week. This offers an opportunity for girls without any education and beyond primary school age to learn to read and write while working under quite ideal conditions. The girls are usually between fourteen and twenty. One little girl doing beautiful work claimed she was fourteen. She looked about ten. Pastor Ch'i has a busy life with his church work, membership on various committees and boards, and oversight of other industry centers where he speaks to the girls very often.

* * *

Palm Sunday was an interesting time to visit the Teng Shih K'ou



MISS LUCY M. ELDREDGE.

Church at Peking. It is a large building and it was well-filled. Pastor Wang's spirit pervades the church. (He is now in America studying at Yale Divinity School.) The service began with a Children's Processional, with the imitation palm branches waving vigorously as they marched down the aisle. All was quiet during the pastor's prayer, and then "All Hail the Power of Jesus' Name" was sung joyfully. The Scripture was read by a sixth year Sunday School pupil. "This Is My Father's World" was sung by second and third year girls. Two children were carried to the platform by their mothers, and consecrated in an impressive way by Pastor Wang. The names of nine young men who wished to join the church in six months were read. Each one stood in his pew as his name was read. The fourth and fifth year children sang. A solo, sermon, hymn

and benediction completed the children's service.

As I shared in this service I remembered the report of the work of Teng Shih K'ou for the previous year. A Young People's Society of twenty-three members, called Lien Yi She, with a program of Bible study, socials, social service, and the publication of pamphlets on religion or character building. A middle aged people's group sponsoring the morning watch. A very active Old People's League—Chi Yen Hui—with thirty people over sixty at work. The social service report of the church included items like these: a Gospel Book Store; a Poor Children School for ninety children; Relief Work; Shelter for Refugees; \$500.00 given and nine hundred old garments. "One young people particularly helped a great deal" was a comment by the pastor.

* * *

I enjoyed the period with the women in the Mary Morrill School at Paoting-fu. There are 55 pupils this year under the consecrated leadership of Miss Abbie G. Chapin, who knows and loves every-one of them. The school named for Mary Morrill, a martyr of Boxer days, is twelve years old. The purpose is to give women and older girls who have missed opportunities for earlier study, six years of primary education, with courses in Bible study and homemaking added. They go out to become leaders in their village churches, to be employed as Bible women, to be homemakers. How they sang in their morning chapel period! And how they listened! Many of them have relatives and friends in places of danger, but that does not stop them one minute in their preparation for service to the church and China.

* * *

The girl's of the Goodrich Girls' School at Tungehow are as cute as they can be. The poise with which one of these thirteen or fourteen year old girls can preside is remarkable. Their Sunday morning Bible class for Bible study is an interesting and an interested group. "This Is My Father's World" is one of their favorite hymns and they sing it well. The spirit of the girls was revealed in a chapel period which we attended when they were debating the question, "Will Education or Power Save China?" You could not miss the debating spirit even if you did not know what they were saying. *Education won!*

* * *

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

STUDENT SUMMER SERVICE WORKERS.

There will be five Student Summer Service workers this year in the Southern Convention—all girls. Miss Frances Lamb, who helped direct the Vacation School at Elon last summer and Student Summer Service work in our churches, is already "on the job" with a vacation school at Suffolk, Va.

The other four are doing this work for the first time, although they have all had experience in their local churches. Miss Anna Marie Eshelman is from Everett, Pa. (where Rev. Robert Kimball, from Manson, N. C., is the pastor), and has finished two years of work at Elon College. She is planning to go to Hartford School of Religious Education next year for specialized training in church work. Miss Dorothy Gwaltney is from our church in Windsor, Va. She has been attending the State College in Fredericksburg during the past year. Miss Nellie Gayle Joyner is a member of Ivor (Va.) Christian Church and has just finished her junior college work at Southern Union, Wadley, Ala. Miss Elizabeth Newton, who will be a senior at Elon College in the fall, is the daughter of Rev. and Mrs. R. E. Newton of Leaksville, Valley of Virginia. She has spent most of her life in Florida, where her father was a minister in our churches.

If your church needs help in putting on a Vacation Bible School, write to the Board of Christian Education about the services of one or more of the Student Summer Service workers.

NEWS OF INTEREST.

Miss Clarene Andes, member of a family which has contributed, and is contributing, much to our church in this area, is in Pleasant Hill, Tenn., this week attending the Leadership Training Conference there. Clarene, who did a very successful job of Student Summer Service work in the Southern Convention last summer, is to work among the Christian churches in Kentucky this year. She will visit Miss Annie Campbell of Winter Park, Fla., who does extension work among our churches in Kentucky, Tennessee, and Alabama.

The North Carolina State Christian Endeavor Convention is in session at Elon College today (June 13) through Sunday. Those who cannot come for the entire time may be able to attend some of the sessions. Rev. Chas. St. John of the Bowery Mission in New York City will speak tonight. There will be a fellowship banquet at the

CHINA FRIENDSHIP PROJECT NEAR COMPLETION.

Last week word was received from Dr. Wynn C. Fairfield, secretary for China in the Boston office, saying "The exchange rate from American money into Chinese money has become so much more favorable that now \$500.00 or possibly less would produce the \$7,000.00 in Chinese currency which was given as the price of the property in Tientsin."

You will remember that the young people in the Southeast set out last fall to secure \$1,200.00 for the purchase of piece of land adjoining our mission station in Tientsin, China, for the purpose of establishing a Laymen's Training Center there. Although we have not raised nearly that amount, the difference in the exchange rate may make our project successful!

Those of you who have heard Miss Lucy Eldredge, Miss Ruth Seabury, or Dr. Samuel Leger speak will remember that they are enthusiastic in their recommendation of laymen's training as a necessary part of developing Christianity in China. We feel that we are attempting to do something which will be of great benefit. Recent letters from Dr. Robert Chandler, missionary who returned to Tientsin last fall, emphasize the need there. Let us finish this project now.

The money we have in the bank for this project amounts to something over \$450.00. If there are those of you who would like to give, but haven't done so, or who would like to increase a former gift, send it at once to Miss Frances Foster, 614 Arlington Street, Greensboro, N. C. Next week we hope to publish a list of the churches, young people's societies, and individuals who have helped to make possible the actual purchase of this land for missionary activities.

college on Saturday night at 6:00. Saturday will be "Junior Day." There will be a parade through the streets of Burlington on Saturday afternoon. On Sunday the Convention Sermon will be given by Dr. G. I. Humphreys, president of High Point College.

* * *

The Virginia State Christian Endeavor Convention is being held at (Continued on page 14.)

ATTENTION, VALLEY YOUNG PEOPLE.

The bus will again bring a load from the Valley to the Elon Summer Conference, if twenty-five people will sign up to come. The price will be three (\$3.00) dollars round trip. Young people, ministers, and church leaders desiring to come to Elon the last week in June will find this a satisfactory method of transportation. Notify Mrs. Lloyd Monger, Elkton, Va., immediately that you want a place on the bus bound for the Summer Conference.

MY DENOMINATION AND ITS YOUTH.

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 23, 1940.

SCRIPTURE: I Tim. 4:12-16.

Daily Readings—

Monday—A Worthy Attitude—Ps. 122.
Tuesday—Pastoral Admonitions—Tit. 2:1-8.
Wednesday—Perfected in Love—Eph. 5:25-27.
Thursday—A Spirit-Filled Church—Acts 11:19-26.
Friday—Loyal to Church in Childhood—Luke 2:41-49.
Saturday—Loyal to Church in Manhood—Luke 4:16-22.

In this topic we are concerned with the fellowship in our denominational boundaries. It goes without saying that the Pilgrim Fellowship is our denominational youth organization. However there are other youth organizations which have a place in our church work.

Some person should report on the action which the Southern Convention took in the last session at Greensboro in regard to the Pilgrim Fellowship. (Get the minutes from the church secretary or your pastor.) A brief discussion should follow.

Let some one report on the purpose and program of Pilgrim Fellowship in our denomination. You may also have a discussion of relationship of the young people's organization in our church to the Pilgrim Fellowship. Let some one draw and present a map showing the set-up of young people's work in our denomination.

Discuss some of the needs which the young people of our denomination have in common.

How can we help youth to hold high the standards of the church?

Do we appreciate and utilize our opportunities to serve our church?

Suggested Hymns—

"I Love Thy Church, O God."
"The Church's One Foundation."
"O Zion, Haste."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

HAGGAI URGES THE BUILDING OF GOD'S HOUSE.

LESSON XI—JUNE 16, 1940.

LESSON: Haggai.

DEVOTIONAL READING: Psalm 122.

GOLDEN TEXT: *Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is.*—Hebrews 10:24, 25.

The book of Haggai is one of the shortest, and one of the most practical books in the Old Testament. It is rather prosaic, lacking much of the poetry and vivid imagery of some of the other prophecies, but it is a dynamic book because of the results which it accomplished. No one can minimize the power of words who reads Haggai's sermons, and then learns what happened as a result of them.

The Historical Background.

Cyrus permitted the Jews to return from Babylon around 536 B. C. One of the first things which they did when they returned to Jerusalem was to rebuild the altar, probably on the site of the original altar in the Temple. They also began to rebuild the Temple, but when the Samaritans of the nearby community took offense over the fact that they were not permitted to help rebuild the Temple and began opposition, the work of the Temple was discontinued, and for thirteen years nothing had been done about. In the meantime, however, the people had built themselves homes, some of them rather elaborate homes, paneled with cedar. It was to meet this situation in the religious history of Israel that God sent his prophet to stir up the people to rebuild the Temple.

Thus Saith the Lord.

Haggai, like the other prophets, felt sure that he had a divine message. Again and again in the chapters which constitute his prophecies there appears the phrase "Thus saith the Lord." Happy is that man who feels that he has a message from God, in whose heart there is a certainty and a conviction that God has spoken to him and given him a message to be spoken to others. Such men speak with conviction and with authority, and today, as in Jesus' day, people love to hear a man who has a message.

Cheapening the Church.

Haggai rebuked the people for their inconsistency and their insincerity. Here they were living in homes, some of them very fine homes paneled with cedar, and yet there was no place of worship, no house of God, no temple of the Lord. It gave a false impression of the value of religion, and what was worse, it showed the cheap view which the people of that day had about what we would call the church.

How inconsistent many modern Christians are! In their towns and cities they have splendid buildings and fine homes, and often the churches are either small or architecturally ugly, or in a state of disrepair and neglect. This is especially true of many rural sections. As a matter of fact, the church ought to be one of the most attractive and best kept buildings in the community. A community is judged in large measure by the value which it places upon religion, which in turn can be evaluated in terms of the appearance of its places of worship.

This Is the Time.

One of the oldest excuses or alibis in the world is the excuse which the Jews gave concerning the rebuilding of the Temple. They knew that it would be a good thing, they admitted that it ought to be done, but they said, "This is not the time." There never has been a convenient time for the lazy, for the timid, for the complacent, for the fearful to take up aggressive action. There never is a convenient time for a man to embark on some new moral adventure, to forsake his sins, to unite with the church. There is never a convenient time for people to start building a church, or to undertake a church enterprise. Again and again people admit that these things ought to be done, but many of them never find a convenient time. They say to themselves, or to others, "Yes, I ought to do this; Yes, this ought to be done; Yes, this is a good thing, but this is not the time." Much more important, however, to the success of any worthy enterprise, is not the convenience of the time, but the will to win on the part of the workers.

It Can Be Done.

The heart of the first message which Haggai delivered to the people was "It can be done." He aroused in them the feeling that they could do it, and under the inspiration of his mes-

sage they proceeded to do the thing which hitherto they had not been able to do. A minister or Sunday school teacher, or for that matter any man or woman, can hardly render any greater service to others than to quicken in them confidence in themselves, and undergird the lives of others with the feeling that it can be done.

The Power of the Spoken Word.

People sometimes say "Give us deeds, and not words." As a matter of fact, there are perhaps few things in the world more powerful than words fitly and rightly spoken. Today's lesson gives a splendid example of this. For fourteen years the people had done nothing about rebuilding the Temple, but under the plain and practical and dynamic words of this prophet they set about the task with a will and a willingness that brought them quick success. Words are power. Every man ought to covet the ability to use words and to dedicate them to high and unselfish ends.

Penalty of Neglect.

Haggai, with many of the writers and the prophets of the Old Testament, saw in all of the natural disasters an expression of God's punishment and judgment upon sin. He very frankly told the people that the drought which had caused shortage of crops and famine was due to their neglect of religion. God was displeased because during all those years they had not rebuilt his house. These things were a penalty for their sin of omission. To be sure, this view has to be modified somewhat, but these men did have a vital truth in their insistence upon the fact that neglect of true religion would be accompanied by the judgment of God, sometimes expressing itself even in natural disasters and discomforts.

It Was Done.

Haggai said that it could be done, and it was done. In a comparatively short time the Temple was rebuilt, and services were resumed therein. It was simply a case of the truth of the old saying, "Where there is a will, there is a way."

State and Church.

It might be noted in passing that Haggai delivered his message to Zerubbabel and to Joshua. These names in themselves may mean nothing, but they take on significance when it is understood that Zerubbabel was at the head of the civil government, or what we would call the state, while Joshua was at the head of the religious forces, or what we would call the church. The state, as well as the church, might well be interested in

(Continued on page 14.)



MONDAY.

"ROBBING GOD."

"Will a man rob God? Yet ye have robbed me."—Mal. 3:8. (Read verses 7 and 8.)

Robbery is a grave thing. It is regarded by God as sin, for it involves that which belongs to some one else. Usually robbery is thought of as between individuals. Our thoughts today are that it is just as easy to rob God as it is to rob men. Ernest Lott in *Grace and Truth* tells us that there are three ways of robbing God. First, being objects of His creation we and everything belong to God. The misuse of anything, including ourselves, robs God. Second, believers are God's because they have given themselves to Him. To fail in that loyalty robs God. Third, we owe God our consecration. Paul said, "Present your bodies a living sacrifice." Not all do this. But those who do, God has a threefold claim on their lives, Creation, Redemption and Consecration. Also our duty is threefold, and to rob Him is threefold.

The particular sin of the Israelites was robbing God of the tenth which belongs to Him.

Prayer—O Lord, we would give unto Thee the glory due Thy name. Help us to do so in spirit and truth and with our means, now and always. Amen.

TUESDAY.

THE GRACE OF GOD.

"I will open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

The unique thing about the Christian religion which makes it superior to all other religions is the grace of God, here described as His forgiveness and His forgetfulness. Heathen religions do penance and regard their

sins as ever hanging over their heads to doom them. In the Christian religion God forgives and forgets and returns to the soul in overflowing blessings. And all one has to do is to return to God, which means a complete change of heart.

Prayer—Our Father, we thank Thee for Thy forgiveness through Jesus Christ our Lord. We confess that when we would do good evil is present with us and we do wrong when we have not intended it. Give us clear vision of these things and Thy abundant grace. In Jesus' name we ask it. Amen.

WEDNESDAY.

"GIVING GOD A CHANCE."

"Prove me . . . saith."—Mal. 3:10.

This is another way of saying "Give me a chance." Unquestionably the reason that we do not receive greater blessings from Him is because we do not give Him a chance to bestow them. God has given us the power of choice, and we choose, and we receive as we may choose. Read verse eleven and set down the blessings that He will bestow upon those who give Him a chance.

Prayer—O God, when we have so little it is natural for us to feel that we need the tenth as well as other nine. But we are blind. Open Thou our eyes that we may see that even to rob Thee in the little has its curses and to do our duty brings its blessings. In Jesus' name we ask it. Amen.

THURSDAY.

THE SAME OLD ARGUMENT.

"Ye have said, it is vain to serve God."—Mal. 3:14.

Doesn't that sound natural? Thousands have said and are saying it still, "It is in vain. What profit? We still live in disease, poverty, misfortunes, wars, and suffer many other

things from which Christianity should save us." Are they deluded?

These words sound a self-righteous note and bespeak a misunderstanding of God's way. This is the way all Christians talk when they listen to the arch Deceiver. First, it does not speak a thorough-going honesty. Stephen, when being stoned to death, thanked God for leading the children of Israel out into Canaan. Second, they call the rich and proud the God blessed and the happy ones. When as a matter of fact, if the rich and the proud are ever happy it is only a passing effervescent happiness. Their time comes. God will see that they are properly judged (Prov. 3:9, 10). Third, they say also, that the wicked prosper. The wicked may enjoy temporary prosperity, but II Peter tells us of their ultimate end.

Prayer—Dear Heavenly Father, drive from us all selfrighteousness and all sense of lying to Thee. Make us dead to sin and alive unto Thee through the Lord Jesus Christ. Amen.

FRIDAY.

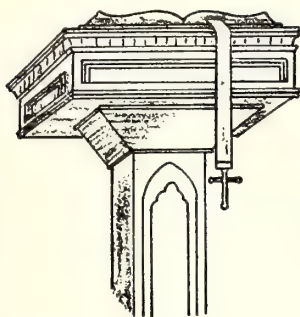
THE SAVING EXAMPLE.

"They that feared the Lord spake often one to another."—Mal. 3:16.

In all ages there has always been the thousands who have not bowed their knees to Baal. They are those who speak with one another and sing songs and praises together, serving the Lord to the best of their ability. We who know the Lord should encourage one another. Even the pastor needs this encouragement from you.

Prayer—Dear Lord, while we wait for Thy kingdom, we want to serve Thee in a manner pleasing in Thy sight. Make us true witnesses with our fellowman. May we walk continually by faith in the victory which Christ obtained for us on Calvary. Amen.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. ROY C. HELFENSTEIN, D. D.,
MASON CITY, IOWA.

WHAT GOD EXPECTS OF YOU.

"Hold fast that which is good."—I Thess. 5:21.

"Let us hold fast the profession of our faith without wavering."—Heb. 10:23.

Parents expect certain things from their children. Creditors expect certain things from their debtors. Doctors expect certain things from their patients. Employers expect certain things from their employees. And God expects certain things from each of us. As members of His Church, He expects that we shall put the church interests upon our hearts, be regular in our attendance, be loyal in our support, and be faithful in our service. If some people were as non-dependable in performing their secular duties as they are in their relation to the church (by their irregularity, non-attention, and indifference) they could not hold their positions a day.

The spiritual interests in life, the interests that concern the soul, our character and our eternal destiny, are the highest good. Hold fast to your faith because neglect of the soul imperils one's whole life. When a person is right spiritually, everything else is right. The most important question any person can ask himself is "What is the status of my faith?" What receives the main consideration—things material that change with the changing day and pass away, or things spiritual that abide forever? The verdict of the spiritual life is expressed by a poet—

Change and decay in all around I see
O thou who changest not abide with me.

The valiant soul does not depend upon the faithfulness of others in holding fast the faith. Though all others should forsake the faith, he will hold fast. There is no one else responsible for my soul's decisions but myself. I cannot shift the responsibility for my neglect or failure and say, "If somebody had done

differently I might be different." I alone am the master of my soul.

Hold fast to your faith!
It shall live through the years,
And sustain you through tears.
It shall teach you to smile,
Though the whole world revile.
It shall help you to bear
Every burden of care.
Hold fast to your faith.

There are those who let go of the good—let go of their ideals, sacrifice religious principles for social or political favor and for material advantage—but no one who looks far down into the future will make that tragic mistake. What people need is imagination to enable them to see down the vista of the future the result of not holding to their faith—the consequence of letting go "the good." How many thousands let go their ideals and accept lower standards of personal conduct, because they cannot visualize the outcome of it all! If we are to hold on to the good, if we are to be able to say at the close of life, as Paul said to his young friend, Timothy, "I have kept the faith," if we are to hold fast the faith, then we must do as a great Christian declared, "Pray as if everything depended upon God, and work as if everything depended upon us." This business of living a Christian life is no child's play—it's a full-sized job, and it calls for the best that is in us. The way is not always bright for the Christian, the load is not always light, but that's the thrill of it. What would you think of a soldier who when enlisting would ask for safety and an easy position? The men and women who have made the largest contribution to the world's good have not looked for soft pillows or an easy time.

The person who holds fast to that which is good, and who holds fast his faith in the right and in God, will find that all along the way and at the end faith will hold him. The good, which has been his ideal and his possession, will of itself lift him up to the throne of God. When times of discouragement come and you feel in doubt as to whether you can hold fast to the good and your ideals, are you willing to discount your own worth in the face of the fact that others have been true? We are challenged to hold fast the faith, to keep in living contact with a living, loving God. Faith in God is not adherence to any peculiar system of doctrine, but it is the realization of the reality of a living, loving, available God. What a privilege and honor it is to be able to hold fast to that which is good! Let no one dodge the questions: "Are you as faithful as you once were? Can God depend on you as you want to

depend upon God?" God is expecting us to hold fast. Happy are those who can truly say, "I am keeping the faith," and at the last have their friends say, "He kept the faith."

FAMILY ALTAR.

(Continued from preceding page.)

SATURDAY.

VITAL LIVING.

"God is faithful."—I Cor. 1:9.

The following story is brought to us by Dr. Russell H. Conwell: At a prayermeeting Dr. Conwell requested that if there were any fithers present for them to stand up. Seven stood. Then he asked for a testimony from each. Six gave radiant testimonies. The seventh was a frail, gray-haired woman who with reluctance said, "I am sorry I cannot bear such testimony. I have skimped and saved and denied myself through the years in order to fulfill my promise to God to give the tenth. Now I am old and I am losing my position. I will have no income and no support. I do not know what I shall do."

The next day Dr. Conwell was at lunch with John Wannamaker. Wannamaker told Dr. Conwell of his plan to pension all his employees. He was issuing his first pension check that day. In the list to receive checks was the name of the woman who had testified the night before.

Prayer—Dear Father, we thank Thee that we can trust in Thee who never faileth. Forbid that we shall ever forget and show distrust. This we ask for Jesus' sake. *Amen.*

SUNDAY.

THE BIBLE DAY.

Let us try to prove the inspiration of the Bible today in thought, word, and deed. Let us do our part toward His kingdom on this earth. The following is taken from John Wesley.

The Bible must be the invention either of good men or angels, bad men or devils, or of God.

1. It could not be the invention of good men or angels, for they neither would nor could, make a book and tell lies all the time, saying, "Thus saith the Lord," when it was their invention.

2. It could not be the invention of bad men or devils, for they could not make a book which commands all duty, forbids all sins, and condemns their own souls to hell for all eternity.

3. Therefore draw the conclusion that the Bible must have been given by divine inspiration.—John Wesley.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The year 1940 is passing by very rapidly. Some of our Sunday schools are missing the joy of giving to help support these little children here.

In looking over our monthly record book up to June 10, we find that we have the following number of Sunday schools not on our monthly contributing list:

Eastern North Conference has fourteen Sunday schools not on the list.

North Carolina and Virginia Conference has twelve not giving.

Western North Carolina Conference has ten not giving.

Eastern Virginia Conference has eleven not giving.

Valley of Virginia Conference has six not giving.

What if all these Sunday schools were taking a part how much easier it would make the work here. It takes money to run an orphanage. It takes money to run any business or a home. We expect it would. Would we be interested in our orphanage if we invested nothing in it. To have a nice farm and be able to make fine crops we must invest in machinery, stock, fertilizer, and man power, but how interesting when the grain begins to turn golden and the harvest is bountiful. But it took an investment to make it so. How happy it makes one to see the fruits of his labor blessed.

Some people give because they feel it is a duty. Some people give because they want to see a thing go over. Others give because of the real joy they get out of the giving.

A good lady wrote to us some time ago and invited us to come to see her on some business for the Christian Orphanage. We went. She said she had read our letter in THE CHRISTIAN SUN in regard to buying a tract of land the orphanage so much needed. She said she had some money she wanted to give the orphanage to help us buy it. She was so happy that she had the money to give and seemed to get so much real joy out of the giving when she handed us the check. We wish many of our people could find a real joy in giving to help us in this work of love.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 13, 1940.

Amount brought forward	\$8,091.48
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Bethel Church	\$ 4.27
Beulah	1.50

Clayton	1.00	Mr. May	6.00
Liberty Vance	11.83	Mr. Godwin	12.50
			79.31
N. C. & Va. Conference:			
Lebanon	\$ 1.10	Total for week	\$ 262.95
Ingram	4.90		
Burlington	36.13	Grand total	\$8,354.43
Durham	14.71		
Gibsonville	5.00		
Bethlehem	3.63		
	65.47		
Western N. C. Conference:			
Biscoe	\$ 3.26		
Ramseur	16.19		
Pleasant Cross	1.30		
Pleasant Union	1.80		
Needham's Grove	.75		
High Point, First	1.67		
Sophia	1.81		
Pleasant Hill	6.14		
	32.92		
Eastern Va. Conference:			
South Norfolk	\$ 5.00		
Liberty Spring: S. S., ..	7.00		
Friendship Bible Class ..	1.00		
Senior Boys & Girls	.50		
Bethlehem, Nansemond ..	4.70		
Wakefield	4.00		
Berea, Nansemond	5.00		
Rosemont	13.03		
Mt. Carmel	5.92		
	46.15		
Valley Va. Central Conference:			
Linville	\$ 7.66		
Antioch	3.72		
Whistler's Chapel	2.50		
Mt. Olivet (G)	2.01		
Timber Ridge	1.47		
Concord	.75		
Bethlehem	2.39		
	20.50		
Special Offerings.			
Mrs. Simmons	\$ 25.00		
Rev. Foster, for work ...	35.81		

YOUTH FELLOWSHIP.
(Continued from page 10.)

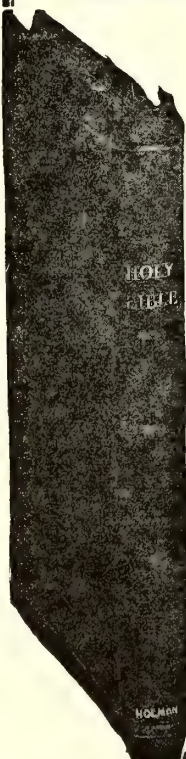
Massanetta Springs at the same time the North Carolina group meets at Elon. Young people in our Valley churches who are not able to attend all the Convention should try to go for the evening meetings.

Young people in churches near Elon College, N. C., would gain much from attending the evening sessions of the "School of Missions" next week. See announcement of speakers on front page.

SUNDAY SCHOOL LESSON.
(Continued from page 11.)

the nurture and development and expression of genuine religion. Alas for that community, or for that nation, in which there is a decline in vital, genuine religion! We want separation of church and state in America, but the state ought to give encouragement and protection to every agency and every institution which is seeking to strengthen and develop the moral and spiritual interests of its citizens.

The Best Bible That Can Be Made



Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 3/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NĒB-U-OHĀD-NĒZ'ZAR the king, unto all people, nations, and languages, that dwell in all the	B. C. 570. a ch. 3. 4; 6. 25.
---	----------------------------------

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold . . 35 Cents Extra

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D.D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

CHRISTIAN EDUCATION IN NORTH CHINA.

(Continued from page 9.)

Formal Christian education was blocked at Fan Village when we visited there last March. The school is barred. It is unsafe to hold group meetings. But the Hubbards go over on Sunday afternoons and take literature which is read in the homes. The seed sown there is growing! It was a primary child in the Sang home who gave us evidence of that. She leaned up against her mother, an appealing figure in her red Chinese dress, and sang many verses of which this one:

"It is good to be patient, for patience is the most precious
Don't get angry, nor get worried,
even in case of being offended."

A visitor who spends an afternoon with Mable Hubbard, visiting the homes of Fan Village, will always make the words missions and friendship synonymous!

* * *

Yu Ying is a school of which to be proud. There are difficulties. There are annoying restrictions. But there is Christian education going on every day. Principal Li took charge in 1918 when there were 128 students. Now there are 1,800 boys from first grade through high school with 20 to 30 percent coming from Christian homes. Each Thursday morning there is a voluntary English chapel for advanced students. There were thirty intelligent lads there the morning I was the visitor. They read together with pride from their English New Testaments. They sang the English words in the copies of the "New

Hymnal for American Youth," presented to them by the Young People of the Pilgrim Fellowship of St. Louis.

* * *

Bridgeman Academy is fortunate in its leadership. Principal Kuan has been principal since 1921, for Bridgeman was one of the first schools to choose a Chinese head. The activities are varied. Girls enjoy the health program, the choir, and the Christian Fellowship which has succeeded other religious organizations. There is a group of twelve girls known as "The Faithful" whose spirit is moving into the whole school.

I had tea one afternoon with the class advisers of the school. Many of the teachers are graduates of Bridgeman or Yenching, or both. They are an exceedingly attractive and intelligent group. An hour with them is convincing proof of the influence of Christian missions. After general conversation, we talked a bit about changes in recent times as far as our schools are concerned. Time for teaching English has been decreased, and hours for learning Japanese added. The Girl Scouts organization was dropped because of certain patriotic features. Fencing has been substituted. The number of magazines to which the school subscribed has been greatly decreased as supervision of all curriculum material has been shifted to the new regime. It is difficult to get speakers for school assemblies for Chinese leaders are not free to speak freely, and equally difficult to get students to see why they should listen to leaders of the new government. Participation in parades celebrating Japanese victories is not popular among students. It is

difficult to keep up the morale of students in any country where war problems come close.

An interesting suggestion was made by Mr. Kuan. We were talking about friendship between American and Chinese young people and how it might be fostered. "I wish," he said, and the wistfulness was not lost in the interpretation into English by one of the teachers, "that American young people would write to our girls some times telling what Christianity means to them. They write about everything else!" This might be a Lenten project for some thoughtful group!

The visit to Yenching was a hurried one. A girl and a boy, both Seniors, and Miss Boynton showed us through the well-equipped and attractive buildings. It was a joy to see a library well-filled with current publications and a school carrying on in as nearly a normal fashion as Yenching has been able to do. The impressions are clearly those which convince one that there is a university which is producing leadership for the new China, educated leaders, spiritual leaders, leaders with a sense of missions which will conquer great difficulties.

* * *

I shall never forget the two evenings spent in Mr. Martin's home with Bible classes from Jefferson Academy. The first night it was the Junior group, the next the Seniors. They were friendly, rather gay hours as we exchanged experiences. The boys spoke English well, and were generous in interpreting unfamiliar thoughts. They gave me a Chinese name, and sang their school song. I saw the entire school in chapel the next day. About fifty of the boys have written letters telling of their lives and longings. Some American groups are helping me to answer them. The letters are masterpieces in handwriting, composition and meaning. One lad after telling about his home life, his dreams, his hopes, listed questions for me to answer. The last two were these: What have you seen in China? How will this change the method of your work? And then he added, "At length, I shall tell you good news. I join the church next Sunday."

These are a few of the things I saw in China. There are lights and deep shadows. The spirit of our missionaries matches that of the Chinese. And so light keeps growing in darkness.

"To read without reflecting is like eating without digesting."

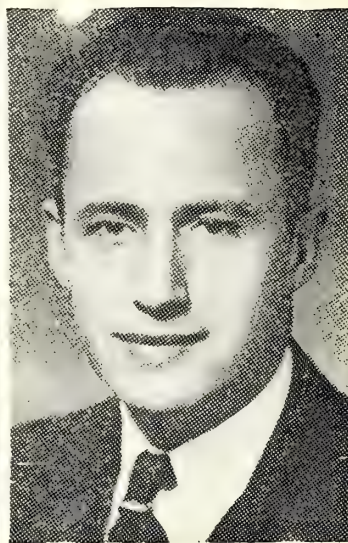
INTERIOR OF SANFORD CHURCH REMODELED.



INTERIOR VIEW—AFTER CHANGES.



INTERIOR VIEW—BEFORE CHANGES.



REV. AUBREY C. TODD.

The Congregational-Christian Church in Sanford, N. C., has recently undergone improvements designed to make it more worshipful. Under the leadership of the pastor, Rev. Aubrey C. Todd, the changes shown above have recently been made. In the center of the new chancel is the communion table with a cross on it, symbol of the Christian faith. The choir is divided at each side of the area. At the left is the lectern, or reading desk, from which the minister leads the service of worship. At the right is the pulpit from which the minister preaches. This division suggests the difference between the Written Word and the Spoken Word. The walls and ceiling have been refinished and two Sunday school rooms built.

A new electric organ has been installed in the church by Mr. A. H. McIver and family in memory of Mr. McIver's brother, J. A. McIver, who died last September. He was a devoted and loyal member of his church and this contribution of beautiful music to it would have been pleasing to him.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, JUNE 20, 1940.

No. 25.

copy 2

Elon College Library 3X



REV. MARNA S. POULSON, D. D.

Close by a winding driveway in a beautiful cemetery in Portsmouth, Va., lies the body of Marna S. Poulson, but the spirit of this courageous man has found release from a suffering body and has gone to be with the Master he loved devoutly and served sincerely. The place of his rest is by the side of his wife who preceded him about two years ago.

The gorgeous flowers that covered both graves added a bit of beauty to one of nature's beauty spots, but could add not one whit of beauty to the loveliness of Dr. and Mrs. Poulson. Friends who stood by had in mind the words and music of the song used by request in the brief service in the church he loved: "This Is My Father's World." Tears were not appropriate for such an occasion.

Dr. Poulson was a pastor of the First Congregational-Christian Church (Shelton Memorial) of Portsmouth, Va. He was the friend of man, and has friends in whose lives his courageous love will remain.

NEWS AND VIEWS

The big event this week in the Convention is the Woman's School of Missions at Elon College, N. C. As this is being written, the women are arriving through the rain.

A very successful Vacation Bible School has just been completed at the First Congregational-Christian Church of Newport News, Va., according to the report of the pastor, Rev. J. H. Dollar.

Next week will be the last issue of this paper under the present editorship. After that all material for publication should go to Rev. Robert Lee House, 3206 Grove Avenue, Richmond, Va.

Rev. M. W. Stevens conducted a revival meeting at Langdale Christian Church, Langdale, Ala., recently. The eleven-day meeting resulted in the addition of five members to the church, of which Rev. J. D. Dollar is pastor.

Be sure to be among those present for the Leadership Training School at Elon next week. This is a good chance to learn some of the things you want to know, and also to have a wonderfully good time with friends new and old.

Mrs. A. W. Andes of Harrisonburg, Va., assisted her son, Rev. W. J. Andes, in a Daily Vacation Bible School at Hank's Chapel Christian Church, near Pittsboro, N. C., last week. This week Mr. Andes is conducting a Vacation Bible School at Happy Home Christian Church, near Reidsville, N. C.

Rev. Aubrey C. Todd has just returned from Florida where he shared in the Florida Young People's Conference at Camp O'leno by teaching a course on the church, conducting Vespers and the Communion. He reports a fine conference there.

Rev. Robert Lee House, pastor of our Richmond, Virginia, Church, is at Franklinton, North Carolina this week, where he is assisting with the work of the Negro churches of our denomination. Few of the people of our Southern Convention realize the size of this group of colored Christians and Congregationalists in our midst, or the vast opportunity for service in this field that they afford.

VACATION SCHOOL AT LYNCHBURG.

The commencement program of the Lynchburg (Va.) Vacation School was held on last Sunday night. The pastor, Rev. J. Howard Smith, taught the junior-intermediate class and Miss Ettie K. Harvey taught the beginners and primaries. Mrs. Maggie May and Miss Fitzgerald were the pianists. There were sixty-one enrolled. The theme of the commencement program was "Give Ourselves to Christ" and the aim was to encourage Sunday school and church attendance. The program consisted of songs, prayers, Bible drill, and readings.

DAILY BIBLE READINGS

FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

For Week of June 23, 1940.

Sun.—Alms and Prayers—Matt. 6: 1-8.

Mon.—The Model Prayer—Matt. 6: 9-13.

Tues.—The Prayer in Luke—Luke 11: 2-4.

Wed.—A Prayer by Paul—Eph. 3: 14-21.

Thurs.—First Things First—Matt. 6: 19-34.

Fri.—The Golden Rule—Matt. 7: 1-20.

Sat.—Wise or Foolish—Matt. 7: 21-29.

JOIN WITH US IN READING THE BIBLE

YOUNG PEOPLE, LISTEN TO THIS,

John Keats lived just twenty-six years, yet his poetry will live forever, much of it equal to that of Shakespeare.

Franz Schubert died at thirty-one. In those thirty-one years he wrote more than 1,100 musical compositions, more than 600 of them lyric songs.

Here is a boy so ugly and ridiculously clothed that he was tormented by his schoolmates. He spent his time reading to forget his misery. At eighteen he worked as a bricklayer. But he finally won the acclaim and esteem of England. He was honored by Queen Elizabeth and decorated by King James. His name was Ben Johnson, and he was one of the most brilliant playwrights England ever produced.

Here is a morbid, sensitive son of a poor preacher. He was regarded as a stupid blockhead in the village school. When he finally got a degree from college, he was the lowest on the list. He was rejected for the ministry. He tried preaching, but failed. He tried law with the same result. He bor-

rowed a suit of clothes to take an examination as a hospital mate, and pawned his clothes. He lived in garrets, failing at everything he tried. Only one thing he wanted to do—write. This he did and rose above the handicaps of illness, poverty, and obscurity to high rank among the greatest writers of all time. His name was Oliver Goldsmith.

What a glorious heritage you have to inspire you on your quest! These young men faced the giant of the Past who tried to make them goose-step to the status quo. Instead of being grasshoppers, they set their eyes toward the stars and said, with Deborah, "O my soul, carry on with strength."

The world today is waiting for people out of step—men who dare think, men who refuse to be grasshoppers, men who dare stand on their own feet.

The world said, "The earth is ruled by the mighty." But a young Galilean said, "Blessed are the meek: for they shall inherit the earth." Jesus was told to get in step with orthodoxy. But he taught differently from the rabbis. He lived in an empire of power, possessions, and pleasure, but he said, "A man's life consisteth not in abundance of the things which he possesseth." So they organized a mob and crucified him—a young man of thirty-three. What happened? Empires were lifted off their hinges. The course of human history was changed. New standards of life were established. No man has influenced history as has Jesus.

There are people who fail because they are afraid to make a beginning; who go to bed tired because they spend the day looking for an easy job; who cannot tell what they think about anything until they see what the morning paper has to say about it.

Since when has youth demanded security? Youth has always cried for opportunity, for the chance to prove itself.

The land of Canaan stretches before you, but if you want it, you will have to work harder, live more austere, accept more disciplines, learn greater self-control, and make far greater demands upon yourselves than any generation has ever done before.

—Zion Herald.

The most mechanical jobs can be made interesting. Interest lies at the root of all good work. There are those who fill time and those who kill time. Well-filled time means both enjoyable work and enjoyable leisure, because time that is really well-filled leaves room for work and play.—G. Kleiser.

HISTORY OF HAPPY HOME CHRISTIAN CHURCH.

By MISS RUTH STEPHENS.

About the year 1874, Happy Home Christian Church was begun. Mr. J. W. Foster, better known as Captain Foster, purchased a plot of land from Mr. F. R. Hopper for the purpose of establishing a church. The actual expense of the first building is not definitely known. Most of the lumber

Andes. From the beginning the church has prospered and grown from the ten charter members to a membership now of two hundred and seventeen.

During the time the church has been built, there have been sixty-three persons to die while active members.

Not only has the church grown but the Sunday school grew to such an extent that a new and larger building

18, 1936, the third Sunday of the month, the church was dedicated. The church has always been known by the name "Happy Home" and it is believed that Mrs. M. E. Lumpkins, one of the charter members, gave it that name.

With the assistance of Rev. W. J. Andes and his mother, the ladies of the church organized a missionary society July 19, 1939, with eighteen charter members. The society now has a membership of thirty.

The church and Sunday school officers at the present are: Deacons, R. J. Hudson, A. J. Powell, R. W. Powell, J. H. Richmond, E. M. Gunn, Lonnie Richmond, and William Ward. Church treasurer, Mrs. A. J. Powell; secretary, Mrs. G. W. Hill; Sunday school superintendent, R. J. Hudson; secretary and treasurer of Sunday school, Haywood Powell; pianist, Frances Gillie, choir director, Allan Evans.

There are six classes in the Sunday school with a total enrollment of one hundred and fifty.

The Sunday school teachers are: A. J. Powell, Lonnie Richmond, Misses Clarice Gunn, Frances Gillie, Ruby Cox and Ruth Stephens.

I am sure that each church member especially appreciates the efforts of these devoted men and women in the part that they have played in making the church what it is today. May our efforts ever be as untiring as theirs have been.

HOW TO EXPLAIN A BIBLE TEXT.

When it came to John Wesley's knowledge that one of his preachers was in needy circumstances, he sent him the following letter: "Dear Tommy: Trust in the Lord and do good. So shalt thou dwell in the land, verily thou shalt be fed." He inclosed in the letter a five-pound note. When Tommy returned his thanks, Wesley was greatly delighted and with his reply. It ran thus: "Rev. and Dear Sir: I have often been struck with the beauty of the passage you quote, and I am bound to say that I have never found such a useful expository note on it before."

Go thou and do likewise, ye learned instructors who would make plain the teachings of the Holy Book. Teach the Word as Wesley did in his fine way.—*N. C. Christian Advocate.*

You cannot run away from a weakness; you must sometime fight it out or perish; and if that be so, why not now, and where you stand?—*Robert Louis Stevenson.*



HAPPY HOME CHRISTIAN CHURCH.

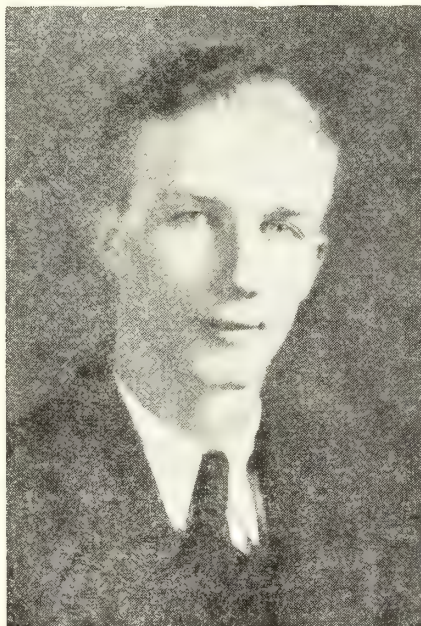
used was cut in the nearby woods and dressed by the builders. The original building stood to the left of the present church.

At the beginning there were only nine members: namely, Mr. and Mrs. M. E. Lillard, Mr. and Mrs. J. W. Foster, Mr. and Mrs. J. R. Hopper, Mr. B. T. Lillard, Mrs. M. E. Lumpkins, and Miss Susan Foster. At this time the church was not organized. There were no deacons, no trustees of church property, or other church officers. There were no written church laws; each member tried to do what he thought was right. A few years later, Mr. W. D. Wall moved his membership from Mt. Carmel Methodist Church to this one. He was soon elected superintendent of the Sunday school. Under the leadership of Mr. Wall and Rev. J. T. Ball, home missionary for the North Carolina and Virginia Conference, the church was organized with ten charter members. Officers of the church were elected and a system by which to run the church was started. We owe to Mr. W. D. Wall the credit for the organization of our Sunday school. He was the first superintendent and served in that capacity for nineteen years.

The church is now in its sixty-sixth year of service to this community. During this period the pastors that have served the church are: Revs. J. W. Holt, T. B. Dawson, Whiteman, G. E. Pusey, L. I. Cox, S. B. Clapp, P. T. Clapp, W. L. Wells, L. L. Wyrick, M. T. Sorrell, W. M. Stevens, O. A. Elmore, Duane Vore, and W. J.

was essential. For several years attempts were made to start a fund whereby a church could be built. However, no definite plans were made until July, 1933.

The Young People's Class held its regular monthly meeting at the home



REV. W. J. ANDES.

of Miss Ruby Cox. At this meeting the class decided to start a building fund. After this beginning the church made definite plans for the raising of funds for the construction of a new building. Mr. W. M. Sparks was elected treasurer of the building fund. The church was erected at a total cost of \$4,811.37. On October



RELIGION IS MY JOB.

Edna Lee Booker has recently written a thrilling account of the last twenty years of China in a book called "News Is My Job." She went to China as a news reporter, and has been in the midst of the struggle to make that ancient country a modern democracy. She interviewed all the great War Lords, and is a friend of the present leaders. Those interested in China, in adventure, in modern progress, will doubtless be entranced by this great book.

News is only part of my job. My real job is religion. And not all religions. My job is the Christian religion. My full life is given to the understanding, use, and promotion of the religion made known to the world in Jesus of Nazareth. His life was so filled with those things which all people need that one can come to his best only by seeking to discover, to use, and to share them with others.

Religion is the biggest business of the world. It is the one thing that all people need above everything else. It is that which gives meaning to the present and hope for the future. Its vivid light shines through the dark places, and its love softens the hardest of heart.

It is our interest in religion that makes us interested in politics and international relations. For much too long those who are interested in the religion of love as taught and practiced by Jesus have left statecraft and international relations to those who may or may not care about religion. That is why the world is in the midst of the present crisis. The only possible way for nations to live happily together is for them to respect each other as Jesus taught people to respect one another. Selfishness will continue to bring war, but love will bring peace. Love in the hearts of a few will not suffice, but love used in international relations will bring lasting peace.

Because we believe in religion we are tremendously interested in what is going on in this country and in this world. Religion is my business—and yours.

AMERICA FACES WAR.

The tragic fact is that America faces war. When it will come no one can say, but it will not be long unless something yet unforeseen happens quickly. We have already, and suddenly, taken sides in the European war. Our material resources are at the disposal of the Allies. This means that we oppose Germany and Italy. They will take that seriously, and properly so, for it is serious.

The church cannot stand aside and have no part in national and international affairs. We are citizens of America as well as citizens of Heaven. We live in a world where guns kill and bombs destroy. The Pope of Rome is against the war. He is in favor of peace. His prayers are for peace. Protestants and Jews are with him, for we all want peace.

But peace is not to be had simply by wishing for it. It comes at a much higher price. People plan for peace; they die for peace. There can be no peace in a world

ruled by force, a world in which religion is a target for destruction, and human life has no value. It is this kind of a mad world in which we awake today. We thought it was different, but now we know.

The church cannot bless war. War is what it has been called and is being called. It is hell. It is destruction. It is desperately wicked. No one has a right to cut down his neighbor to take what his neighbor rightfully has. Covetousness and killing have been considered sins since the days of Moses.

Neither can the church submit to the slaughter of all its ideals without a struggle to keep them. The Church of Christ has no chance of life in Germany or territory overrun by her. Leaders of Italy have plunged that nation into war against the protests of the Pope, the head of the Roman Church. The life of the church—all denominations, Roman, Greek, Protestant, and Jewish—is at stake. That is why multitudes whose business is religion are going to stand with the Allies in the fight for freedom, for right, and for religion.

THOSE REVIVAL MEETINGS.

We are now coming into the season when revival meetings are held by most of our churches hereabouts. It is a great season. For a week or more members of the church join in one or more services daily. Much of the regular work is laid aside and thought is given to the church, and to the central task of the church.

We call these meetings a revival, but in reality we think of them as evangelism. The real aim is to win recruits for the cause of Christ and for membership in the church. This is the big business of the church. It is worthy of the best thought and effort. A revival would bring new life to those who are already members, but an evangelistic campaign will rekindle the hearts of the converted and win others to the fellowship of those who love the Lord Jesus in sincerity.

The best evangelists are the faithful Sunday school teachers who know their pupils and the pastors who know their people. Hired evangelists may say some witty things and make a lot of noise. They may even, by the help of teachers and pastors, secure decisions for Christ and the church. But the best work will likely be done when the pastor, or a brother pastor, directs the efforts of those who care in the winning of those who want to care.

Every church should seek for a real revival this year. People need the sustaining message of Jesus. All delinquent members should be brought back into service, and new recruits found for the Master. The harvest is ready. Revivals are needed. Plan for them. Pray for them. Work for them. Make them real. Put content (meaning) into the message. Let reason blend with emotion and enthusiasm. Harness human energy for making a better world. Expect God to do great things, and be willing to work with Him in His way. Pray to the loving heavenly Father as if you expected him to

hear and not as if you wanted to be heard of men. Use your best judgment and work with all your might for a real revival of the heart-warming experience of the presence of God.

PORTSMOUTH PASTORS.

First Congregational Church of Portsmouth, Va., for years, has been a small church (in numbers) with a big pastor. When Dr. Marna S. Poulson resigned several years ago, Dr. Charles Eldred Shelton took up the work. When Dr. Shelton retired, Dr. Poulson returned. Both of these ministers died within the past month.

Dr. Shelton was once a college president and Dr. Poulson spent many years with the Anti-Saloon League. Both were scholars of note and enjoyed living with great thinkers of all ages. Both were strong, courageous, careful thinkers who were willing to back their thoughts with their lives. Culture, refinement, courage, friendliness, sincerity, grace—these words have meaning when applied to these great men.

The Portsmouth church has been exceedingly fortunate in the selection of its recent ministers. They have given to the merger of Congregational and Christian Churches in Eastern Virginia two great men who have sealed a lasting friendship among the ministers of the Conference and have set a high standard for others to follow. Not only the local church, but also the Conference was blessed by such able leadership.

This Portsmouth Church is one of two Congregational Churches within the Eastern Virginia Conference that has forty-two Christian Churches. It is significant that the church honored Dr. Shelton after his retirement by changing the name to Shelton Memorial Congregational-Christian Church. This church has meant much to the Conference by making real the merger, and will doubtless do even more in the future. "The Christian Sun" will be wishing the church good success as it seeks for another great leader to fill the pulpit so recently held by Doctors Shelton and Poulson.

GIVE TO THE RED CROSS.

The American Red Cross is our national agency for relief in the war-stricken areas of Europe. Under this blood-red banner those who feel pity work for the relief of the distressed.

It is impossible for us in quiet country-sides and lovely cities to imagine the suffering of the millions who are driven "like sheep to the slaughter" from their homes in Holland, Belgium, and France. If pity can find a place in our hearts, surely we will want to give for their relief.

Suppose it was your home destroyed, your children hungry, your clothes torn from your wounded body! A dime or a dollar wouldn't be much for someone living in luxury to give you. Why not give five, ten, or a hundred dollars to the suffering millions of human beings who suffer because of no fault of their own? Giving is the method by which to show your heart's pity. For the sake of long lines of wandering women and children—wandering homeless, hungry, and broken—for the sake of the love in your own heart, give to the Red Cross.

NEXT WEEK'S CONFERENCE.

Perhaps the most significant meeting of the year is the leadership training school held annually at Elon College. There are other important meetings for Conference groups. But they meet for a day, or a few days, and deal mostly with business matters.

In the training school an effort is made to secure the attendance of the leaders and prospective leaders of all our churches, and a week is used in serious study concerning personal religious living, the message of the church, and methods for doing the work commissioned to us by the Christ.

Young people of high school age and older, Sunday school superintendents and teachers, leaders of youth groups, and pastors all share in a fine fellowship and study concerning the work to be done and the life to be lived.

The program for next week covers numerous subjects. Leaders are among the best we have here and elsewhere. The cost is \$8.50 plus a small item for books. The churches need the leadership that the school can train. It is hoped that every church will have leaders present for the training school at Elon College next week.

ANOTHER WORD TO FARMERS.

The editorial page seems to have given out last week before the last paragraph got printed. There was something in it that seemed to be an idea, and the editor wants to add it here.

Farmers should try to feed not only their own immediate families but should try to sustain the church this year. The pastor and his family depend upon the church members for food, clothing, and shelter. Remember them, and see that they are cared for adequately. The United States is now the only great country that can sustain the missionary enterprise. Germany, Belgium, Holland, France, and England cannot carry the work as they have. Remember the missionaries, and help to feed them. Please, farmer friends, plan to feed the family of the church. That family reaches around the world, and will need all that you can possibly do.

REMEMBER. HATE IS DEADLY.

In these stern, stirring and dreadful days when passion rises high, it is well to remember that hate is deadly.

When hate comes in, love goes out. If war does come, the church must still give love a chance to live. Those who hate their enemies have denied the faith as given to us by Jesus.

We must keep alive the love that looks over national borders, even through bombing airplanes and flame-throwing machines, to the needs of our brothers of all races and nationalities. It may be that we have talked of love but did not possess it. Now we need it desperately. Members of the church surely will try to give it a chance, for only so can the world be made sane again, and only so can we be worthy of the name we bear.

The philosophy of war and the philosophy of Christ are exactly opposite: the one destroys and the other constructs, the one grabs and the other gives.

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. Marna S. Poulson, pastor of Shelton Congregational Church, Portsmouth, Va., passed away at 2:20 A. M., Wednesday, June 12, at the age of seventy years, nine months, and five days. He was born in Maryland, September 7, 1869. He was a son of the late Rev. Thomas Layman Poulson, D. D., and Mrs. Cora Poulson. His father was a distinguished minister of the Methodist Church. Like his father, he served for several years as a minister in the same denomination. He also graduated in law and this training served him well while he was the superintendent of the Anti-Saloon League, for this office brought him in close touch with the high-salaried attorneys of the liquor forces. He was fearless in his fight for the abolition of the liquor traffic, and the opposition recognized his ability as a militant attorney.

Later in life he united with the Congregational Church which was more suited to his personality. He served as pastor of First (Shelton) Congregational Church, Portsmouth, Va., from 1918 to 1923, when he retired and re-entered the ranks of the Anti-Saloon League of New Jersey as Superintendent for that state. After giving up this work he spent a while in Florida. But his great mind was not satisfied in retirement. After the retirement of Dr. Charles Eldred Shelton, Dr. Poulson returned to his former pastorate in 1937, where he remained until his death.

A few months ago he became ill with a serious heart ailment from which he suffered almost constantly. He persuaded his physician to permit him to preach once each Sunday. The doctor consented with the warning: "You are liable to drop dead in the pulpit." Dr. Poulson made this announcement to his congregation and jokingly told his friends that it might be possible that the people came to hear him preach through curiosity—thinking they might see a preacher die in the church. He was cheerful to the end.

He greatly endeared himself to the ministers of the Eastern Virginia Christian Conference after the union of these two denominations. He added much to the good fellowship of the Ministers' Association as well as the annual sessions of the Conference. He was a forceful speaker, and when his health was good he was in frequent demand for the various civic

activities of the city of Portsmouth and adjoining communities.

After the death of his beloved wife he seemed to feel that his work was nearly done. And when the doctor told him that his illness would be fatal he was resigned to the will of God. He frequently expressed a desire that God would take him home.

He is survived by one daughter, Mrs. E. Talbot Smith, British East Africa; four sons, H. W. Poulson, New York City; H. R. Poulson, Winnetka, Ill.; R. M. Poulson and C. B. Poulson, San Francisco, Cal.; one sister, Mrs. George Burnham, Philadelphia; one brother, R. L. Poulson, Leonardo, N. J.; and five grandchildren.

The funeral service was conducted by Revs. H. S. Hardecastle, H. W. Phillips, and Herbert G. Council, Jr. Burial was in Olive Branch Cemetery, Portsmouth.

Life is so short when measured in the light of eternity. Three score years and ten soon pass away. The laborer's task is over. In the quiet of the church the congregation waits and listens with thoughtful reverence. The beautiful flowers and sympathizing friends bear testimony to undying love and eternal hope. He is not dead. He is alive in the presence of God. Victorious living. Triumphant faith.

I. W. JOHNSON.

CHRISTIAN ENDEAVOR.

The forty-second Carolina Christian Endeavor Convention is in session at Elon College this week. There are approximately one hundred delegates who have secured accommodations at the college and will spend the entire time here. Others from nearby societies and churches attend the evening sessions. Last evening, Thursday, the principal address was delivered by the Rev. Charles John St. John, Superintendent of Bowery Missions, New York City. He gave a very practical message, presenting practical Christianity as it works out in the lives of those who need to be delivered from sin. At the close of his message, an appeal was made to those present who had not experienced the joy of winning an individual to Christ to dedicate themselves to the task and promise to do their best to win someone at the earliest possible moment. A large number accepted the invitation and so presented themselves.

The Christian Endeavor Society was organized February 2, 1881, in Williston Congregational Church, Portland, Me. Beginning with a single society, it now has nearly eighty thousand different societies in all parts of the world, comprising a total membership of approximately four million. The Christian Endeavor Society was organized to provide opportunities for young people to engage in Christian service under favorable conditions that would contribute to the growth and development of their personal religion. The regular program consists of attendance at weekly prayer meetings with every individual taking part, and monthly consecration services including the entire membership. At the beginning it was a distinctively religious organization fervently supported by young people and adults alike. Since the organization of Christian Endeavor, other young people's organizations have been formed in different denominations with varying purposes. Youth Fellowship threatens to supplant Christian Endeavor in the Congregational and Christian Churches, the mother of the organization. The church would perhaps do well to investigate carefully its needs in this present world and ascertain as accurately as possible the means in hand with which to meet these needs. Present conditions seem to emphasize the futility of human efforts separate and apart from unqualified trust in God. It may be that we shall find that after all a vital, personal, spiritual experience is of more value to the permanency of the church than many of the other things about which we talk. Christianity like all other things that are worthwhile is a growth, a development within. It is not static or non-productive, but to live and retain its power, it must bear fruit in the field of human experience and of Christian service. The requisite for Christian service is a Christian experience. The requisite for Christian growth is Christian service. It still is necessary for those who experience regeneration to go back to their own people and relate what has taken place in their own lives. Under the fervency of Christian witness, individuals have been converted and the kingdom has moved forward. Religious education, Christian ethics, philosophy of religion, all are vital and make their contribution, but behind these Christian graces something must happen that sets the individual right and starts him on his march toward God. The beginning of grace in the individual soul is es-

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

By the time that your CHRISTIAN SUN reaches you this time I shall be back in my own home in Sanford, N. C. It is good to get away from home for a vacation and change but the best thing about a vacation, I feel right now, is the going home part.

Tomorrow is Saturday, June 15, and I am leaving Chattanooga, Tenn., for Knoxville. I'll spend Saturday night and Sunday with my mother and then on Monday morning at 6 o'clock I shall take a train from Knoxville for Greensboro, N. C., where my husband will meet me.

This has been a very busy week for me night and day—as this time I have not just played the nurse but I have been the nurse for my sister Joy and her baby Larry!

Did you know that babies cry at night and that you have to get up and try to find out why they are crying without them being able to help you by talking? But they can tell you something by the way they cry and act. After almost a week I can tell if baby Larry is in pain, hungry, or just angry. I have only been up from one and a half to four hours a night with him. Just the same he has been a very good baby since he came from the hospital last Sunday. Now he has a new nurse to stay with him after I am gone. His Aunt Merle Jean from

Alabama has come to stay with him. Today I have been showing her how to care for the baby and his mother.

Yet, with all of my other work, I have been thinking about you and wondering when I would find time to do this page. I started the crossword puzzle the other night at twelve o'clock when baby was getting his mid-night lunch. The baby's daddy helped me to finish the puzzle at noon today. After I write the story which I must yet do, I will have my bag to pack. So, goodnight to all of you!

Sincerely,
DOROTHY TODD.

This week I am again going to write up a story which I found in the Sunday school lesson. Have you ever known children who spent the pennies and nickles which their parents gave them for the Sunday school offering for chewing gum or candy? I have. They come to Sunday school chewing and eating and throw the wrappers on the floor of the church. When they get tired of chewing the gum they stick it beneath the church benches or pews, where any germ which they have had might infect some other child.

Our church is a place to bring our gifts and ourselves to the Great Father of us all—God. He will accept our gifts and us if we come in a

way which is pleasing unto Him. This summer when we attend Vacation Church School let us remember that and see if we shall not in this way be able to make many others happy—both in our church and those to whom our offerings are sent.

EVERYONE AS HE IS ABLE.

Theodora had a bank that was shaped like a pig. John had a bank, too. John's bank was a round box.

Every Sunday morning Theodora shook her pig. Out dropped some money. Theodora took the money to church school as her gift.

Every Sunday morning John shook his bank. The money which dropped out John took to the church school as his gift.

The children in the primary class were saving their money to buy a frame for a picture. Miss Dixon, their teacher, had told them about a little church, away in the mountains, where the children had no pictures. So Theodora and John and the other children of the primary class had looked over all the large pictures which they had in their closet. They chose to give away a lovely colored one of Jesus and the children. It was for this picture that they were planning to buy the frame.

While they were saving their money to buy the frame, their hands were busy. They picked out the prettiest of their small pictures and pasted them in scrapbooks to send to the children who came to that little church in the mountains.

One Sunday Mr. Wood, their minister, came to visit. "We don't have much money," said Theodora, "but we found these lovely pictures, and we shall give our work."

"Everyone shall give as he is able," said Mr. Wood.

"But we are saving our money gifts until there is enough to buy a frame," and John hurried to get the large picture of Jesus and the children. All the children began telling him about the little church in the mountains, where the children had no pictures.

"The big people in our church are helping that little church, too," said Mr. Wood. "There is no organ in that church. We are going to send them a little organ, then they will be able to sing better."

"Whee!" cried the children. "Such a big present!"

"Everyone shall give as he is able," said Mr. Wood again. "Big people—a big present. Children—a small present. Together we shall make the people who worship in that little church very happy."

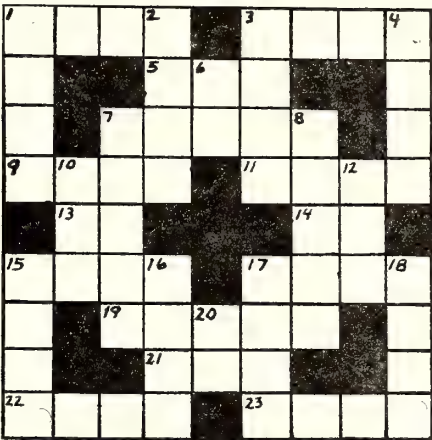
CROSSWORD PUZZLE.

Across.

- 1. Father of Ezekiel (Ezek. 1: 3).
- 3. To kill (Lev. 14: 13).
- 5. To move swiftly (Isa. 40: 31).
- 7. An ancestor of Christ (Luke 3: 28).
- 9. Thread made from linen (I Kings 10: 28).
- 11. A small ball of medicine.
- 13. Post Office.
- 14. A negative answer.
- 15. Cut down (Matt. 3: 10).
- 17. A blemish, spot (Luke 6: 41).
- 19. Abraham's Grandfather (Gen. 11: 22).
- 21. A stick or club used in baseball.
- 22. Salute which Judas used in betraying Christ. (Luke 22: 48).
- 23. Place on which a crown rests (Rev. 19: 12).

Across.

- 1. An infant.
- 2. That which is used in pressing clothes.
- 3. To break suddenly.
- 4. To cheer at a ball game.
- 6. You and me, a pronoun.
- 7. Head dress of Royalty (Esther 1: 11).
- 8. Youth under the age of twenty-one.
- 10. To mimic.
- 12. Abraham's nephew (Gen. 12: 5).
- 15. Covering of corn or wheat (Luke 15: 16).
- 16. Seizes unexpectedly.
- 17. Insect which lives in a bathing suit in winter and an overcoat in summer.



- 18. A judge of Israel (Judges 3: 15).
- 20. A laughing sound.

Answers to Last Week's Puzzle.

- ACROSS—1. Moab. 3. Kids. 5. Awe.
- 7. Sleet. 9. Lack. 11. Past. 13. He.
- 14. La. 15. Cave. 17. Rods. 19. Aaron.
- 21. Red. 22. Budds. 23. East.
- DOWN—1. Mail. 2. Balk. 3. Keep.
- 4. Seat. 6. We. 7. Scava. 8. Talon.
- 10. Aha! 12. Sad. 15. Crib. 16. Ears.
- 17. Rode. 18. Spot. 20. Re,



THE BOOK OF JONAH.

One sometimes wonders if critics and Bible students will ever get through with their criticism and speculation about the Book of Jonah. Without entering into this argument, or speculation, this writer wonders why students of the Book cannot see that Jonah is to the Old Testament what Paul's writings are to the New Testament, namely, purely a missionary book from beginning to end. Jonah was called of Jehovah to go to Ninevah just as Paul was called to go to go to the Gentiles. Jonah tried to flee the Lord, even as Paul did and the Lord said of him, "I will show him what great things he must suffer for my name's sake." Likewise Jonah was shown what he had to suffer by being thrown out of the ship in which he was fleeing from his God appointed task and duty. After Jonah was three days in the depth of the sea he was permitted to escape and finally went on his journey to the Gentiles. In this respect Jonah epitomizes in his life the history of his nation, the Jews. God had chosen the Jews for a special purpose, namely, that they might be "a kingdom of priests," who should go out and make Him known to other nations. God had promised that if they would do this and obey Him in His missionary command they should be preserved as a peculiar people. God in speaking to Israel through Moses said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be under me a kingdom of priests, and a holy nation." (Exodus 19:5, 6.) However, the Israelites had proven a stiff-necked and hard-hearted people and had not obeyed the command of the Lord.

Now when the Book of Jonah was written Israel had indeed truly been swallowed up by the heathen nations. They had simply been overthrown and were indeed in the depths of the sea, preserved there in their distressed condition because of the patience and the covenant that the Lord had made with them. It does not help to clarify the situation by saying that the Book of Jonah is "an allegory." Far from

it. If the Creator of the heavens and the earth, of the seas and the land and the sky saw fit to show in the life of one man the history of the whole nation and God's relationship thereto then it is folly to conclude that God could not do so if He deemed this wise and necessary in keeping with His own plan of the salvation of mankind. Jonah, when he was released and his life was spared, went to Ninevah (the Gentiles) and told them of the goodness and the power of God to save them.

It was indeed difficult for Peter and the other apostles to see that the Lord was as anxious to save the Gentiles as he was the Jews. Peter had to see a vision given him of the Lord before he would believe that the Lord was as ready and willing to save the Gentiles as He was the Jews. The fact is that the apostles remained at Jerusalem and seemingly could not realize that it was their duty to go beyond that great city and would not preach the gospel outside that great city until Paul himself went forth as the great apostle to the Gentiles. Even they were surprised, not to say grieved, that the Gentiles as well as the Jews received the gospel and were willing to hear and believe.

The Book of Jonah should be no more of a mystery than the Book of the Acts of the Apostles, or the Book of Romans, or Galatians. Under the preaching of Jonah, when driven to his task by the patience and long suffering of his Lord, Ninevah repented, Jonah was himself amazed and could not believe that the Gospel was as free to the Gentiles as to the Jews.

The Book of Jonah applies with force and power to our own time and is as modern and up to date as if written in this decade. Until we, the professed followers of Christ, are willing with our donations, our prayers, our offerings and our surrendered lives to obey the Great Commission we shall continue to see distressed nations and a war torn world. In giving to missions we are building the kingdom of heaven on earth and we will only drive the enemy of mankind from the world when we, the professed followers of our Lord, be-

come willing to do our duty in sharing His love and His life with others. Read the Book of Jonah in the light of its missionary implications and modern conditions and you will see how clearly and how unmistakably the Lord was dealing with men of ancient times as He is dealing with us at the present.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 15, 1940.

Sunday Schools.

Suffolk, Va.	\$ 25.00
Union Ridge, Burlington, N. C.	6.00
Mayland, Broadway, Va.	2.89
Leaksville, Luray, Va.	4.61
Monticello, Brown Summit, N. C.	5.62
Big Oak, Eagle Springs, N. C. .	1.75
Antioch (R), Seagrove, N. C. .	.70
Class No. 2, Mt. Auburn S. S., Manson, N. C.	2.00
Mt. Olivet (G), Geer, Va.	3.26

Total \$ 56.60

Individuals and Churches.

Ingram, Va.	\$ 10.00
Mt. Zion, Mebane, N. C. (Per- sonal donation by Mrs. Nannie L. Hawkins)	1.00
Mt. Carmel, Walters, Va.	1.50

Total \$ 12.50

Total for the week \$ 69.10

Previously acknowledged ... 16,402.32

Total since Sept. 1, 1939 ... \$16,471.42

Less Elm Ave. Fire Insurance 2,531.52

Net total since Sept. 1, 1939 \$13,939.90

While we acknowledge with gratitude the above donations and our thanks to each donor, there has certainly not been a time within our recollection when funds for missions were so much needed and could be used to such advantage as they are today. A war torn world is indeed a sad commentary on the failure of the professed followers of the Prince of Peace to do their duty in bearing witness of Him to all the nations. If we had done this as His followers were commanded to do there would be no such spectacle as we behold in a pitiable and war torn Europe. God help each and all of us to build in His name and for His sake, namely, for the one of whom the prophets spoke, "The government shall be upon His shoulders and of His government there shall be no end forever." It behooves us to be missionary minded in our prayers and in our giving in this time of stress and strain, blood and destruction.

Sincerely yours,

J. O. ATKINSON,
Mission Secretary.

MEMORIAL SERVICE AT ELK SPUR.

[The following paper was prepared and read by Mrs. Iola Hedgepeth Meredith.]

At this session of the year millions pay tribute to the memory of those who have been taken by death: thus, on this occasion, we, the friends of Elk Spur Christian Church, wish to offer our deep respect to the memory of loved ones who have gone on before.

Since the erection of our church here, a number of dear ones have died—some of whom were very closely connected with our congregation. To the memory of each and all of these we offer this deepest token of love.

Several have been taken in youth or infancy. Two of Mr. Martin Guynn's infants and one grandchild are placed in our cemetery here; the John Edwards' babies, and Oscar and Blanche Edwards have a son dead; little Agnes Meredith died in infancy, and Rose Hawks and Clyde Meredith have given up to death two fine sons. Little Juanita Strickland died at the age of three, and Samuel Meredith, eight, passed away six years ago last spring; Charlie Tate unfortunately burned to death when young.

Of the adults, dear to our memory, we wish to mention Mr. J. E. Meredith, Mrs. Frances Guynn, Mr. Joseph Guynn, Mr. Cyrus Ayers, Mrs. Mary Strickland, and Mr. and Mrs. Tom Guynn. Uncle Andy Meredith was with us only a short while, but seemed deep in his convictions and was a good example of pure Christianity, so far as each of us could know.

Mr. J. E. Meredith should be recognized in memory as one much interested in the welfare of our undertaking here. He presented the first lumber to be used in this structure; to be specific, in one instance he donated, gladly, the sills upon which this building is erected.

And again, most as outstanding in our memory are Mr. George Washington Edwards and his daughter, Victoria Irene Edwards, who have died of a more recent date. Mr. Edwards was to be greatly admired for his loyalty to the church and his faithfulness to the cause for which it stands. From the early days of this organization, he was true to the cause and so continued until his death. He greatly enjoyed the services here, was always present at its meeting, and served as deacon a number of years. He was ever ready to welcome the workers to his home and made them happy.

And now we come to bring a token of memory to the much beloved "Victoria of the Hills." Just how to express her interest in the church and school, we are lost for words. From early girlhood she demonstrated a

lovely spirit toward her community and church, and was to her very last days willing to do her part. With her pen she stimulated interest, with her cheerfulness she radiated a Christ-like spirit to all who came in contact with her. Her friends were numerous far and near, and the memory of Victoria lingers with us near and dear, so we, as a group, cherish her and shall forever hold this memory very sacred.

There may be others whom we have failed to recall; if so, may they, too, be brought to mind, and then may each and all of us pause in silence for a moment in precious memory of all who have gone before.



Mrs. J. Monroe Harris of Norfolk, Va., is the president of the Southern Convention Woman's Missionary Conference, and is this week presiding over the sessions of the "School of Missions" being held at Elon College, N. C. Mrs. Harris is to be congratulated upon the fine group of teachers and speakers she has secured for this first mission school in our area. Much of the success of this school is due to her efforts in planning the program and finding the right persons to carry it out. Mrs. Harris has long been active in missionary work, serving as president of the Eastern Virginia Woman's Conference for many years.

MISSION STUDY BOOKS.

Each year the Missionary Education Movement, which includes many denominations, chooses a home and a foreign missionary subject and secures experts to write books for all ages on these subjects. This year the subjects are: "Christ and the World Community: At Home—Abroad."

The young people's home mission study book is "Right Here at Home" by Frank Mead. It tells stories of the real people reached by home missions—young and old, persons from different race ancestries, from retarded areas, from across the sea. The foreign mission study book is "Comrades Round the World: Christian Youth in Action" by S. Franklin Mack. The

author is a leader in the Christian youth movement and attended the Madras Conference while on a trip around the world. This book introduces the young people of many countries to us—tells what they are thinking, doing, and hoping.

The missionary material for young people was presented in detail on this page last fall. This is a reminder that you are missing something great if you have failed to use these books in your young people's program. Missionary societies must study them if they are to reach the "Standard of Excellence." Other groups will want to do so. They cost sixty cents, and copies may be ordered direct from Pilgrim Press, 14 Beacon Street, Boston, Mass., or through the Mission Office or the Board of Christian Education, Elon College, N. C.

JOHN R. MOTT AND ROBERT E. SPEER.

The appearance of Robert E. Speer at the pastors' school in June of this present year at Duke University and the appearance of John R. Mott before the Methodist General Conference in May at Atlantic City this same year, made the more significant the first appearance of these same men at Trinity College in Randolph County fifty years ago. At that time, both were young men entering upon their great missionary work by enlisting the students of America. Mott was from Yale and Speer from Princeton and thus better able to make appeal to the students at "Old Trinity," whose young president, John F. Crowell, was also a Yale man.

For five decades these two men have shown themselves to be great leaders in the Christian conquest—both of whom are still strong and erect, able to speak in full confidence of the ultimate conquest. Mott, a Methodist layman, and Speer, a layman of the Presbyterian faith, should prove an inspiration to all laymen of every church. Fifty years ago these young men of faith and daring adventure began a work which goes far beyond the record of man. Only the records of high heaven can tell the story. Both are still able to speak the master word to any Christian assembly. They have relied on the presence and the power of the Unseen. The centuries give but few such men as Mott and Speer to the ages.

In all the years they have clung to the eternal realities and among the nations they have exalted the Christ as the only hope of the world. All other issues must finally give place to him in whom dwelt the Godhead bodily.—N. C. Christian Advocate.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

COME TO THE SUMMER SCHOOL.

Next week is the time for the annual "Elon Summer Summer School of Leadership Education" at Elon College. It is not too late to decide to come. The week of study and play, inspiration and fellowship, work and worship will be of invaluable help to you personally and to your church when you return home. Plan to have your church represented at this great conference.

It will be fine if you give some recognition on next Sunday to those who are to represent your church. Even if you do not have a regular church service, with the minister present, on the fourth Sunday, the superintendent of the Sunday school can call attention to the fact that your church is to have delegates at the summer conference, and can commission them to represent that church in the best possible way.

SOME VALUES OF A SUMMER CONFERENCE.

In the *Pilgrim Highroad* for June, Dr. Henry David Gray gives some of the values of our summer conferences—one hundred and twenty-five of them, with nine thousand young people attending, in all parts of the United States. He says, "Conference is a great experience. It offers an opportunity to make friends with other Christian youth . . . Conference is a grand opportunity to meet our leaders and talk over problems with them. . . . Conference gives a chance to learn about the Bible, how to have better meetings, what the church is for, what it means to be a Christian, and a host of other things. Then, too, conference is a great adventure in Christian living.

"But conference must mean more than one glorious week. Something worth while ought to happen to you. Your spiritual life should be deepened. Prayer ought to mean more. The Bible should be more understandable. Our missionary work should be more alive. And something ought to happen to the group in your own home church. . . . Let the conference live in deeds as well as in memories."

MISSIONS AT ELON SUMMER SCHOOL.

For the first time in many years there is to be no foreign missionary at the Elon Summer Conference. At the last minute, circumstances have arisen which have made it impossible for the one expecting to come to be here. For this we are sorry, but "every cloud has a silver lining." Dr. John Scotford is to teach the missions course this year, telling us about home missionary work. We are apt to think of "missions" in terms of people across the sea, and this will give us an opportunity to find out what is happening "right here at home."

Dr. Scotford is the associate editor of our "Missionary Herald" whose specialty is home missions. His "Spanning a Continent," containing pictures which present in dramatic fashion the problems confronting the church in the United States today and what home missions is doing toward their solution, is one of the supplementary study books for this year. In the June number of the *Pilgrim Highroad* Mr. Scotford has an article on "Children of the Marsh" which gives a picture of "youth in action" in helping solve some of the problems of "Shifting Populations," which is the home mission study topic for next year.

ELON SUMMER SCHOOL.

A service of worship and preaching has been arranged for each evening at 8 o'clock during the Leadership Training School. The people of the Elon community and neighboring churches are invited to these services. Pictures will be shown at the conclusion of each service. The program has been arranged as follows:

Monday—Preacher—Dr. H. S. Hardcastle. Leader—Rev. R. L. House.

Tuesday—Preacher—Dr. Will B. O'Neill. Leader—Rev. F. C. Lester.

Wednesday—Preacher—Dr. John R. Scotford. Leader—Dr. L. E. Smith.

Tuesday—Preacher—Dr. C. Rexford Raymond. Leader—Rev. J. F. Morgan.

Friday—Communion Service,

YOU HAVEN'T A CHANCE!

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 30, 1940.

SCRIPTURE: Eccl. 9:11, 12.

Daily Readings—

Monday—A Chance On Birthright—Gen. 25: 27-34.

Tuesday—No Chance in "Things"—Eccl. 1: 4-9.

Wednesday—He Wouldn't Take a Chance—Dan. 1: 6-8.

Thursday—Lots Cast for Christ's Vesture—John 19: 23, 24.

Friday—A Chance On One's Soul—Mark 8: 34-38.

Saturday—The Flesh Against the Spirit—Gal. 5: 17-24.

It is estimated that approximately one half of the people in this country engage in some kind of gambling or chance taking. According to the International Encyclopedia gambling is "the art or practice of playing a game of hazard, or one depending partly on skill and partly on hazard, with a view of pecuniary gain." Let someone speak on this definition.

Living a natural life involves taking risks every day. Do you agree with those who contend that "life is a gamble?" Gambling is a cheap and shabby description marked by ridiculous exaggeration of the risks we all must take if we make anything of ourselves.

The amount of small-time gambling that is carried on at church affairs is a major scandal of Christianity. Here are two methods commonly employed: (1) Many good church folk will pay a dime for a chance on a quilt or bedspread which church groups sponsor. (2) Bingo parties are often a means for raising money for the church.

For Discussion—

1. What is happening in your community in regard to gambling, slot machines, pool rooms, etc.

2. What is the difference between legitimate desire to earn money and the gambler's desire?

3. Should a distinction be made between "big-time gambling" and small gambling, such as bingo parties, prizes for games of chance, etc.?

Suggested Hymns—

"O God, Our Help in Ages Past."

"Just As I Am."

"Take Time to be Holy."

S. E. M.

You need not choose evil; but have only to fail to choose good, and you drift fast enough toward evil. You do not need to say, "I will be bad," you have only to say, "I will not choose God's choice," and the choice of evil is already settled.—W. J. Dawson,

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

MALACHI DEMANDS HONESTY TOWARD GOD,

LESSON XII—JUNE 23, 1940.

LESSON: Malachi.

DEVOTIONAL READING: Matt. 6:19-24.

GOLDEN TEXT: *Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.*

Return Unto Me.

"Return unto me, and I will return unto you, saith Jehovah of hosts." God accused his people of turning aside from his ordinances and from refusing to keep them. But God is great-hearted, slow to anger, ready to forgive, and plenteous in mercy. He, therefore, invites the people to return unto him, and assures them that even before they seek him he is seeking them. It is always thus with God, our loving heavenly Father. He has no pleasure in the death of the wicked. His heart is grieved when they go astray. He yearns for their return and their restitution. He offers his forgiveness and he promises his grace. The door to the Father's home and to the Father's heart is always open to those who turn back to him, and his ear is responsive to their call.

Robbing God.

Stealing is pretty serious business. Even from the beginning men have recognized the sanctity of property and the crime of taking or of keeping that which belongs to another. A man ought to consider seriously before he steals. Even those who would steal from outsiders would be loath to steal from their own folks. Certainly one should be loath to steal from God himself. But Malachi asserts that the people of his day have robbed God. It is a serious charge and they ask him to state his case. "But ye say, Wherein have we robbed thee?"

"In tithes and offerings" the answer comes back immediately. These people had not paid Jehovah their tithe and offerings. They had withheld from him that which rightfully belonged unto him, they had robbed him, they had stolen from him. Those who had robbed him, even the whole nation, had been cursed with a curse.

Natural and national disaster had come upon them because they had destroyed, or flaunted, the divine laws.

The Separated Portion.

A great deal is said in behalf of and against tithing. For the most part, however, those who speak against tithing are the folks who do not tithe. Very few people who have ever tithed find any fault with it. Even if they discontinue it they feel that they have taken a backward step and have compromised their ideals. On the other hand, those who speak against it and make light of it because they say it is an Old Testament and legalistic command are usually hiding behind an unwillingness to face up to God's demand upon themselves and to give as they ought to give. As a matter of fact, tithing is simply the Old Testament standard. A Christian ought to do at least as much as a tithe, and according to the New Testament standard go the second mile. The tithe was simply an effort on the part of God to educate the people in the proper sense of stewardship. He wanted them to recognize him as the giver of every good and perfect gift. He wanted them to be good stewards of that which he had intrusted into their care. He wanted to make sure that the nine tenths were given sanctity by the separation of the one tenth. He was not concerned primarily with getting something from his people; he was concerned with doing something for his people. He knew the value of the separated portion and of systematic giving.

Whatever may be said against the tithe, one can hardly say anything against systematic and proportionate giving. *A man's giving ought not be left to selfishness, merely to chance appeals, to moods, or to caprice.* A man ought to have some definite and deliberate plan by which he gives systematically and proportionately. The New Testament standard is to give as God has prospered us. Let no man quibble about the tithe. Let him simply figure up his income and then let him give according as God has prospered him. Let him do it deliberately, let him purpose in his own mind, and then let him stick to his purpose, if it is at all possible.

Giving God First.

The tithe was to be given first. The reason a great many people have nothing to give to the church and to charity is because they give only what

is left. They would like to help the Kingdom of God but they say they have nothing with which to help it. It has been demonstrated again and again in a very practical way, however, that those who set aside the separated portion and give definitely and as God has prospered them still have enough, and to spare. There is a giving that makes richer as there is a withholding which makes poorer.

Two men had been out of work for sometime and had been on relief. Both of them secured work in the same place at the same wages. When they went to collect their first week's wages—\$20.00—one of the men was quite overcome and as he received his pay envelope, the tears running down his cheeks, he kissed the envelope again and again, and turning to the other man he said, "I am so thankful to God for this money." The other seemingly quite casually took his envelope and showed no emotion outwardly. Opening his pay envelope he took out two one-dollar bills and carefully folding them he put them in another little envelope which he took out of his pocket. Turning to the other man he said, "I am thankful this much. How much are you really thankful?"

The writer of these notes stood in the office of the Commissioner of Revenue one day awaiting his turn to file his income tax report. In the line just in front of him there was a man being assisted in making out his report by one of the clerks. The writer was not eaves-dropping, but he naturally heard some of the conversation. In reply to the question of the clerk as to his gross earnings it was revealed that during the previous year the man had made about \$5,000.00. When the clerk asked him as to his contributions, after much figuring and the response to many questions, he admitted that he had given \$28.00 for the church and charitable purposes. That man might have been a self respecting citizen and a member of the church, but he was a thief and a robber. He may not have known it, for he may have done it ignorantly, but he had robbed God.

Taking God's Dare.

"Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Bluntly, God double-dares us to put him to the test. He was saying to the men of his day, as he is saying to the men of our day, that if
(Continued on page 13.)



MONDAY.

"THE CHURCH CAN DO IT."

"Ye shall receive power."—Acts 1:8.

Day by day the surge of forces and tendencies of the times beat upon our consciousness. However, all true Christians are aware that out of it all there emerges a great and central conviction; that is, that only the Church of Christ can meet the present emergency of human life. It has God's Word for it. It has the will to do it. It has God's power for it. We are waiting for a united front for it to express itself, and making such an impact upon conditions as a common mind and spirit the church will change the world. Are we in on it?

Prayer—Our Father, and O Jesus' Master, fill us with Thy power. *Amen.*

TUESDAY.

A LOST GLEAM.

"I press toward."—Phil. 3:14.

Long ago schools took for their motto: "per aspera ad astra"—"Through labor to the stars." The gleam of that motto seems to have greatly diminished, if not lost. Other mottoes are the prizes today. "A good time" is more highly prized than "a good life."

Paul describes a prize of the high calling in Christ, and that they who fix their eyes on the stars are in accord with His will. Though we be earthly we are given a capacity for the heavenly. Worldly fashions and pleasures make us like the world. God's design is that we shall be like Christ. *Amen.*

WEDNESDAY.

GRACIOUS OLD AGE.

"His eye was not dim nor his natural force abated."—Deut. 34:7.

Moses must have died suddenly, for at his death it is said of him that

"his eye was not dim and his natural force was not abated." A friend of ours, of San Diego, passed away recently at the age of ninety-six. Until his last illness which was brief, he was active in clubs and the Masonic Lodge. He was a Virginian and was treasurer of the Virginia Society at his death. His eye was not dim and his natural force was not abated. To him as to Moses it was granted to come to old age with unimpaired powers. Glorious old age! Much coveted and granted to but few.

Prayer—Deliver us, O Lord, from shrivelling up beneath the years. Keep the juices of life, love, service, and faith flowing warmly through our veins to the end. *Amen.*

THURSDAY.

A MINOR IMPORTANCE.

"Put away childish things."—I Cor. 13.

To observe the space given in the newspapers to sports; to note the time given over the radio to sports and advertising; to observe the time given to jazz music and frivolity; to listen to hours of senseless conversation by sensible people; and to realize that all of it shreds out into nothingness; to see that minor and secondary matters are exalted to primary importance, is enough to make one pessimistic over the outcome of things.

Yet, are we not all guilty of this sin of pettiness and of waste of life's precious powers?

Prayer—O Lord, who lifts up, lift Thou us up to the level of the man Christ Jesus. We seek first the kingdom of God. *Amen.*

FRIDAY.

TAKING SECOND PLACE.

"I have given you an example."—John 13:15.

The example of Christ in the incident of washing the feet and his

teaching about it, closing with the words of the text, "I have given you an example," is the simple gospel of surrendering rights for the sake of others. Nobody can go through the school of Christian experience without being taught that this spirit is Christ-likeness. Taking second place is proof that one is of first quality.

Prayer—O Thou self-surrendering Savior, save us from all selfishness of place-seeking, and make us ministers of the great Christ Spirit. *Amen.*

SATURDAY.

SHEDDING SUNSHINE.

"Made perfect in weakness."—

From our young days and experience, as a pastor, there comes to us the memory of one who had adorned her life with affluence and tranquility. Then reverses came. With illness in the family, and stricken with permanent invalidism herself money worries and concern for the future harassed her. But she never lost her poise. As she adorned her life with tranquility she equally adorned her life of trouble till God took her, leaving behind her a loving memory to all who knew her.

What a roster of great souls heaven must keep! Surely such must be God's favorites. Let us aspire to it.

Prayer—Our Father, Thy grace is promised for us in times of need. We know it cannot fail. Grant that we shall not fail Thee. *Amen.*

SUNDAY.

BRAKES OR ENGINES.

"Stir up the gift of God which is in thee."—II Tim. 1:1-14.

Two men were discussing a great newspaper. "I think the editors are able men," said one.

"Yes," assented the other, "but they have brake wisdom and not engine wisdom. They are strong in (Continued on next page.)

RECENT EVENTS AT INGRAM, VA.**SUNDAY SCHOOL PICNIC.**

The Sunday School of Ingram Christian Church spent an enjoyable day at Crystal Lake Park on Thursday, June 7. Many fat-packed baskets were spread in the shade. There was lemonade in plenty, and after lunch came ice cream. Mr. L. E. Carlton paid our swimming bill—in fact, if we stated that we were from Ingram, the man at the gate gave us an extra smile, and said the place was ours.

* * *

CHILDREN'S DAY.

Among the deep yellow-eyed susans, pink, purple and blue bunny-faced larkspur, light delicate bluebells, white wax-like lilies, dainty pink primroses, carnations, magnolias, and baskets of red and white roses which surrounded the choir loft and platform, sat the rows of wide-awake, large-eyed children, from the youngest of three years old to the teen-aged girls. The short recitations and songs made many a mother delight in her little one, and proved to the audience that little folks can present a very splendid program. Dialogs and an impressive candle-light service gave the older children a part.

* * *

MEMORIAL DAY.

Ingram's first Memorial Day service was held recently. Two very young babies were consecrated to the service of God. The mothers, who happen to be sisters, brought their tiny daughters to the altar. The minister held each babe in his arms and blessed each child and entrusted her care to her parents. It is hoped that these granddaughters of Ingram's deacon will carry on the tradition of love and service to their church as faithfully as he.

Just before the speaker of the morning was introduced, a tall white candle was lighted in memory of those whom the service was to honor. Mr. W. B. Truitt, of Greensboro First Church, was our Memorial Day speaker. His address, a most significant one for the occasion, challenged every person to act rather than to shed tears. Following the address the wreaths and baskets of flowers were gathered from the altar and a procession formed to distribute the garlands among the graves. Each little child placed his armful of flowers on some grave to honor the memory of those who are with us in spirit only.

MARGARET EARP.

A dose of poison can do its work but once, but a bad book can go on poisoning minds for generations.—*John Murray.*

A LETTER OF APPRECIATION.

To the Family of the Late Marna S. Poulson, D. D.:

The ministers of the Eastern Virginia Conference express to you their deepest sympathy, share with you our common loss, and rejoice with you in the noble example which has been set before us. Dr. Poulson was one of the most lovable members of our Ministers' Association, ready to serve in the biggest and best possible way, ready of wit and wisdom, most apt and fluent in public address. His reading was inclusive, his scholarship liberal, and his love for his fellowmen was broad, and deep, and sincere. He held before us the highest ideals for himself as a minister of the Gospel of Jesus Christ, for his church as a constituent part of our Conference, and for each of us as fellowservants and brethren in the ministry.

We loved Dr. Poulson, and we know he loved us. We are the richer for his life amongst us. At no time did he fail us. We shall greatly miss his presence, but we shall not soon forget his courageous spirit, nor the way in which he bore pain and bodily distress in his last days. May the blessings of God rest richly upon you.

E. VA. MINISTERS' ASSOCIATION,

By John G. Truitt, Chairman
of Special Committee.

CHRISTIAN ENDEAVOR.

(Continued from page 6.)

essential to the progress of Christianity in the individual life and community. When once we have found God, then we may begin to enlarge and enrich that expression by information, scholastic procedures, and Christian efforts. The name "Christian Endeavor" implies that day in and day out we propose to be about our Master's business, that those who see and those who hear may know that we have been with Him. We should think carefully and plan wisely before deciding to supplant the Christian Endeavor program with necessary modifications with other organizations. After all, the idea of a Christian experience, of Christian testimony, of Christian worship, and of Christian service can hardly be improved upon. If our church could some way put the emphasis upon things spiritual in such a way as to capture the imagination of young and old alike, we would make a long step toward success in the affairs of the church and the meeting of the requirements of the kingdom. Whatever form of organization may be finally adopted for the young people of our Southern Convention, may that form include

provision for the beginning and development of the Christian graces within the individual. Christianity is social, but first of all it is individual.

During the approaching session of the leadership training school for our Convention, the Board of Christian Education will meet to face honestly and sincerely the question of a Convention-wide organization for our young people. If there are those in the church who have convictions regarding this important matter, the Board will welcome constructive suggestions that may be presented for discussion.

L. E. SMITH.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

we seek first the kingdom of God and his righteousness we shall have such things as we need. We shall not always prosper materially but he will pour out such a blessing as can not be counted in terms of dollars and cents. At the same time it is a general rule and a common testimony that it actually pays in dollars and cents to tithe. A great many revivals are needed in our modern world, but one revival that is desperately needed is the revival of systematic, personal, generous giving. Christians ought not to give grudgingly or of necessity, but gladly, generously, and unto God as the giver of every good and perfect gift.

THE QUIET HOUR.

(Continued from preceding page.)

restraint, but weak in initiative. They refrain from blunders, but they fail to do the great things possible to such a newspaper as theirs." The other man assented.

Wisdom at the brakes, and failure at the engine, will not get civilization far—nor an individual life. Caution, conservatism, prudence, may be admirable qualities; but only if applied to activity, progress and enterprise.

Let's be engine-wise Christians, as well as brake-wise.

Prayer—Dear Lord, we want to go places and do things for Thee—even if the places are all within the limits of our own neighborhood. Make us doers of the word, and not hearers only. *Amen.* —*Wm. T. Ellis.*

Dr. George W. Truett, deploring the recent loss of civil rights, including religious freedom in other countries, says, "It behooves us to open our eyes to the subtle and overt threats to our freedom in these rights at home."

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Sometime ago a mother died and left four little girls—beautiful little children with black hair and dark brown eyes, and if they were the same size one would take them be quadruplets. The oldest is ten years old. The youngest less than three years. One of our churches appealed to us to take these little tots.

The committee accepted the three oldest. They came a few days ago. One of them came to me a few days after she came with her lips swollen. We asked her the cause and her answer was, “A bee kissed me.” The bee man was taking some honey and she was a spectator and came in contact with a kissing bee. We hope these little girls will grow up to be fine young women and be able to go out in life and do some worthwhile task.

Our farm is one busy place at this season of the year. Our oat and wheat crop is now ready for the reaper. It has matured beautifully and we started the reaper last Saturday. It will take nearly a week to harvest the crop if we have no bad luck. We try to produce enough wheat to make our bread, and enough oats to feed the mules. Our garden vegetables are coming in now and the children should fare well from now on if we have favorable seasons.

We mailed a very cordial invitation last week to all the Sunday schools not on our contributing list, inviting them to join with those who are making monthly offerings and we hope all will accept and make our entire church a one hundred per cent. If your Sunday school is not making a monthly offering, please urge it to begin now. It is never too late to do a good deed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 20, 1940.

Amount brought forward \$8,354.43

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Wentworth	\$ 3.23
N. C. & Va. Conference:	
Happy Home	\$ 6.42
Belew Creek	.70
Burlington, A. D. Moore,	
pledge	25.00
Union Ridge	12.00
Haw River	17.58

61.70

Western N. C. Conference:	
Ether	\$ 1.25
Shiloh	6.00
Smithwood	1.44

Eastern Va. Conference:	
Damascus	\$ 1.15
Johnson's Grove	3.55
Suffolk	25.00
Oak Grove	1.76
Valley Va. Central Conference:	
Leaksville	\$ 7.11
Mayland	2.60
Ga. Conference:	
Vanceville	2.00
Special Offerings.	
Mrs. Gibbs	\$ 5.00
Mr. May	3.00
Mrs. Sharpe	20.00
Mr. Davenport	18.00
Total for week	
Grand total	

MT. BETHEL HAS MEMORIAL SERVICE.

Mt. Bethel Church, near Reidsville, N. C., held its annual Memorial and Homecoming Services on the first Sunday in June. Mrs. F. Eugene Hester of Reidsville gave the morning address on the value of memorial services. Rev. M. A. Pollard, pastor of Palm Street Christian Church in Greensboro, gave the afternoon sermon and had charge of the communion service. A quartette from his church furnished special music. Rev. F. E. Church, pastor of Mt. Bethel, was in Florida because of the death of his wife's sister.

NEW
LOW PRICES

THIN
BIBLES

TEACHERS CONCORDANCE REFERENCE
HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE
Biblical Atlas with Index and Maps
also
TREASURY OF BIBLICAL
INFORMATION
A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.
ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS
BY
REV. F. N. PELOUBET, D.D.
Author of Select Notes on the International Lessons, etc.
TABLE OF CONTENTS
Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
Reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER
Full 8 Vo. Size 5½ x 8 inches
Part Page Specimen of Print, Black Face Type, Center Column References
The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:
44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, even all her
living.

A. D. 33.
11 John 3. 17.
a Matt 24. 1.
b Luke 13. 44.
c Luke 21. 7.
d Deut. 28.
14.

x8 And pray ye that your flight be
not in the winter.
x9 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

Standard Authorized Version Old and New Testaments
No. 1708C—Morocco Grain, overlapping covers, gold titles,
stained edges \$2.00
No. 1712C—French Morocco Leather, overlapping covers, red
under gold edges 3.50

8.69

Office of Publication

THE CHRISTIAN SUN

Richmond, Virginia

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Marriages

BROWNE - MOORE.

A beautiful wedding took place at the Congregational-Christian Church in Winston-Salem, N. C., on Friday, June 7, at 8 P. M., when Miss Lillian Brown became the bride of Finley P. Moore. The vows were spoken before a background of palms and ferns. The altar was flanked with floor candelabra holding burning candles. Pre-nuptial music was given by Mrs. A. S. Foster pianist, and Mary Nelle Jay, soloist, who sang "At Dawning" by Cadman and "Because" by D'Hardelot. The writer, who is the pastor of the bride, was the officiating minister.

Mrs. Moore is the only daughter of Mrs. W. G. Pipkin of Winston-Salem. She received her education in the city schools and at Elon College. Mr. Moore is the son of Mrs. J. E. Moore of Lenoir, N. C. He was educated in the Lenoir schools and at Appalachian State Teachers College. He is now connected with the Arita Mills of Winston-Salem.

The best wishes of the church and pastor go with this promising young couple who will make their home here in the city.

W. M. JAY.

In Memoriam

STEPHENS.

In the passing of Mr. W. W. Stephens, the Happy Home Christian Church lost one of its fine deacons and members. Bro. Stephens was born August 19, 1878, and died May 1, 1940. He is survived by his wife, four daughters, five sons, two brothers and two sisters.

Whereas, it hath pleased our Heavenly Father to remove our brother and fellow worker from the church militant to the church triumphant, we desire to show our respect and our appreciation of him and our great sorrow in our loss. Therefore, be it resolved:

1. That though we have lost a faithful member, we rejoice in his eternal gain and we bow in humble submission to the will of the Heavenly Father.

2. That we extend our heartfelt sympathy to the family and pray that God's blessings may dwell with them.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be made a part of the permanent record of the Happy Home Board of Deacons.

Respectfully submitted,

R. W. POWELL,
A. J. POWELL,
J. H. RICHMOND,
LONNIE RICHMOND,
WILLIAM WARD,
R. J. HUDSON,
ED. GUNN,

Deacons.

W. J. ANDES, Pastor.

FARRELL.

On June 4, 1940, Mrs. R. T. Farrell of the Hank's Chapel Christian Church was called to her reward. Mrs. Farrell, better known as "Aunt Lilla," was sixty-one years old and had always resided in the community near Pittsboro, N. C. Two children and an aged mother survive. Her husband preceded her in death two years ago.

The church and Missionary Society feel a keen loss in her passing. She was always faithful to both and had recently helped compile the history of the church. For many years she had been president of the Ladies S. S., and a leader in the Missionary Society.

Whereas, our Heavenly Father in His infinite wisdom and love, has called our beloved member and friend to her eternal home, be it resolved:

1. That her faithfulness and example ever inspire us to nobler ways of life.

2. That we record our deep sense of loss and also our gratitude for such a beautiful life lived in our midst.

3. That a copy of these resolutions be sent to the family, a copy be placed on the records of the Missionary Society and a copy be sent to "The Christian Sun" for publication.

Mrs. GLENN WHITE,
TOMMIE FARRELL,
Committee, Missionary Society.
W. J. ANDES, Pastor.

TERRELL.

On February 26, 1940, our beloved friend and neighbor, Mrs. Doris McLean Terrell, passed to her reward. She was a loyal member of our Woman's Missionary Society, and ever ready to lend a helping hand to the needy in the community. A true friend who went about her task with a smile, a devoted wife and mother. We commend her example of faith and love for Christ's works to all who knew and loved her.

Therefore, be it resolved:

1. That we deeply mourn the loss of this dear friend and member of the Elon College Woman's Missionary Society, but, being assured that our loss is heaven's gain, we bow in humble submission to the will of Him who doeth all things well.

2. That we extend anew our deepest sympathy and love to her family, and commend them to Him who comforteth broken hearts.

3. That a copy of these resolutions be sent to the family, a copy spread on the minutes of this society, and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,

Mrs. W. P. LAWRENCE,
Mrs. J. W. BARNEY,
Mrs. RUTH W. ROGERS,
Committee.

LASSITER.

Mr. James Lassiter, member of the Mt. Zion M. E. Church, was one of the most beloved members of the Hank's Chapel, Pittsboro, N. C., community. Bro. Lassiter regularly attended the Hank's Chapel Church and his presence always inspired others about him. He was born September 25, 1870, and died February 14, 1940. Surviving him are his devoted wife; one daughter, Mrs. Wallace Farrell; and four sons, Ivie, Clem, Frank, and John.

His work had been well done and his reward will be richly given by his Heavenly Father. May the peace of God abide with his bereaved friends as it abode in him.

W. J. ANDES.

TRAVIS.

On May 20, 1940, the funeral of Harry Ronald Travis, infant son of Mr. and Mrs. Harry Travis of near Reidsville, N. C., was held at the Happy Home Christian Church. Little Harry is survived by his parents, one brother, and five sisters. The family are members of the Happy Home Christian Church and the funeral was conducted by the writer. When we see death come to an infant we can better understand what Jesus meant when he said, "Suffer the little children to come unto me." Surely they will find a nobler life with Him in His eternal glory.

W. J. ANDES.

Familiar inconsistency of our Christian life, I fear, is an unthrifty use of time, that mysterious talent which, unlike other talents, does not grow, but is spent in the using. Let us not use it with a weary anxiety, but let there be a grave habitual remembrance that it and we are in His hands for whom we exist, to whom we equally belong, whether we toil or whether we rest.

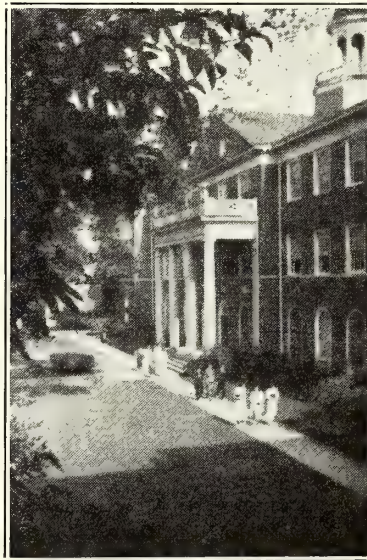
COME TO THE SUMMER CONFERENCE

ELON COLLEGE — JUNE 24 - 29

Two hundred people will gather at Elon College next week to share mutual Christian experiences, to study the Bible, to determine what Christianity means for their lives, to enjoy fun and fellowship together. Be one of these two hundred—and perhaps more—whose lives will be deepened and whose churches will be helped by the summer conference sessions.

COME, IF YOU ARE

A Young Person
A Minister
A Sunday School
Teacher
A Sunday School
Superintendent
A Church Leader



COME, IF YOU ARE

Eager to Learn
Anxious to Serve
Willing to Work
Desirous of
Worshiping
Learning to Pray

SCENE AT BEAUTIFUL
ELON COLLEGE.

There will be courses on Bible, the Church, personal religion, materials for teaching, art in teaching religion, social action, stewardship, work with children and young people, missions, and personal problems.

Ministers will have courses especially for them. Among their leaders will be Dr. R. W. Gammon of Chicago, Dr. John R. Scottford of New York, Dr. J. H. Lightbourne of Burlington, and Dr. J. G. Truitt of Suffolk.

COME TO ELON FOR A WEEK OF STUDY,
FUN, AND FELLOWSHIP.



"Our only rule of
faith and practice."

THE CHRISTIAN SUN

REPRESENTING
CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only
Head of the Church."

VOL. XCII. RICHMOND, VA., THURSDAY, JUNE 27, 1940.

No. 26.

OUR NEW EDITOR.



REV. ROBERT LEE HOUSE, B. D.

By vote of the Southern Convention meeting at Greensboro, N. C., on May 2, 1940, the Rev. Robert Lee House was elected to be editor of "The Christian Sun" beginning July 1, 1940. The Rev. Mr. House will begin his work with next week's issue.

He is a native of North Carolina and was a member of Pope's Chapel Christian Church near Franklinton. In 1928 he graduated from the college of Duke University, and two years later the university granted him the degree of Bachelor of Divinity.

As pastor of First Congregational-Christian Church of Newport News, Va., from 1931 to 1936 he started on a successful career as a minister. During the past three years he did excellent work with First Christian Church of Portsmouth, Va. In February of this year he became pastor of our church in Richmond, Va. He will continue to serve the church as he edits this paper.

The Rev. M. House is an avid reader, a fluent speaker, and an interesting writer. Members of "The Christian Sun" family, it is a pleasure to present your new editor, the Rev. Robert Lee House of Richmond, Va.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

NEWS AND VIEWS

Rev. A. Lanson Granger, pastor of our church in Asheboro, N. C., is this week attending a meeting of the Christian Youth Council of North America, of which he is vice president, at Lake Geneva, Wis.

All of the readers of THE CHRISTIAN SUN will regret to know that Dr. J. O. Atkinson of Elon College was much worse last week-end. At this time (Monday) we are glad to report that he is improving. You will want to remember him in your prayers.

The many friends of Dr. N. G. Newman, long-time pastor in our churches and recently retired at Route 2, Windsor, Va., share with him his grief in the loss of his wife. Mrs. Newman had been ill for several months and passed away on Wednesday of last week.

Rev. O. D. Poythress of South Norfolk, Va., assisted Rev. G. C. Crutchfield in a revival service at Altamahaw, N. C., in May. Berea Christian Church joined with the Methodist Episcopal and Methodist Protestant Churches there in this union revival service. Twelve people united with Berea at the close of the meeting.

Mrs. K. H. Sale, president of the Woman's Mission Board of the Valley of Virginia Central Conference, died at her home in Winchester, Va., last Saturday. She was a sister of Rev. W. C. Hook, who formerly served our churches, and Prof. A. L. Hook, teacher at Elon College. THE CHRISTIAN SUN extends its sympathy to her family.

The Franklin Christian Church participated in the union Vacation Bible School held in Franklin, Va. Forty were enrolled in the Junior Department held at our church. This group studied "Living in Our Community" and gained much from their two weeks' work and play together. The primary group was held at the Methodist Church and the beginners at the Baptist Church.

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION POSTPONED.

It was announced that the Western North Carolina Sunday School and Christian Endeavor Convention would meet on next Tuesday, July 2, at

Liberty Christian Church. It is impossible for Liberty to entertain us, and because no other place has been found, the meeting will have to be postponed. If there is any church in the Western Conference which will entertain the Convention on Thursday, July 25, please notify the president, George T. Gunter, Route 1, Seagrove, N. C., and the meeting will be held on that date.

DAN RIVER DISTRICT RALLY.

The Dan River District will hold its regular meeting with Ingram Christian Church on next Sunday, June 30. This will be an all-day session, beginning at ten in the morning. The Sunday school lesson will be taught to the adults by Rev. F. C. Lester and to the children by Mrs. F. C. Lester. Following a program of music Dr. Robert W. Gammon of Chicago, Ill., will bring the morning message. Lunch will be enjoyed by all on the church grounds. The afternoon program will consist of a music contest, with Pleasant Grove, Liberty, Union, and Danville participating. Dr. R. W. Gammon will again speak to the group. Rev. B. J. Earp, pastor of the host church, is the president of this district.

NEWPORT NEWS VACATION BIBLE SCHOOL.

The First Congregational-Christian Church of Newport News, Va., held a very successful ten-day Vacation Bible School recently. The total enrollment of the school was one hundred and the average attendance was eighty-eight.

The Beginners' Department used as its theme "Happy Times in Our Church." Mrs. W. B. Williams was the superintendent of this group. Mrs. Carlton Steger served as leader of the primary group which used "Child Life in Bible Times" as its theme. The juniors were directed by Mrs. Charles E. Heath, Jr., and studied "Discovering the Lands of the Bible." The pastor, Rev. J. H. Dollar, led the worship services each morning.

UPPER ALAMANCE FELLOWSHIP.

The sixteen churches of the Upper Alamance Fellowship—Bethlehem, Berea, Elon, Shallow Ford, Union, Hopedale, Carolina, Burlington, Graham—Providence, Graham—Christian,

Long's Chapel, Haw River, Mebane, Mt. Zion, Bethel and Concord—will meet Sunday afternoon, June 30, at 3:30 with the Union Church. Each church is urged to have a group present. How fine it would be to have every church represented and the Union Church filled to capacity.

But each church is especially urged to have present its pastor, the church secretary, the secretary of the Sunday school, the secretary of the missionary society, and one deacon. This representation is asked for a particular reason.

The program follows:

Call to Order—President Samuel Barber.

Devotions—Shallow Ford Christian Endeavor Society.

Minutes and Roll Call.

Old and New Business.

What Pilgrim Fellowship. Is—Miss Tora Rudd.

Reporting the Sunday School and Christian Endeavor Convention—Rev. W. M. Stevens.

Our Christian Endeavor Societies and the State Convention—Mr. Samuel Barber.

The Convention Fund—Rev. Melvin Dollar.

A Forum On the Work of Church and Auxiliary Secretaries—Rev. J. H. Lightbourne.

For September's meeting it is planned to have the first of several historical programs and Providence, Bethlehem, Concord and Elon Churches are asked to present histories. For the December meeting a mass gathering is planned with an outside speaker, and for March the subject will be "The Rural Church and Rural Life."

J. H. LIGHTBOURNE,
Program Chairman.

ADULT CONFERENCE.

The International Council of Religious Education is sponsoring Adult Conferences in each section of the United States this summer. The one in our area will be held at Massanetta Springs, July 15-22. Dr. Henry C. Munro of the International Council will be the director of the Conference. There will be the following courses: The Bible in Life, Personal Faith and Experience, Christian Family Life, Church Life and Outreach, Community Issues, Basic Social Problems, World Relations. The registration fee is \$3.00 and board and room in the hotel is \$11.00 for the week for adults and \$5.50 for children ten and under. It would be fine if some of our churches could be represented by ministers and leading laymen.

**DR. L. E. SMITH, PRESIDENT OF
ELON COLLEGE, HONORED.**

In recognition of the unusual achievements of Dr. L. E. Smith, twenty-five years in the pastorate and President of Elon College, during his in the dual capacity as pastor of the college church and President of Elon College for the past nine years, Marietta, Ohio, conferred upon him the honorary degree of Doctor of Laws as a part of its commencement exercises Monday, June 10, at 10:00 A. M.

In presenting Dr. Smith for the degree, Dean D. T. Schoonover, Ph. D., stated: "Dr. Smith was graduated from Elon College in 1910 with a Bachelor of Arts degree, was graduated from Princeton Seminary, Princeton, N. J., in 1915, and was graduated from Princeton University in 1915, receiving the degree of Master of Arts. Elon College, his Alma Mater, conferred upon him the honorary degree of Doctor of Divinity at commencement, 1920.

"He was pastor of the First Christian Church of Huntington, Ind., from June, 1915, to January, 1919, and pastor of the Third Christian Church, later the Christian Temple, in Norfolk, Va., from 1919 to 1931. During the Norfolk pastorate the Christian Temple Church building was erected and is one of the outstanding church edifices in the South. Membership of the church increased from 231 to 1,600.

"During his presidency of Elon College, the college has made phenomenal growth in enrollment and the increase of net material assets. A profound minister, sane educator, and brilliant administrator, Marietta College is proud to honor him and present him for the honorary degree of Doctor of Laws."

Marietta College was chartered in 1835 and was the outgrowth of Muskingum Academy, 1797. It was the first school of higher learning in the Northwest Territory. Dr. Harry K. Eversull is president of Marietta College and has accomplished much for the institution during the past four years.

**REV. WILLIAM TELL SCOTT
RECEIVES DEGREE.**

The Rev. Mr. Scott is a member of the North Carolina and Virginia Conference and is Superintendent of the Florida and Georgia Congregational and Christian Conferences. He has done successful work for several years under the Home Boards of our Church. He worked with Dr. Edwin C. Gillette, Superintendent of the

District of the Southeast until the retirement of Dr. Gillette last year. It was at that time that Mr. Scott became responsible for the Jacksonville office and was elected to be the Superintendent of the two states.



Rev. LEON EDGAR SMITH, D.D., LL.D.

Marietta College recognized the worth of the President of Elon College, Dr. L. E. Smith, by conferring on him on June 10, the degree of Doctor of Laws.



Rev. WILLIAM TELL SCOTT, D.D.

Rev. W. T. Scott was given the honorary degree of Doctor of Divinity at the recent Commencement of Piedmont College, Demorest, Georgia.

THE BIENNIUM BEGINS.

In the thinking of many a new biennium is ushered in for the Southern Convention with the beginning of July. The biennium before us can be made one of the greatest of our bienniums if we will put our hearts and our minds to the problems, tasks, responsibilities and opportunities that confront us.

At the very beginning we would like to stress this, the importance of raising the Convention Fund in our local churches and of forwarding it to our Convention treasurer through our respective Conferences. Very often as a preacher I overhear my good laymen speaking about practical business policies and methods for the church. Now here is a matter of practical business policy and as such we present it to the practical business officials of our churches. The Convention Fund is the fund with which the Convention does its business. If the churches do not provide the Convention with this fund then the Convention cannot do its business in a business-like way. In fact it is forced to do its business in a manner which lacks dignity and necessarily the Convention goes into debt. Frankly, the Convention is in debt. The debt is not large but it is a debt. And the reason for this is that you practical business men and women of the churches of the Convention have not been attending to this very practical matter with anything resembling practicality, or in other words, good sound business methods.

And so we are calling this to your attention. And if you do not read THE CHRISTIAN SUN then we are asking some good brothers and sisters who do to call it to your attention. In order to meet the legitimate expenses of our Convention during this biennium and also to care for the small indebtedness carried over from several preceding bienniums, we are challenging the churches to raise the apportionment for the Convention.

Our Convention budget carries an item of \$5,000.00 for the Convention Fund. This \$5,000.00 is distributed among the five Conferences and by the Conferences it is apportioned to the local churches. And thus it becomes a responsibility of the local church. The apportionments run from \$1.35 for each of two churches in the Valley Conference to \$400.00 for the Suffolk Church of the Eastern Virginia Conference. But for the Fund to be raised in full it is just as important for these two churches to raise their apportionments as it is for Suffolk to raise its. For us to raise the full amount of \$5,000.00 each church must cooperate.

Let us do it!

J. H. LIGHTBOURNE, Sec'y,
Southern Convention.

Miss Edna Fulcher, pastor's assistant and young people's worker of the Christian Temple, Norfolk, Va., is this week directing a Vacation Bible School in that church.



THE SCHOOL OF MISSIONS.

Attendance at the first session of the School of Missions held by the women of the Southern Convention was not what had been hoped, but 102 people paid the dollar for enrollment, and many more than that heard at least one of the great addresses. Enough people were present to put new life into the two hundred churches of the Convention.

The program of the school was varied and dealt with all phases of the missionary work being done by the women. The schedule was heavy, but there was enough interest to hold the group steadily at work through the three days. There was fine fellowship, and those who attended were enthusiastic about coming again next year. It was a grand school of missions, and will most certainly enrich the lives of those who were present and increase the interest in missions in the churches from which they came.

To this writer there was just one major difficulty with the School of Missions. Nature has turned to silver the beautiful hair of most of those lovely ladies. Not many younger women were in the school studying the world-wide program of the church. This seems to be all too true in America. The older generation was missionary-minded, and those who remain still are interested. But there is a generation of young adults who have not been brought up to share in the larger program of the church. This is not true in all churches, for there are many young adults who do their full share at home and abroad, but mission boards are recognizing this very difficult situation. When the School of Missions meets next year it is to be hoped that more of the younger women will sit with the silver-haired ladies who try to find new avenues through which they can build the church in the earth.

EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

Nineteen Sunday schools were represented in the forty-sixth annual Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference on Friday of last week at Mt. Hermon Christian Church near Auburn, N. C., with about a hundred people present.

The features of the morning were the president's address on "Making Christ Real," and an address by Dr. Robert W. Gammon of Chicago on "The Church and Adult Education." The morning devotional service was led by Rev. Allyn P. Robinson of Raleigh who sought to undergird Christian faith for our day.

Discussion groups in the afternoon considered "The Program of Young People in the Church" led by Rev. Aubrey C. Todd, "Worship Services" led by Rev. S. E. Madren, and "Literature" led by Mrs. F. C. Lester. Mrs. J. E. McCauley led the worship service and Rev. J. E. McCauley spoke on "How Can Young People Make Christ Real?"

At the evening hour Rev. E. M. Carter led the devotions (he led the singing during the day), and Dr. Gammon spoke on "What Do We Get?" with special reference to young people.

Officers who have served the past year were re-elected. They are: president, Mrs. E. M. Carter; vice-president, Rev. A. C. Todd; secretary, Mrs. Brookston Eaves; and treasurer, E. A. Hilliard. Time of meeting for next year is to be Thursday after the second Sunday in July, unless the executive committee decides to change the date in order to get special speakers. Beulah will entertain next year.

THE CHURCH IN THE UNITED STATES.

The destruction of so many countries in northern Europe and the present crisis in England put new responsibilities on the church in the United States of America. A year ago we were part of a great missionary enterprise shared by Christians in many nations. Today practically all those other countries are helpless so far as promoting the cause of Christ is concerned.

Our economic order has not yet been greatly disturbed. We are still able to contribute largely to the church enterprises, if we care to do so. Most of our friends in other countries have had snatched away from them that great opportunity. The church in America stands as the last great fortress, and must act as the promotional agent of Christianity.

If you have been contributing a dollar, your church now needs five, or ten, or a hundred. Of course it may take no more to run your local church than before. But what about the larger enterprises of the Kingdom? What will happen in the countries where the missionaries of Germany, Holland, and England have been at work? No European country is now able to support its missionary enterprise. Will the work fail? Perhaps if we really want to carry it on in the name of Christ and for the sake of humanity, we can do so.

Why not consider this matter, and give more largely than ever before? This is the way to make the world a safe place in which to live. Without the Church of Christ and the ideals for which it stands, there is no chance for liberty, peace, or happiness. Whether we like it or not, whether we respond or not, the fact is that much of the responsibility for the progress of the Kingdom of God in the world today rests with the American Church.

We must not disappoint the Christ of Calvary!

DR. JUDD AT ELON.

Dr. Walter H. Judd gave a thrilling address to the School of Missions last week. He pointed out the hazards missionaries take today, and illustrated with China and Japan. Dr. Judd is a fluent, earnest, and convincing speaker. As a physician, he has learned to diagnose accurately.

According to Dr. Judd there are two hazards for the missionary. One is the country to which he goes. The other, and the more difficult, is the country from which he goes. Today American movies, newspapers, business men, history, and policies are known to the people of the rest of the world. The Japanese do not like our exclusion legislation that is based on race and color, even though we do sell them the needed scrap iron and gasoline so they can continue the war in China. The Chinese appreciate our kind words, but know they are being driven to Russia for the only source of aid because Americans furnish supplies for the Japanese war machine.

American missionary women think they must wear Japanese silk hose even though the profit on every pair gives Japan enough profit to buy four bullets to shoot Chinese. Then the same ladies work hard to send doctors to China to pick out the bullets from the wounded Chinese. It doesn't make sense, but that is what is being done.

Dr. Judd left China and came to America with the hope that he could get us to see the errors we are making. He is giving himself to constant and sacrificial effort in this cause. With anguished heart he pleads for us to shut off the supply of war materials so Japan cannot crush China, and for us to repeal the exclusion act that so humiliates the Japanese. He thinks this is the only way to save China and to preserve peace with Japan. But will America listen? Not likely. We make money on gasoline and scrap iron. We still like to wear silk. Because of our selfish greed we destroy China and lead our country to war with Japan. Does that make sense? No. But we do it. "Ye cannot serve God and Mammon."

WE ARE ABOUT TO LOSE SOME SUBSCRIBERS.

There are some who are far behind in payment on subscriptions. Unless they hurry with the renewals, it will be necessary to drop them from the mailing list before the next issue comes from the press.

That will really be too bad for next week there is to be a new editor. He is a fine young minister, a clear thinker, and an interesting writer. Surely you will want to know what he has to say as he begins this new job of editing our church paper. And you will want to continue to read what the church people are doing.

Please look at your label right now. If it says that you are behind in payment, and if you have not sent your renewal this month, then please send in your renewal at once so the paper can continue to come to your home.

NATIONAL UNITY NEEDED.

If this country is to continue, there must be national unity. Unless our leaders can agree on major principles and emphases, our country will follow France.

But this does not mean that we should yield ourselves blindly to any one man. That would make another Germany. Now is the time for non-partizan and unselfish analysis of our country's need. It is the time to stand for freedom, for right, and for religion.

To be a member of a political party has its value, and is a desirable thing under ordinary circumstances.

But when the very life of the nation is at stake, the part of wisdom is to consider the needs of the nation without regard to political parties. In fact, the needs of the next few months and years may make it necessary for us to forget the old lines that divide, and seek new relationships that unite behind a program of real statesmanship and unselfish service to humanity. If the nation needs such sacrifice, members of our southern churches will certainly be among those who lead the way.

THANKS, EVERYBODY.

When this article is in print, my responsibilities as editor of "The Christian Sun" will be ended. As an associate editor it will be my pleasure to contribute as occasion may permit.

For four years it has been my responsibility and opportunity to see that the Southern Convention paper came from the press weekly with a message that would be helpful to those who read. Sometimes it has been very difficult. But always it has been a delight. The girls in the office have shared with me the day and night work that was necessary to edit the paper. We have counted no effort too great. Many is the time that we have driven the twenty miles to Greensboro to put mail on the midnight train so the paper could come out on time.

Next week Mr. House will take up the work. He lives in Richmond where the paper is printed. This will be a help. He is a busy pastor, and may sometimes find it difficult to get out as good a paper as he will wish. He is capable, industrious, and eager for the success of our church. He will have the hearty cooperation of the retiring editor, and it is expected that he will have the good will and assistance of all who believe in our Cause. Give him your encouragement. The church can make of him a great editor.

Finally, thank you one and all for the chance you have given me to serve our church as an editor. It has been a delightful opportunity. You have received my best under the circumstances. You have blessed me more than you have been blessed. Thank you, everyone.

What is so wonderful, so unique in the Christian life, is that in every believer there are such undreamed-of possibilities. On the human plane we are hopeless and helpless. Our friends assess us at our true value. They know our weaknesses, our deficiencies, our limited capacity, how few are our talents, how puny our possibilities. They have us sized up clearly, sometimes cruelly. But when a child of God steps out in faith and on God, and discovers the secret of taking hold of God, of taking Him at His word by faith, then a new factor is introduced which confounds all calculations, and nullifies all estimates.—Northcote Deck.

He who does more than he is told, or than is expected of him, is not one of your grumblers, or complainers. His stake is high. He sees things ahead that his immediate superior may have missed. . . . Leaders spring from that group who are forever figuring out how to do the thing at hand just a little better than it has ever been done before—and in bigger fashion than it might have been requested.—George Matthew Adams.

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Kate Clendenin Newman, daughter of the late Joseph N. H. Clendenin and Mrs. Elizabeth Long Clendenin, was born in Alamance County, N. C., January 31, 1869, and died at her home near Everett's, Va., Tuesday, June 18, 1940, about 9:00 P. M., at the age of seventy-one years, four months and eighteen days. She had been in declining health for the past five or six years. For several months she has been more rapidly growing worse, and the end came after three or four weeks of confinement to her bed.

She and Dr. N. G. Newman were married October 26, 1892. After marriage they lived in Suffolk, Va.; Newport News, Va.; Franklin, Va.; Oberlin, Ohio; Elon College, N. C.; Holland, Va.; and after resigning the pastoral charge of Holy Neck Christian Church they removed to their home on the old homestead of the Newman family.

She is survived by her husband, two daughters, Mrs. W. H. Baker, Newport News, Va.; Mrs. Carlyle Campbell, Raleigh, N. C.; one son, Dr. Nathaniel G. Newman, Jr., Chapel Hill, N. C.; and three grandchildren; two sisters, Mrs. Mabel C. Peterson, Greensboro, N. C., and Mrs. Esther C. Thompson, Graham, N. C., and one brother, Mr. George L. Clendenin, Wilmington, N. C.

Mrs. Newman transferred her church membership from Holy Neck Church to Oakland Church, after removing from Holland, Va. She was not able to attend this church more than two or three times after becoming a member. Her deep interest in the church was manifested to the end of her conscious life. She was cultured, consistent in her life, possessed of a friendly spirit and charming personality, and she made many friends where she lived and labored for the Master. In her home she loved with deep devotion, and her family bestowed upon her a sincere and abiding affection in return. As a mother her discipline was kind but firm in every field where truth, virtue and integrity of character were involved. Her children arise up and call her blessed.

In the days of her normal health she found much joy in the service of the Lord. She was broad and liberal in her sympathies, sound in her judgment and progressive in her vision. As a hostess in her home she was gracious and hospitable to visitors.

She was welcomed as a friendly guest in many homes where her husband visited as pastor.

She has fallen asleep. The months of prolonged suffering have come to an end. Sweet rest has come to her in the evening time. Her life now becomes a precious memory. The garlands of victory rest upon her brow. And, in the days to come, her family and friends will count the blessings and put new value upon the priceless treasures of her noble life. How sweet to enter into such peace! How precious are these sweet memories! What blessed hope for those who anticipate a happy reunion in the sweet bye and bye! "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from labors and their works do follow them"—(Rev. 14: 13).

The funeral service was conducted in Oakland Christian Church by the pastor who was assisted by Dr. John G. Truitt. A number of other ministers of the Eastern Virginia Conference were present. Many friends, with whom Dr. Newman and his beloved wife have labored, unite in loving sympathy for the family in this great bereavement.

I. W. JOHNSON.

AGAIN THE WOMEN LEAD.

The gospel of Christ is missionary. The church of Christ is a missionary organization. Missions, as applied to the gospel and the church, is an inclusive term. We must be careful lest we restrict our program of missions to such a degree that its intent and purpose be thwarted. When we say that the gospel is a missionary gospel, that the church is a missionary church, the whole program of the church is included—preaching, education, witnessing, winning, and all. Christ commanded his disciples to go and teach all nations. The missionary on the foreign field needs not only to know the gospel but to know how to guide individuals that they may provide for their physical needs as well as discover their spiritual needs and the sources from which these needs may be met.

Since the organization of our Women's Missionary Society, they have had their conventions, their rallies, their study books, and their programs of information. For years they have been sending some of their leaders to missionary centers and summer con-

ferences where they might receive full information regarding the larger program of the Christian world as related definitely to the missionary undertakings of the various denominations. These leaders have come back from these centers and schools of missions and have in different ways carried the information gathered to their entire constituency. Informed leaders will eventually result in an informed constituency.

The good ladies of our church recently decided that not only should a selected number from their societies have the advantage of mission schools but that every individual within these different societies should be given the opportunity of attending a school of missions. They set themselves to the task of providing this opportunity and bringing a school of missions into their midst. Under the leadership of Mrs. J. Monroe Harris of Norfolk, Va., and others associated with her in the states of Virginia and North Carolina, our Woman's Missionary organization of the Convention launched a school of missions for the benefit of the church. The first session of this school was held at Elon College last week. About eighty of the good women of the church enrolled for the school with others coming in for special sessions.

An excellent program was arranged and executed. Members of their own number provided for leadership for the vespers and devotional programs. Every one of these programs was of a very high order and effectively presented. The music was beautiful. The messages were helpful. Teachers for the school were Miss Helen Frances Smith of New York who taught Home Missions; Dr. H. S. Hardeastle of Norfolk, Va., who gave spiritual interpretations of the epistles of John; and Miss Mary McClure who conducted the Foreign Mission study. The devotional periods were under the direction and leadership of Mrs. W. R. Sellars of Burlington, N. C. One commendable feature of the school is that all these periods were given at different hours so that all in attendance would have the advantage of everything given. We were spared the "three-ring circus" usually staged at such conferences.

The evening services were of a very high and helpful order. Dr. Stanley C. Harrell opened with an address on world conditions, calling attention to the repudiation of the Christian gospel by many nations today and endeavored to stir up our minds with the emphasis that this repudiation was a challenge to the church itself.

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Today is the day that the Leadership Training School at Elon begins. I hope that many of you could in some way help someone to go. I am sure that some of you have older brothers and sisters who are going. My husband is taking a car load of young people from our church. I am staying here at home to attend our missionary meeting tonight, do some visiting and look after the parsonage. Many of you will have to help more since some of your brothers and sisters are away. That is one way you can help them while they are gone and help your parents, too.

There have been many interesting days in your church program since I went away for my vacation. Mother's Day came just before, then there has been Children's Day and Father's Day. I would be glad to know what you did on those days. Perhaps some of you are waiting for your Vacation Church School to observe Children's Day. A few of you have already had your Vacation Church School. I hope that all of you will be able to attend a Vacation Church School somewhere this summer.

Here in Sanford we are having a Union Church Vacation School. The Congregational - Christian, Baptist, Methodist, Presbyterian, and Episcopal Churches are all taking part. The

school is being held at the Baptist Church since it has the most adequate equipment for such a large school. Our church is responsible for the Intermediates of the school. Last week Mr. Todd taught them and this week while Mr. Todd is away at Elon Miss Buchanan will teach them. Thursday, at 10:30, Mr. Todd brought his class by the parsonage and I served them punch on the front porch. They seemed to be having a great time with their class work. Mr. Todd said that the boys seemed to know more about the Bible than the girls!

This is the last time that this page will come to press under the editorship of Mr. Lester. Mr. House, our new editor, begins his duties on the first of July. Mr. Lester has been very interested in having a good Children's Page for you boys and girls in our CHRISTIAN SUN. I felt it an honor to have the privilege of trying to write it for him. I am a busy person, though, and the added fact that I have had very little source materials with which to work has made it impossible for me to do a better task. I, with you, want to express my appreciation to Mr. Lester for his helpfulness and interest during the term of his editorship. When you see him you may thank him personally.

I am sure that Mr. House is just

as interested in having a place for you in THE CHRISTIAN SUN as Mr. Lester has been. He, no doubt, will have many helpful suggestions which will enable us to make our page better as the days go on. We welcome him as our editor and promise him our best support in every possible way.

If any of you have any suggestions for me I shall be very happy to have them. You have not written to me very much here of late, so I take that to mean that you are satisfied. But I am always interested in your letters and the things which you are trying to help to do in your home.

Sincerely,

DOROTHY TODD,
Sanford, N. C.

LOVING THOSE WHO HURT YOU.

Once a man was invited to dinner in the home of an army general. At the door he was greeted by the general's wife. She had been writing at her desk. "Will you read while I finish writing?" she asked. "Thank you, I shall be very comfortable," replied the guest, taking up a magazine.

Soon a servant entered and calmly said, "The enemy planes will be here in half an hour." The guest looked up astonished but the general's wife quietly continued writing. The guest wished he could hide but his hostess did not seem afraid. After twenty minutes, which seemed hours to the guest, the general entered and greeted him saying, "The enemy planes will be here soon."

Shortly the planes were heard overhead. Flashes from the enemy bombs started fires and houses were hit. When the planes had gone in one direction they returned and sent another shower of bombs over the homes near the general.

When it was over dinner was served as usual. . . . Then the general said, "Will you stay for prayers?" The general knelt and prayed, "O God, help us not to hate the enemy. Help us to remember that it is only the men who give the orders who want to kill us, not the people of their country. Help us never to hate anybody. Amen."

"But I say unto you, Love your enemies, and pray for them that persecute you"—(Matthew 5:44).

Prayer—Dear God, when children hurt me or do things I do not like, help me to love them still and find a way to make them love me more. Help me to be big enough to forgive the things that hurt. Amen.—*From Thoughts of God for Boys and Girls, The Connecticut Council of Churches,*

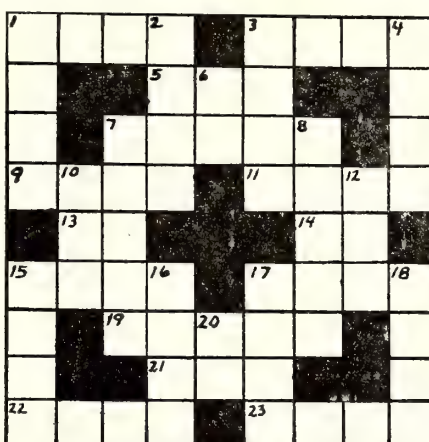
CROSSWORD PUZZLE.

Across.

1. A prophetess at Jerusalem (Lk. 2:36).
3. Narrative poem of a heroic deed.
5. To test; subject to severe trial (Job 7:18).
7. To measure out.
9. Partly opened, as a door.
11. Support; sustaint (Ps. 18:18).
13. All Right.
14. Preposition.
15. One who dyes cloth.
17. Field of learning in which creating of beauty is studied.
19. To answer; respond.
21. The circulating juice of plants.
22. An animal (Matt. 25:32-33).
23. To close against (Matt. 23:13).

Down.

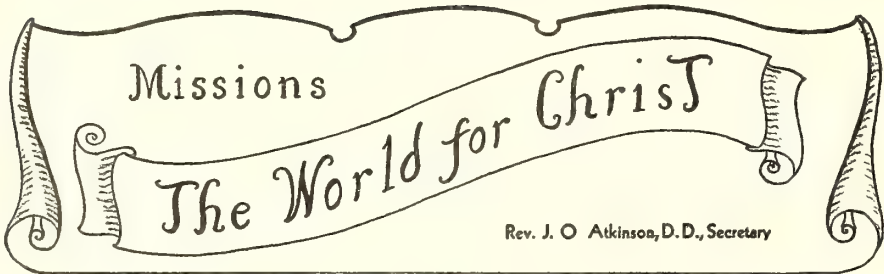
1. Priest in the days of Joikim (Neh. 12:15).
2. Head of returned family (Neh. 7:21).
3. Organs of sight (Matt. 18:9).
4. We are as in God's hands (Isa. 64:8).
6. Right.
7. Creator (Psalm 95:6).
8. The modern word for parable.
10. Feeling of exaltation (Lam. 5:15).
12. Towards the stern of a ship.
15. Sediment left in a cup.
16. That which Christ promised to those who came unto him (Matt. 11:28).



17. High mountains.
18. Past tense of spit.
20. Father.

Answer to Last Week's Puzzle.

- ACROSS—1. Buzi. 3. Slay. 5. Run. 7. Cosam. 9. Yarn. 11. Pill. 13. P. O. 14. No. 15. Hewn. 17. Mote. 19. Nahor. 21. Bat. 22. Kiss. 23. Head.
- DOWN—1. Baby. 2. Iron. 3. Snap. 4. Yell. 6. Us. 7. Crown. 8. Minor. 10. Ape. 12. Lot. 15. Husk. 16. Nabs. 17. Moth. 18. Ehud. 20. Ha!



A WONDERFUL CONFERENCE.

Just count on the good women who are interested in missions, in the Southern Convention, to put on programs that are simply marvelous in execution and in results. The women themselves called it a "School of Missions" and the program was put on and carried out at Elon College, June 17-20 inclusive. While scarcely more than one hundred of the women from the various societies and churches were present for the meeting it should be remembered that this is the first attempt at such a program that the women have made and they feel, as all of us do who know something of what was done, that the meeting will grow from year to year and will attract more and more. It has been a long while since anything was held at Elon College, or in any of our churches, that brought together such eminent teachers and speakers as this did. Great indeed is the pity that every woman's society and church in all our Southern Convention did not have one, or more, representatives present.

The theme of the Conference was "Peace on earth good will to men." How well that theme was emphasized and carried out would have been discovered through the work, say, of Miss Mary McClure, one of our Board's missionaries on furlough from China. Her addresses thrilled the women and all who heard her as she told of what missionaries were enduring and the risks they were running and the results they were achieving in the name and for the sake of our Lord in war torn China. "Followers of Jesus Christ see China's forward move in opening her doors wide to him." If there are doubters in any church, or quarters, of our Convention as to the sincerity and devotion of the achievement of our missionaries on the field, their doubts would have passed away and their loyalty to missions would have been secured could they have heard Miss McClure—who by the way is to return to China, sailing from New York on July 2. This writer told her he trusted her ship would not be bombed, or destroyed, at sea, and her reply

was that if that were the only difficulty in the way there would be no fears worth mentioning since Japan was still warring China and the missionaries had to go forward with the work as complacently as possible, trusting in their Lord to protect and shield them while they sought to teach the Chinese the life and the way of the Prince of Peace. The women were indeed fortunate in having Miss McClure.

However, the most distinguished and outstanding of the speakers that the women secured was Dr. Walter H. Judd of China, who spoke to the women and a packed audience for over an hour on Thursday night at the closing session of the Conference. The women and all who heard Dr. Judd declared that they had never in all their lives heard such an address. Dr. Judd not only knows his China, to the saving of whose population in the name of our Lord he has dedicated his life, but he knows the other nations as well, Germany, Japan, and other nations being as familiar to him as his own native country (the United States, and his now adopted country of China). He is home on furlough, but has resigned from the Board that he might not make the Board responsible in any way for the work he is doing in Washington, D. C., in trying to influence America to quit aiding Japan as she is doing powerfully, but indirectly, in her warfare against China. If the women had done nothing else than bring Dr. Judd here to speak to them and get his message their Conference would have been worthwhile.

We cannot, in the brief space allotted, give any adequate idea of what this Conference meant and of its influence in our churches and Missionary Societies in the days and years to come. Miss Helen Frances Smith of our New York office came and taught the Home Mission study book to the delight and edification of her hearers and the audiences that heard her were edified and thrilled as she told them so engagingly of the work we are doing through the Home Boards here in America.

The Conference had its Twilight Vesper Services, its glorious music by

outstanding musicians and its Bible study from John I, II, III, led by Dr. H. S. Hardecastle of Christian Temple, Norfolk, Va. Mrs. R. B. Wood of our Eastern Virginia Conference and Mrs. J. L. Foster of our North Carolina Conference were among those who gave interesting Twilight Vespers and Dr. Stanley C. Harrell of Durham was one of the speakers for 8:00 P. M., the inspirational hour.

We trust that enough has been said in the above to help CHRISTIAN SUN readers understand that those who attended the Conference were more than repaid for the small cost and the time they gave for attending their first School of Missions. It was voted to have the school again next year at Elon College and it can but be that the influence of this the first school of its kind will spread and will attract many more of the women from the various parts of the Convention.

Again we say when the women undertake to put on a Conference you may count on a something worthwhile. Too much cannot be said of Mrs. J. Monroe Harris, Chairman, Norfolk, Va., who spent weeks in preparing and arranging the program and in seeking to secure such eminent and outstanding speakers and workers. To put on such a program means work, but Mrs. Harris and her associates in this effort must feel now more than compensated for all the effort and time they spent in preparing and putting on such a program.

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 22, 1940.

Sunday Schools.	
Bellevue Creek, N. C.	\$ 2.18
Elon Community Bible Class,	
Elon College, N. C.	3.21
Waverly, Va.	2.00
Durham, N. C.	5.46
Pleasant Hill, Liberty, N. C. ...	4.17
Smithwood, Liberty, N. C.	2.87
First, High Point, N. C.	1.00
Holland, Va.	13.57
Happy Home, Ruffin, N. C.	4.30
Graham, N. C.	1.00
Total	\$ 39.76
Individuals and Churches.	
Rosemont, Norfolk, Va.	\$ 15.51
Elk Spur, Fancy Gap, Va.	2.14
Ivy Hill, Fancy Gap, Va.	.05
Rocky Ford, Fancy Gap, Va. ...	2.13
New Elam, New Hill, N. C.	5.80
Total	\$ 25.63
Total for week	\$ 65.39
Previously acknowledged ...	13,939.90
Total since Sept. 1, 1939 ...	\$14,005.29

How we do wish that all our Sunday schools would take a monthly offering for missions. The good Book tells us, "Where your treasure is

there will your heart be also." Investing some of our treasure in missions leads our hearts and our devotion to the cause of missions, that cause which is the most unselfish and divine known to mankind. When we give to missions we do so in the name and for the sake of our Lord that the message of His saving power and life may be shared with others less favored than ourselves. We are grateful for the amount coming in, but in this war torn and sin cursed world if the churches and professed followers of Christ had done their duty in obedience to the command of our Lord we would see a different world today and instead of the world spending billions to destroy life it would be spending millions to save life and to make a peaceful and prosperous world in which to live.

Sincerely,

J. O. ATKINSON,
Mission Secretary.

SPIRITUAL IDEALS.

The desperate hells on earth at this present day are the outcome of a world given over to force. Instead of spiritual ideals we have material force in war at its worst. Appalling is the horror of it all. Only the church of God can save us from such desolation and the faith that God is still on his throne can keep us from utter despair.

Overwhelmed by what is taking place in Europe many leaders in the church are willing to link up the church with the elements of force rather than to rely on spiritual ideals and to urge the spiritual approach to the kingdom of God. The barn builder with much goods for many days is followed by the grave digger with nothing for eternity. Such are they who are eager to know what they are to get in return for things parted with as it was with Peter. Surely our Lord and Christ would warn us in this day against making life to consist in the stuff we have and of our success in the church to be measured by the salary we get. Above all else should be kept spiritual ideals; yea, in front of all should be kept the spiritual approach rather than the material. Not force but love as a saving agency is the only hope of mankind.—*N. C. Christian Advocate.*

Much of the present difficulty in industrial relations arises from the fact that too many employers as well as too many legislators take the Labor Leader more seriously than he deserves to be taken, while taking the ordinary, everyday, middle of the road wage-earner less seriously than he deserves to be taken.—*Whiting Williams.*

Missionary Prayer List for July

FOOCHOW MISSION, CHINA.

- 1—Monday—Dr. Charles L. Gillette:
Medical work in Diongloh and Pagoda Anchorage.
- 2—Tuesday—Laura D. Ward:
In charge of Bible women, day schools, Diongloh.
- 3—Wednesday—Lyda S. Houston:
Born in Shanghai, daughter of missionaries; nurse in U. S. Army during World War; teacher in Diongloh, 1934-38; Foochow, since 1938.
- 4—Thursday—Rev. and Mrs. Arthur O. Rinden:
Foochow, 1926-28; Ingtau, 1928-31; evangelistic work, Diongloh, since.
- 5—Friday—Rev. and Mrs. W. H. Topping:
Both born in Canada; Diongloh, 1920-28; Foochow, 1918-20, 1928-present; is associate secretary of Mid-Fukien Synod.
- 6—Saturday—Mid-Fukien Synod.
- 7—Sunday—Foochow College:
Established in 1853 by Justus Doolittle; has 750 pupils.
- 8—Monday—Susan E. Armstrong:
Educational work, Foochow.
- 9—Tuesday—Rev. and Mrs. Brewster Bingham:
Student work in Foochow.
- 10—Wednesday—Mary F. Buckhout:
Teacher in Orinda Childs Pierce Memorial School, Foochow.
- 11—Thursday—Union High School:
This school, in which we cooperate with the Methodist Church, has had to move from Foochow to Mintsing because of bombing by the Japanese.
- 12—Friday—Mr. and Mrs. Geo. M. Newell:
Missionaries to China since 1904; married, 1906; teacher, Union H. S.
- 13—Saturday—Mr. and Mrs. Guy A. Thelin:
He went to China, 1924; she, 1925; married, 1931; teacher, Union H. S.
- 14—Sunday—Eunice T. Thomas:
Teacher in Wenshan High School, 1918-34; since then teacher in Fukien Christian University; was a Southern Convention visitor several years ago.
- 15—Monday—Mr. and Mrs. Roderick Scott:
Gave up positions with International Y. M. C. A. and Oberlin College to go to China in 1916 as professor of philosophy, Fukien Christian University.
- 16—Tuesday—Rev. and Mrs. Robert W. McClure:
Treasurer of Foochow and Shaowu missions, Fukien University and Willis F. Pierce Memorial Hospital, Foochow.
- 17—Wednesday—Bertha H. Allen:
Ingtau, 1916-17; Ponasang, 1917-27; taught in Guadalajara, Mexico, 1927-28; teacher in Union Kindergarten Training School, Foochow.
- 18—Thursday—Rev. and Mrs. L. J. Christian:
In Spanish-American War; with U. S. troops at Peiping, Boxer Rebellion; converted, organized Army Y. M. C. A.; got B. A. degree from Oberlin College in 1910 and went to Foochow as church worker. His wife was missionary to China for three years before marriage.
- 19—Friday—Martha Wiley:
Principal of Woman's Bible School, Foochow.
- 20—Saturday—Dr. Lora G. Dyer:
On staff of Willis Pierce Memorial Hospital, Foochow, since 1916.
- 21—Sunday—Hazel Atwood, R. N.:
Superintendent of nurses, Willis Pierce Memorial Hospital, Foochow.
- 22—Monday—Dr. and Mrs. Horace E. Campbell:
Willis F. Pierce Memorial Hospital, 1928-38; on leave, Methodist Hospital, Chungking, Szechuan, 1938-39.
- 23—Tuesday—Jennie Jacobs, R. N.:
Nurse in Shaowu, 1924-27; Willis Pierce Memorial Hospital since then.
- 24—Wednesday—Rev. and Mrs. Willard L. Beard:
Missionaries in China since 1894; retired in 1937; sent back in 1939; general work, Ingtau, Foochow. He visited our Conferences in 1937.
- 25—Thursday—Helen H. Smith:
Born in Ingtau, China, where her parents were American Board missionaries; teacher, Orinda Childs Pierce Memorial School, Foochow, since 1929.
- 26—Friday—Rev. Edward H. Smith:
Supervision, churches and schools, Ingtau, China; missionary since 1901.
- 27—Saturday—Lucy Langtree:
Educational work, Ingtau.

SHAOWU MISSION, CHINA.

- 28—Sunday—Josephine C. Walker:
Born in Foochow, China, where her parents were American Board missionaries; missionary in China since 1901; evangelistic work in Shaowu.
- 29—Monday—Rev. and Mrs. Charles L. Storrs:
Mrs. Storrs visited Shaowu in 1916, where Mr. Storrs had been a missionary since 1904. They were married there in 1917. Evangelistic work.
- 30—Tuesday—"New Life Movement":
Sponsored by Generalissimo and Madame Chiang Kai Shek, this movement for the betterment of the Chinese people has Christianity at its center.
- 31—Wednesday—Rev. and Mrs. Geo. W. Shepherd:
Missionary in various parts of China since 1917; now secretary of New Life Movement and personal advisor to the Chiangs.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

REMEMBER US AT ELON.

As you read this the young people's summer conference is in session at Elon College. We hope that you have been thinking of our young people there during this week, and remembering them in your prayers.

We wish that all of you might be present for the communion service on Friday night. That is always the spiritual high spot of the conference. It is the climax of the week's activities. Will you not join in "silent communion" with us as we partake of the sacraments, and pledge anew our desire to live Christ-like lives.

A LAST WORD.

With this issue of THE CHRISTIAN SUN I am finishing my work as editor of your young people's page. For exactly three and three-quarter years it has been my pleasure—and sometimes my "pain"—to bring to you news of young people's work in our denomination, reports of meetings of our young people, suggestions of materials and helps in carrying out the young people's work in your church. My lack of training for this job has caused me to make many blunders. For this I am sorry. I have tried to do my best, but at times that "best" has been very feeble.

I am resigning because of several reasons: I think that the new editor of THE CHRISTIAN SUN should have a free hand in choosing those people who are to assist him; for nearly four years I have had the job of writing material weekly and it is now time for someone else to take his or her "turn;" my office work at present takes all my time I can give to it. It is my sincere hope that the new editor of THE CHRISTIAN SUN will think it important to have a part of the paper devoted to young people's work, and that he has already found the right person to edit this section of our church paper. I know that there are those who have said plainly that "all that young people's stuff should be left out." However, those who have expressed their gratitude for help received from it make me feel that it is necessary to continue it.

One thing I regret more than I can say. I have tried as best I could to

explain and interpret to you the meaning of "Pilgrim Fellowship." And still there are those who do not seem to have any conception of its meaning. Again let me say, "*The Pilgrim Fellowship is the total company of young people in the Congregational and Christian Churches.*" It is not an organization competing with Christian Endeavor in the local church. It is not an organization which is attempting to destroy young people's missionary societies. It is all

THY BLESSING, LORD, ON ALL VACATION DAYS!

Thy blessing, Lord, on all vacation days!
For weary ones who seek the quiet ways,
Fare forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow
Their hearts shall burn within them as they go.

Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fire of coals.

And when thou hast refreshed their hungry souls,
Speak the old words again, beside the deep,
Bid all who love thee, Master, feed thy sheep!

Be thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies!

Give them the peace, the courage that they ask:

New strength to face the waiting valley task,
New light to lead through shrouding valley haze!

Thy blessing, Lord, on all vacation days!

Molly Anderson Haley.

of the young people in our churches, regardless of what organizations they belong to in the local church.

I hope and pray that all of the young people in our churches may come to a realization of the meaning of Jesus Christ in their personal lives, and a determination to carry His message to others through serving Him in their homes, their churches, and their communities.

EMILY CARLETON LESTER.

"Jesus Calls Us." (Before the singing of this hymn let someone tell the hymn story and make comment on the hymn.)

S. E. M.

SPIRITUAL POWER FOR TODAY.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 7, 1940.

SCRIPTURE: Acts 2:1-11.

Daily Readings—

Monday—Power in the Early Church—
Acts 5:12-16.

Tuesday—Promise of the Spirit—
John 16:7-13.

Wednesday—Presence of Christ Always—
Matt. 28:18-20.

Thursday—Prayer, a Medium of Power—
Mark 11:24; John 14:13, 14.

Friday—Pattern of the Macedonians—
II Cor. 8:1-6.

Saturday—Perseverance in Salvation—
Phil. 2:12-16.

This is the first of a series of three topics presenting lessons for today from the early church. This topic deals with the significance of Pentecost for the present time.

The following will be appropriate for short talks:

1. Prayer as a source of spiritual power. Think of the occasions upon which Jesus turned to prayer for renewed strength.

2. The proper tone for prayer (Acts 4:29).

3. Study and meditation—scripture, poems, religious literature.

4. Self-surrender as a process of spiritual power. "Thy will be done in earth."

5. Church membership—how to make it more meaningful.

For Discussion—

1. Do we need opportunities to look upon the crowd as well as to participate in crowd activities.

2. Discuss the life of one outstanding man in the church that has influenced multitudes. What was his secret of spiritual power?

3. Discuss instances where a Christian individual has seemed to tap new spiritual resources. How did it change the person?

4. Should Christians today pray for surrender to follow God's leading with the expectation that God will accomplish results through their lives?

A period should be devoted to a frank discussion of personal need for spiritual power. Is it a need for power to resist temptation, to choose the right life work, to endure disappointment, etc. Following this each person should offer a sentence prayer for the things he or she needs.

Ask your minister to speak on the spiritual atmosphere which existed in the early church.

Suggested Hymns—

"All Hail the Power of Jesus' Name."

"What a Friend We Have in Jesus."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JONAH: THE OUTREACH OF GOD'S LOVE.

LESSON: Jonah 3 and 4.

DEVOTIONAL READING: Psalm 67.

GOLDEN TEXT: *Salvation is of the Lord.*—Jonah 2: 9.

The book of Jonah is the first, and one of the greatest, missionary books ever written. What a shame it is that the message and meaning of the book has so often been obscured because of the useless discussions about the literal accuracy of the book! It is an anonymous story—we do not know who the author is. It is also a timeless story, for its message is just as true today and just as much needed today as when it was written.

Perhaps it might be well to present a few facts as a background toward an understanding of this little book. The Jews from the beginning felt that they were the chosen people of God, that He had peculiarly favored them, and that they were in a unique sense His chosen people. But for generation after generation they saw the world controlled by cruel heathen powers and they themselves, the chosen people, conquered and scattered. Great nations which knew not God not only rose and fell but they constantly overran and devastated the land in which the chosen people lived, and even carried the chosen people into captivity. It was perhaps natural that they should become vindictive, and narrow, and bigoted. But there was a small group within the Jewish nation which began to see another meaning to all of this. It dawned upon them that there was a nobler solution to the old and familiar problem of meeting hatred with hatred and bitterness with bitterness. They saw that this old solution had come from their narrow way of thinking of God as peculiarly their own, and supremely concerned only with their welfare. It dawned upon them that perhaps He might care also for other nations and other people. It became increasingly clear to them, too, that the Jews were narrow, and exclusive, and prejudiced, and bigoted. They saw that the sympathies of their nation and their people must be broadened and that the love of God had to be interpreted in terms larger than that of one nation, or of one race. They gradually came to see that religion demanded the spirit of goodwill and the concern and the compassion

not only for other people but even for their enemies. It was from this background and out of this spirit that the book of Jonah came to be written.

The book itself was not written until about the middle of the fourth century before Christ. The main character in it was a man who lived in the eighth century before Christ (II Kings 14: 25). As has been stated above, the author of the book which bears the name of Jonah is unknown. He took this familiar character, and under the inspiration of the Holy Spirit he built up a story which is perhaps one of the most familiar stories in the whole Bible, and which, as has been stated, is perhaps one of the most grossly misunderstood

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

For Week of June 30, 1940.

Sun.—The Creation of the World—Gen. 1: 1-25.
Mon.—The Creation of Man and the Sabbath—Gen. 1: 26-2: 3.
Tues.—A Psalm of Creation—Ps. 102: 24-28.
Wed.—The Beginning and the Word—John 1: 1-14.
Thurs.—God's Ownership of the Land—Lev. 25: 18-24.
Fri.—Of the Earth and All Therein—Deut. 10: 10-22.
Sat.—Of the Silver and the Gold—Haggai 2: 1-10.

JOIN WITH US IN READING THE BIBLE

stories. The book of Jonah is designed as a rebuke to the narrowness and exclusiveness and bigotry of the Hebrew people. It tries to show that God is concerned not only with those who were pleased to call themselves the chosen people, but that He cared for all men, even for those who did not know Him. In His heart there was a great compassion for all people. Furthermore, He had chosen Israel as His people not as an end in itself but as a means to an end. Because they knew Him as no other nation had known Him they were to be the medium through which He made His love known to other nations. It was through them that the message of God's love for other people was to be made known. The book was designed to shake them out of their com-

placency and to stimulate them to missionary activity out of a compassion in their own hearts for those whom they had previously looked upon not only as foreigners but as their enemies.

The general content of the book is known to the average reader of these notes. Jonah is called by God to go to Nineveh, the Assyrian capitol, and preach against it. Instead, Jonah tried to go in an opposite direction and took passage on a boat to Tarshish to get away from the presence of the Lord. He thought the Lord was localized, that he could get away from the presence of the Lord. Misfortune dogged his footsteps from the first. A terrible storm came up and the men on the ship felt that there must be a "jinx" on board. In casting lots the lot fell upon Jonah, and they threw him overboard. The record says that God had prepared a great fish to swallow him up—nowhere is it called a whale—and that Jonah was in the fish three days and three nights. Later he was cast up by the fish upon dry land, and when the word of the Lord came to him the second time he went to Nineveh and preached that Nineveh was to be overthrown. So direct and convincing was his preaching that the Ninevites from the highest to the lowest repented, and their city was spared. Strange to say, this vexed and even angered this prophet of the Lord. Like a sulky child, he went out and actually asked the Lord to take his life from him. He was humiliated that these people had shown any evidences of a penitent spirit and that they had obtained grace from the God whom he thought was concerned only with the chosen people. In a dramatic way God caused a gourd to grow up and to give him shadow. Then when the gourd was smitten and withered Jonah complained and again wished that he might die. God asked Jonah if he did not think that if he was concerned about the destruction of a gourd if He would not be concerned about the destruction of a great city in which there were not only men and women and children, but even much cattle.

Let everyone who reads pray that he may understand. There is still a great deal of the spirit of Jonah in our modern world—our class pride, our religious prejudice, our partizanship, our bigotry, our denial of the Christ. Here stands this simple and dramatic story, a rebuke to all these things, a witness to the inclusive love of God, and a challenge to those of us who have the Gospel to share it with every man and with every human being throughout the whole wide world.



MONDAY.

SALVATION'S CHALLENGE.

"Let this mind be in you which was in Christ Jesus."—Phil. 2:5.

There are some "folks" who have a satisfaction in contemplating the world's present turmoil and peril. It seems to be a kind of pleasure to them that the Spaniards find in a bull fight.

The Christian, however, finds it a challenge to clear thinking. He sees the need of needs and the hope of hopes which is for the mind of Christ to be shed abroad in the minds and hearts of the nations. We are doing the most practicable service possible when we lead men and women to Christ. A better world depends upon it.

Prayer—O Father Eternal, help us to be soul-savers, and stretch forth Thy mighty arms to save the nation. *Amen.*

TUESDAY.

THE MINISTRY OF SILENCE.

"Be still and know that I am God."—Psalm 46:10.

Silence often means nearness to the heart of God. We are at church. In the "order of service" space is given to "The Ministry of Silence." Absolute quiet reigns and heads are bowed. A mysterious presence is felt—some sensitive spirit natures shed tears of devotion. The choir sings, "Near to the Heart of God." We worship indeed. A sermon is not necessary.

That is the ministry of the church—to bring humanity near the heart of God. Silence and listening to God in one's own heart-beats helps.

Let us pray. Pray as you feel.

WEDNESDAY.

"TRUTH IN KINDNESS."

"Let your conversation be yea, yea; nay, nay."—Matt. 5:17.

This is the gospel of honesty with ones self and honesty with others.

The first and most subtle danger of inner happiness and personal achievement is self-deception. The second danger is in the failure to keep the confidence and reliance of others in one's own sincerity.

Prayer—Our Father, may we embrace the Gospel of winning our living by rising above ill will and always being found true. *Amen.*

THURSDAY.

JESUS ON LOVE.

"Behold how he loved him."—John 11:36.

"Love your enemies."—Luke 6:27.

Jesus wept at the death of a friend until it was said, "Behold how he loved him." But that was a different word than love. Meaning tender affection. When he said, "Love your enemies," he used another word which meant to exercise intelligent goodwill toward them. It is too bad that we have only one English word for love.

Prayer—Our Father, Thy goodwill shows itself in the words of Jesus in the Golden Rule. May we have Thy all inclusive love this day. *Amen.*

FRIDAY.

SALVATION'S ATTITUDE TOWARD EVIL.

"Resist not evil."—Matt. 5:39.

There words of Christ are a part of the Sermon on the Mount, and a part of the plan of Salvation. At first it would seem to teach the doing away with all force and all officers of the peace. But the positive principle is this: Let your own good will and kindness, rather than any evil doings of others, determine your action. Moral freedom, right action and the true values of life arise only from such standards of God.

Prayer—Our Father, we dedicate and consecrate our lives to Thee for this day. *Amen.*

SATURDAY.

SALVATION'S PRAYER.

"Teach us to pray."—Luke 11:1.

Jesus teaches that prayers are definite. The Lord's Prayer is itself an answer to prayer given in response to the disciples' petitions. It is the best of all formal prayers and the only one universally used. As little children need to have good words put into their mouths, so we need to learn the best there is in the language of prayer.

All men pray sometimes, but many pray in un-Christian ways. It is otherwise with the Christian who directs his prayers to "Our Heavenly Father," who is the Father of all men, over and above all, and able to "do exceedingly abundantly above all that we can ask or think."

Prayer—O Lord, teach us to pray, even in the silence of our own hearts. *Amen.*

SUNDAY.

RELIGIOUS HODGEPODGE.

"Transfigured before them; his face did shine as the sun."—Matt. 17:2.

The weekly publication of sermon topics for Sunday through the newspapers and the radio is a legitimate advertising of the church and is to be commended. However, when we note the great variety of types of subjects, we feel as though we are being led into an orgy of quizzes on moral ethics, political and world affairs, rather than into a lucid exposition of God's Word. We believe that God's Word is preached in the most of these sermons, but that in many instances, the subject belies the theme.

We believe that every sermon subject should be worded so as to express the gospel of salvation.

For instance, giving some examples: "The Evidences of Evolution," "The

(Continued on page 15.)

THE PLATFORM OF JESUS.

By MRS. O. H. PARIS,
Greensboro, N. C.

[The following was given as a devotional talk at the recent "School of Missions" held at Elon College.—Editor.]

SCRIPTURE: Luke 4:16-19;
John 10:10.

This is election year. Before very long now our political parties will have their great conventions draw up their platforms. These platforms are supposed to be statements of the principles for which the parties stand, and an outline of the policies which they propose to carry out.

In the above scripture, we find Jesus coming back to his home town and announcing his platform of service. Back to the town of Nazareth where he had quietly lived until he was about thirty years old; back to the little synagogue where he had been taught as a boy; there in the same house of worship in which he and his family had gathered every Sabbath all his life, he stood up and made known his platform, or the nature of his mission.

We do not mean to imply that Jesus was a politician. He had, however, become a public leader and he wished to make known to the people what he proposed to do.

Now a political party builds its platform in a series of planks, each plank a statement of purpose or policy of the party. In the platform of Jesus we find there are five planks:

1. To proclaim or announce Good News to the poor.
2. To release those who are prisoners.
3. To bring sight to the blind.
4. To free those who are oppressed.
5. To proclaim or announce that the kingdom of God is in their midst.

This passage of scripture is called the social gospel of Jesus—that is, the good news is for all. Our Congregational-Christian Churches have what we call the Council for Social Action whose aim is to help carry out in the world these planks in the platform of Jesus. It is well that we do have an organization to remind us, for we become so involved in the ways of the world that we forget the things for which Christ said he came; we forget that we, his followers, are to carry on that work and we forget, too, that in some parts of the world conditions today are just as bad or worse than they were when Christ uttered those memorable words.

The world appears to be drunk with fear and hate, crazed with the desire to persecute racial minorities. There is clash of color and race. Refugees,

homeless, friendless and penniless clog the highways of the world. The woe of the multitudes thus penalized causes those of us who love justice and mercy to hang our heads in shame. Yet, how full of fault we are. We, too, have sinned in our discrimination against our brother man. We have despised or looked down upon races that we have judged to be inferior to our own. We, too, "have fallen far short of the glory of Him who rejoiced in the faith of a Syrian woman and a Roman soldier, and welcomed the Greeks who sought Him, and suffered his cross to be carried by an African."

Perhaps the first century world laughed long and loud at a small Jew, Saul of Tarsus, who went up and down the empire insisting that he had a God powerful enough and a religion strong enough to bind together all mankind—the cultured Greek and uncouth barbarian, conquering Roman and captive Jew, man and woman, master and slave, could all be one. I say they no doubt laughed at Saul and said it was not possible for religion to unite all people. I am thinking if they could take a look at our world today, they would no doubt think they were right and Saul was wrong after all. For after nineteen hundred years what do we have? Any morning over the air or in our newspapers we learn of race conflicts, lynchings and discriminations at home and bloody persecutions and wars abroad. It seems that the world is literally disregarding the basic principles upon which Jesus established his religion and built his platform.

We need to renew our allegiance to the Man of Galilee who came to teach the fatherhood of God and the brotherhood of man. We need to remember that he placed this responsibility on us, his followers. In his spirit we are able to break down walls of prejudice and build lasting highways of understanding and bridges for brotherhood. For Christ came to make a selfish world lay aside this self-centeredness and reach out for those who are outside our own sheepfold. Remember how he said, "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd."

Before going away he tried to make provision for his flock. Remember the scene? Out on a Galilean hillside a great multitude of people is gathered and the Master, looking down upon them, is moved with compassion for they are scattered as sheep not having a shepherd. Again by the sea

of Galilee we hear him say to Peter, "Feed my sheep." The scene changes. This time the Master stands on a mountain top, around him are his disciples, the favored few who have had the privilege of knowing and living with him. He is ready to leave them now and looking down upon them he says, "Ye are my witnesses. Feed my sheep." And, oh! I think he would add, "Feed *all* my sheep, not just the favored few. Take the message of the Risen Christ into those *drab* and *discouraged* lives. Gather them into my fellowship, let not distinction be made between the fortunate and the unfortunate. Go into Jerusalem, Judea, Samaria, and the uttermost parts of the world, for I came that they *all* might have life."

During the Christmas season, in my town, one of the funeral homes which I passed almost daily had a shepherd scene on its lawn. Cardboard figures were arranged on the yard. There was the Good Shepherd holding a little lamb in his arms. About him was a group of sheep—a great host of white ones and in among them, standing at the Shepherd's feet, was one little black sheep. I never passed there that I didn't somehow have a guilty feeling about that little black sheep and the Master's words would keep ringing in my ears "Feed my sheep"—not just the white sheep but the little black one as well for "I came that they *all* might have life."

Paul said, "We are all members one of another," meaning that the welfare of one is bound up in the welfare of others. And that reminds me of what Dean Thurman, the Negro educator from Howard University, said at the North Carolina Convocation of Churches in Greensboro. He said, "As long as there is a lower class, I'm in it; as long as there is a criminal element, I'm of it; and as long as there is a man in jail, I'm not free." There are many people in jail today who are not behind bars. Another thing Dean Thurman said, "No man can be what he ought to be until everybody else is what everybody else ought to be." That, I think, is what Jesus was trying to teach and that is the social gospel his platform was built upon.

The Master's command has been ringing out through all these nineteen hundred years. Sometimes it has been heard and sometimes it has not. Today, it rises above the strife and smoke of a sick world clearer perhaps than ever before "Lovest thou me?" "Ye are my witnesses." "Feed my sheep." "I am come that they might have life and that they might have it more abundantly."

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

We appreciate the loyalty of our church people and friends. We have seldom called on them that they did not respond. Last year ten acres of land, a strip running along our line on the west side of the orphanage farm and near the orphanage buildings, was for sale and it was very important that the orphanage buy. It cost \$500.00 and our good friends Mr. and Mrs. L. E. Carlton donated the money to buy it.

This year another tract of beautiful land of ten acres adjoining the orphanage farm went on sale. We had wanted it for some years. It was not for sale until recently. It was very important that the orphanage buy it. It was adjacent to a beautiful field of our best wheat land and makes a field of twenty-five acres on which we can raise enough wheat every other year to feed the children for one year. It cost \$750.00. Three good friends of the orphanage came to our rescue and donated \$537.31, which leaves a balance of \$212.69. We bought this tract of land on faith believing some good friend or friends would donate the balance to pay it in full. Our earnest prayer is that God will touch the heart of someone who will get a real joy out of donating the balance of \$212.69. Who will make this prayer come true?

Twenty-three years ago the orphanage had a small farm of 129 acres, and half of it uncleared land. It was in a very poor state of cultivation. From time to time our Board of Trustees have bought small tracts of choice land adjoining the orphanage farm till we now have 250 acres of land, and the open land is in a good state of cultivation. Twenty-three years ago the wheat crop on the orphanage farm was 65 bushels. The oat crop was 200 bushels. The year 1939, the wheat crop was 610 bushels and the oat crop 1,319 bushels. The year 1940 will probably be as good as 1939. All these years we have been constantly building up our land so it will produce more and adding small tracts from year to year. We now have one of the best farms in this section and we make lots of the stuff we use in the orphanage work. We have always gone on the plan to pay as we go and while the building up of our plant to a modern plant has been necessarily slow, we have accumulated no debt at any one time over a few hundred dollars. The investments the Orphanage Board has made

from time to time have been wise investments that are permanent and worthwhile.
CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 27, 1940.	
Amount brought forward	\$8,517.22
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
New Elam	\$ 4.69
Plymouth	4.20
Clayton	1.00
Hayes Chapel	1.50
	\$ 11.39
Eastern Va. Conference:	
Windsor	\$ 11.66
Waverly	2.25
	13.91
N. C. & Va. Conference:	
Reidsville	\$ 8.50
Hopedale	7.00
Elon Community Bible Class	3.22
	18.72

Western N. C. Conference:	
Antioch (R)	\$.50
Zion	2.63
Flint Hill (M)	.35
Pleasant Ridge	3.35
	6.83
Valley Va. Central Conference:	
Wood's Chapel	\$.50
Newport	2.56
	3.06
Ala. Conference:	
Roanoke	1.67
Special Offerings.	
M. B. Smith, Jr., Gdn., support of Whitten children	\$ 75.00
Mr. Stout	18.00
Mr. & Mrs. H. L. Barney	10.00
Mr. Godwin	12.50
Mr. May	3.00
Miss Laine	1.50
	120.00
Total for week	\$ 175.58
Grand total	\$8,692.80

NEW
LOW PRICES

THIN
BIBLES

TEACHERS CONCORDANCE REFERENCE
HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE

Biblical Atlas with Index and Maps

also
TREASURY OF BIBLICAL
INFORMATION

A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.

ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS

BY
REV. F. N. PELOUBET, D.D.
Author of Select Notes on the International Lessons, etc.

TABLE OF CONTENTS

Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
 reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

Holy Bible

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER
Full 8 Vo. Size 5 1/4 x 8 inches
Part Page Specimen of Print, Black Face Type, Center Column References

The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 11 John 8. 12. a Matt. 24. 1. b Luke 12. 44. c Luke 21. 7. d Deut. 28. 14.	18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
---	---	---

Standard Authorized Version Old and New Testaments
No. 1708C—Morocco Grain, overlapping covers, gold titles, stained edges \$2.00
No. 1712C—French Morocco Leather, overlapping covers, red under gold edges 2.50

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* E. C. GILLETTE, *Associate Editor*
Elon College, N. C. Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D.D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Marriages

LONG-TUCK.

On Saturday, June 8, 1940, at 10:00 A. M., at the home of the bride, Virgilina, Va., Mr. Stephen Reams Long and Miss Lois Kathleen Tuck were united in marriage, the writer performing the ceremony. Only the immediate kin of each family were present.

Mr. Long is the son of Mr. and Mrs. Dallis Long of Person County, N. C., and is a salesman for a mercantile firm of Roxboro, N. C. Mrs. Long is the youngest daughter of Mr. and Mrs. W. W. Tuck of Virgilina, Va. She was educated at Virgilina High School and Blackstone College. For seven years she has been the efficient assistant to the postmaster of Virgilina and active in the work of her church.

Immediately after the ceremony Mr. and Mrs. Long left by automobile for the World's Fair in New York City, and after visiting other points of interest they will be at home to their friends at Roxboro, N. C.

C. E. NEWMAN.

In Memoriam

MINOR.

Nellie Myrtle Minor was born January 27, 1934, and passed away April 26, 1940, in Duke Hospital, Durham, N. C. Nellie was the young daughter of Mr. and Mrs. W. R. Minor, Route 2, Elon College, N. C. Besides father and mother, the following survive her: one sister, Lorena; four brothers, Edgar, Ernest, Earl and Bobbie; grandparents, Mr. and Mrs. J. L. Terrell, and Mrs. Emma Minor; and a host of other relatives and comrades.

Little Nellie made a deep impression upon the lives of those who associated with her during her short stay. Heaven is richer by her addition. May the Lord bless and guide all who sustain a loss.

Funeral services were conducted at Concord Christian Church in her memory by the writer.

L. L. WYRICK.

POULSON.

In the passing of the Rev. Dr. Marna Simmons Poulson on the morning of June 12, 1940, the Christian Endeavor Society of the Shelton Memorial Congregational-Christian Church of Portsmouth, Va., has not only lost an outstanding minister and adviser, but also a personal friend to each individual member. His life has been spent in service for others and his leadership has endeared him to this community and inspired in us aspirations for nobler living.

Therefore the members of the Christian Endeavor of this church extend to the members of his family our deepest sympathy and mourn with them in their sorrow.

Resolved that a copy of this resolution be recorded in the minutes of this organization and a copy sent to the family as a testimonial of its love and affection. Also a copy be sent to "The Christian Sun" for publication.

LYDA V. S. FLEMING,
ANGIE HENRY,
CLAUDE F. SMITH, Jr.,
Committee.

POOL.

Charlie Gray Pool, son of the late James W. and Nannie Sanford Pool, departed this life at Duke Hospital, April 8, 1940, at the age of fifty-five. On December 26, 1907, he married Miss Mae Gregory who died several years ago. He is survived by five children, four grandchildren, one brother, one half-brother, and three sisters. For years Mr. Pool was an employee of the Southern Railway Co., and was promoted to an engineer. For years he has been a road builder. At the time of his death he had considerable farming interests in Granville County. Brother Pool had been a member of Union Christian Church for thirty-two years. A useful man, a devoted father and a Christian gentleman has gone to his reward. The funeral was at his church and burial in Virgilina Cemetery. There was a very large attendance. One hundred and twenty beautiful floral designs were placed on and about the grave, evidencing love for the deceased and his family.

C. E. NEWMAN.

AGAIN THE WOMEN LEAD.

(Continued from page 6.)

Miss McClure brought us information concerning China in that nation's dilemma and tragic position. Dr. Gammon of Chicago spoke on the third evening, giving his appreciation of the institution, ingenuity, and ability of the women and the unique services that they have rendered for state and church. The last evening service was addressed by Dr. Walter Judd, formerly of the American Board, now an independent ambassador to the world in the interest of China in her unfortunate condition. Those who have heard Dr. Judd know something of his personality, passion, and message. Every church member, everyone interested in Christianity, and everyone interested in human freedom should have the privilege of hearing Dr. Judd.

The women have led the way in the beginning of a school of missions whose purpose it is to inform, inspire, and direct every member of our missionary societies with the hope that the flame kindled may reach ultimately to every member of the church and may result in our church doing its share to heal broken humanity and to save a lost world.

The only criticism of the school is that more women and men were not here to share in its good things. We are glad that the school of missions was held at Elon College, we are glad that the good women came, and we extend to them a cordial invitation to return.

L. E. SMITH.

THE QUIET HOUR.

(Continued from page 12.)

Hope of Memory," "The Quest of the best." In the search for God, would not the following be better: "Finding God's Way in the Present Emergency," "Come Unto Me," "Jesus Praying," "Christ's Way in Suffering," "Christ's Counsel in Trouble."

But worshippers, whatever the caption of your pastor's sermons, no doubt he is preaching the Gospel. Go to church, think of and pray to thy God—worship him in prayer and song. Let nothing detract thee. Whether the personality of the preacher is attractive or not, thou art not looking for personal charm of a man, but thou art looking for Jesus and His truths. Seek and find.

Prayer—In Thy name, O Lord, we thank Thee for all Thy marvelous blessings toward us. We would live close to Thee always. Give unto us the mountain-top experience and transfigure us in Thy presence, and fit us for a faithful service. Amen.

"The law of Grace is, use or lose."

Religious Journalism

[The following article was the front page editorial in the first issue of THE CHRISTIAN SUN after I became editor. Because it seems even more appropriate now, it is being reprinted here as my closing message.—F. C. Lester.]

Religious journalism has had an easier time but has never had greater opportunity and was never more needed than today. If the voice of the church leaders can be believed, religion itself is in for hard sledding at present. All who listen or read are aware that the world in which we live is not a very happy or contented place. Revolution is rampant all over the earth. Change comes with every succeeding day. Political faiths fail, and religious beliefs are tested as they have not been for ages. Wars and rumors of wars flare up in every corner of the earth. Economic changes startle us with their rapidity. Moral standards that once were considered steadfast glide away as age and youth search for new thrills.

In a world like ours religion is not quite at home. This is especially true of the Christian religion. To many people the Ten Commandments are a bit antiquated, and but few business men dare test the teachings of Jesus in their line of endeavor. Who knows of a politician that would take the Sermon on the Mount as his platform? It just isn't being done. And custom seems to have more authority than the Bible with most people.

A world like ours needs the Christian religion more than any other thing. It needs it to straighten out economic, political, social, and international problems. Christianity is needed to supplant crime with cooperation, and to give people courage to live even in the midst of difficulties. Christianity is needed to re-establish the home, and to furnish a standard for conduct.

Into this sort of world the Church sends its religious journals. Every denomination has followed our own in establishing their church papers. There seems to be nothing to do the work of these papers except more papers. But the competition is keen. Daily newspapers are glad to feature religious news. Secular publications of various kinds deal definitely with religion. Inter-denominational and non-denominational periodicals go to church people regularly with much helpful material. Movies sometimes feature matters of religion. The

radio flashes religious news around the earth often. There is an abundance of material being published concerning religion.

Why, then, let us ask, should the various denominations have their own church papers? The answer is both definite and simple. There are many church people who do not receive the other information in the field of religious journalism. The material published, pictured, or radioed is often biased, or even conflicting. The denominations have definite beliefs for which they stand and definite programs in which they cooperate. They are one big family who share in each other's hopes and fears, plans and programs. The church paper is the newsletter that binds them together; it is the bearer of good news from friend to friend; it is the organ through which the members speak their minds; it is the instrument of the church to spread the religious faith of those whose hearts are bound together by cords of love and fellowship.

There is no substitute for the denominational church paper. Secular publications, inter-denominational and non-denominational religious journals, the movies, and the radio can no more take the place of the church paper than hotels and restaurants can supplant permanently and happily the home.

It seems tragic that in a time like ours the church papers should be having such a struggle for existence. Many have had to discontinue. Others have to be heavily subsidized. Our own "Christian Sun" has its difficulties, even though it represents eight states of the southeast and is the only weekly publication of its kind in the Congregational and Christian Churches. Because the writer believes in the necessity for such a paper in our midst, he has yielded to the call of the Southern Convention to try his hand with editing for a short while. There is great need for the most hearty cooperation on the part of all church leaders. The editor expects to find this cooperation not because of his own contribution or personality, but because of the great need for the kind of religious journalism that this paper affords.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOL. XCII.

RICHMOND, VA., THURSDAY, JULY 4, 1940.

No. 27.

Youth Marches Foward



ELON SUMMER SCHOOL OF LEADERSHIP TRAINING.

One hundred and seventy-three young people and twenty-six ministers gathered at Elon College last week for the annual Summer School. Many of these young people visited the College and the Orphanage for the first time. They are eager to return next summer. Some have indicated their desire to matriculate in Elon College next fall.



NEWS AND VIEWS

Rev. M. F. Allen of Texas aided the pastor, Rev. Howard Smith, in a revival meeting at Lynchburg, last week. Mr. Allen was organizer and builder of the church. Your Promotional Secretary was there Sunday night.

Vacation Bible Schools are being held by our Student Summer Service workers as follows: July 1-6—Winston-Salem, Miss Anna Marie Eshelman and Dorothy Gwaltney; Carolina (near Burlington)—Miss Frances Lamb; Salem Chapel, Walnut Cove, N. C.—Miss Nellie Gayle Joyner. Next week schools will be held at Belews Creek, Pleasant Ridge (near Ramseur, N. C.), and Bethlehem-Berea at Altamahaw, N. C.

You enter this church, not as a stranger, but as a guest of God. He is your Heavenly Father. Come, then, with joy in your heart and thanks on your lips into His presence, offering Him your love and service. Be grateful to the strong and loyal men who in the name of Jesus Christ builded this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessing on those who love this home of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may the blessing rest upon you, both on your going out and on your coming in.—*Suffolk Church Bulletin.*

Chaplain H. E. Rountree, author and editor of the Quiet Hour Page of THE CHRISTIAN SUN for the past nineteen years, now convalescent from long illness, in San Diego has been selected to be guest minister of the Church of the Sequoias, at Grant National Park, up in the high Sierras, during the month of August. This Church of the Sequoias is sponsored by five different denominations, including the Roman Catholic Church as one, and presided over by an Executive Secretary. The name of the Grant Park has been changed recently to King's Canyon National Park. This park adjoins the Sequoia National Park. These parks are popular mountain resorts during the summer. It is said that often there are more than seventeen thousand people visit the parks over week-ends. Chaplain and Mrs. Rountree will connect their stay in the Sequoias with his convalescence and hopes to find it very beneficial to them both.

NEW CHRISTIAN ENDEAVOR SOCIETY FORMED.

A Christian Endeavor society has recently been formed at Pleasant Cross Christian Church, near Asheboro, N. C., under the leadership of Rev. L. L. Wyrick, pastor. The officers of this group are: President, Jim Ellison, Route 1, Asheboro; Vice-President, Miss Rachel Pugh; Secretary and Treasurer, Wade Wright; Corresponding Secretary, Miss Inez Malone. The program committee consists of Miss Inez Malone, Miss Ruth Wilson, and Miss Dorothy Mae West. The society had nineteen charter members.

RURAL MINISTERS' SUMMER SCHOOL.

Under the auspices of the Virginia Rural Church Conference Board, a Rural Ministers' Summer School will be held from July 8 to 12, 1940, at the Virginia Polytechnic Institute, Blacksburg, Va.

The principal lecturer for the week will be Dr. Mark Rich, Secretary of Town and Country Work of the American Baptist Home Mission Society. His lectures will be embraced in the general subject: "Making the Rural Church Program Effective for All Farm Families."

Panel discussions will include: "Rural Church and Land Use Adjustments," "A Program of Leisure Time Activities," "Rural Youth and the Church," and "Rural Youth Problems."

The cost of room, meals and registration is \$6.00 for the entire week. The school starts with registration on Monday afternoon and ends with lunch at noon on Friday. Rev. F. C. Lester, our Promotional Secretary, is a member of the Executive Committee and urges the ministers of our denomination who are able to do so to be present.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference held its annual session at Apple's Chapel on Thursday, June 27. The Convention was called to order at 10:00 A. M. by Rev. W. M. Stevens, President. Dr. L. E. Smith delivered an address in the morning session emphasizing the need for reaching the unreached, teaching the untaught,

tithing the untithed and saving the unsaved. A representative of each Sunday school spoke of their outstanding achievement during the year. Rev. Edward E. Martz, pastor of the host church, led the morning devotional period. Lunch was graciously provided by members of the local church.

In the afternoon Rev. F. C. Lester reviewed the reports received, and suggested ways by which Sunday school and young people's work may be more interesting and effective. Dr. Robert W. Gammon spoke on the subject, "What of the Day, or What of the Night?" Dr. Gammon pointed with hope to the 190,000 young people of our fellowship who are true and loyal to the work and the Christ.

The following officers were elected by the Convention: President, Rev. W. M. Stevens, Route 2, Burlington, N. C.; First Vice-President, W. T. Dunn, 1111 Tolley's Lane, Lynchburg, Va.; Second Vice-President, Rev. B. J. Earp, Paces, Va.; Secretary, Miss Tora Rudd, 403 Church Street, Burlington, N. C.; Assistant Secretary, Mrs. C. L. Simpson, Burlington, N. C.; Treasurer, Mrs. Floyd H. Dunn, Lynchburg, Va.

The following Special Secretaries were elected: College, A. L. Hook, Elon College, N. C.; Adult, Rev. Forrest Church, Route 4, Burlington, N. C.; Christian Endeavor, Miss Cora Lee Scott, 706 Scott Avenue, Greensboro, N. C.; Young People, Miss Avis Dunn, Vernon Hill, Va.; Religious Education, Rev. W. E. Wisseman, 315 N. Edgeworth Street, Greensboro, N. C.; Orphanage, Mrs. L. E. Carlton, Ingram, Va.; Children, Mrs. J. L. Foster, Elon College, N. C.; Missions, Miss Frankye Marshall, Walnut Cove, N. C.

The Convention will hold its 1941 session at Mount Zion.

G. C. CRUTCHFIELD,
Reporter.

FIFTH SUNDAY AT DAN RIVER DISTRICT, INGRAM, VA.

The last day of the month of June was spent in a very fine way by a good many people up in Virginia. Ingram Church was filled for the June meeting of the Dan River District. There were many, many cars parked around the pretty, little, white church in the wild woods, and people were compelled to stand because of lack of room inside the church.

The banner was awarded this time to the church offering the best group of three musical selections. When one church was singing, I overheard a man remark that "his church wasn't

(Continued on page 15.)

1940 ELON LEADERSHIP TRAINING SCHOOL.**ENROLLMENT BY CONFERENCES.****North Carolina and Virginia.**

BURLINGTON—Sarah Albright, James Lightbourne, Tora Rudd, A. D. Cobb, Jr., Erma Morton, Flossie Lamberth, Jean Cannon, Evelyn Dickey, Rebecca Terrell, Peggy Lightbourne. Dr. J. H. Lightbourne, minister.

GREENSBORO—Dorothy Cox, Mrs. Grace Stewart, Marie Williams, Huldah York, Betty Hendrix, Mamie Belle Alexander, Pat Smith, Suthalene York, Alma Lee York, Thomas W. Walton, Jr., Jimmie Lee Boyles, Dorothy Hendrix. Rev. W. E. Wisseman, minister.

ELON COMMUNITY CHURCH—Carolyn Foushee, Mary Oakley, Mary Frances Martin, Patricia Hook, Katherine Whitten, Idell Franks, Annie Lee Sledge, Prof. Stuart Pratt, Mrs. J. L. Foster, Laura Mae Howard.

PALM STREET—Gladys Taylor, Margaret Smith, Ruth Taylor.

ALBEMARLE—Elgie Russell, Hazel Ragsdale.

WINSTON-SALEM—Mrs. W. M. Jay, Mary Nell Jay. Dr. W. M. Jay, minister.

HAPPY HOME—Lillian Dyer, Edna Carter, Winifred Ellington, Ruth Helen Gunn, Ruth Dyer, Louise Sparks.

HINES CHAPEL—Frances Lowdermilk, Margaret Waynick.

APPLE'S CHAPEL—Lois Troutman, Ollie Fallin.

BELEWS CREEK—Nelle Fulton, Jane Neal, Mary Larimere. Rev. G. H. Veazey, minister.

INGRAM—Ruby Satterfield, Jo Earp.

NEW LEBANON—Polly Anna Moore, Owilda Moore.

UNION—Miss Bruce Walker.

SALEM CHAPEL—Mrs. Wade L. Marshall, Jennings T. Montgomery.

PLEASANT RIDGE—Helen Higgins, Mrs. W. J. McFarland.

ASHEVILLE—Glendon Burchard, Dorothy Thomas, Franklin Lamson, Lowell Burchard.

REIDSVILLE—Dorothy Watkins, Ruby Wright, Helen Collins.

SOPHIA—Rev. D. M. Spense, minister.

Total from Conference, 73.

Eastern Virginia.

HOLY NECK—Ann Davidson, Esther Harrell, Irene Worrell, Doris Davidson. Rev. Arnold Slater, minister.

HOLLAND—Jessie Hedgebeth. Rev. W. B. O'Neil, minister.

CHRISTIAN TEMPLE—Baxter Twiddy, Frank Allen, Gwendolyn Wise, Margaret Tripple. Dr. H. S. Hardecastle, minister.

BETHLEHEM—Josephine Partridge, Virginia Pierce.

FIRST, NORFOLK—May Beasley, Ollie Simmons, Dallas Berry, Ray Day.

UNION (SOUTHAMPTON)—Margaret Joyner, Essie Mae Joyner.

LIBERTY SPRING—Sue Turner.

BEREA—John Benton. Rev. Joe A. French, minister.

FIRST, PORTSMOUTH—Martha Kearney, Mary Frances Richardson. Rev. Herbert G. Council, Jr., minister.

RICHMOND—Geraldine Gatten, Mrs. Robert Lee House, Eva Gae Savedge. Rev. Robert Lee House, minister.

SHELTON CONGREGATIONAL—Yvonne McCoy, Iris Harris.

WAVERLY—Glenice Loehr, Pauline Walker. Rev. T. Fred Wright, minister.

WINDSOR—Dorothy Gwaltney.

SUFFOLK—Mrs. John G. Truitt, Grace Bradshaw, Margaret Butler, Mrs. Ethel M. Chapman, Jack Chapman, Nancy Chapman, John Truitt, Ann Truitt. Dr. John G. Truitt, minister.

BARRETT'S—Wallace F. Ellsworth.

SOUTH NORFOLK—Frances Creef.

WAKEFIELD—Joy Seeley. Rev. B. H. Watkins, minister.

NEWPORT NEWS—Bertha Mae Webb, Lelia Byrd, Grace Spivey, Mrs. W. B. Williams. Rev. Jesse H. Dollar, minister.

OAKLAND—Johnson Griffin, Margaret Eley, Elsie Darden, Marjorie Copeland.

DENDRON—Frances Bage.

IVOR—Nellie Gayle Joyner.

EURE - DAMASCUS - OAK GROVE—Dr. C. Rexford Raymond minister.

Promotional Secretary F. C. Lester and Mrs. F. C. Lester.

Total from Conference, 63.

Virginia Valley.

MT. OLIVET (G)—Winona Morris, Ruby Morris.

NEW HOPE—Oletha Spitzer, Clara Van Pelt, Audrey Armentrout, Sarah Frances Armentrout, Paul Armentrout.

ANTIOCH—Neil Showalter, Leon Frank, Mark W. Andes, Anna Lou Showalter.

TIMBER RIDGE—Josephine Anderson, Rosalie Anderson.

BETHEL—Ellen Monger, Thelma McDonald, Walstein Snyder.

LINVILLE—Glenna M. Smith, Gwendolyn Smith, Ethel Rhodes, Genevieve Harper, Elizabeth Harper.

LEAKSVILLE—G. W. Rothgeb, Elizabeth Newton. Rev. R. E. Newton, minister.

WINCHESTER—Hilda Nelson, Colleen Racey, Evelyn Garber, Doris Jones.

BETHLEHEM—Jean Kline, Nan Sellers. Rev. W. J. Andes.

Total from Conference, 31.

Eastern North Carolina.

SANFORD—Virginia McIver, G. Burke Buchanan, Truman Fore, Frances Gunter, Sarah Fulton. Rev. Aubrey C. Todd, minister.

LIBERTY (VANCE)—Marie Ayscue, Dora Satterwhite, Catherine Wilson, Dorothy Weldon, Jane McCauley, Franklin McCauley. Rev. J. E. McCauley, minister.

POPE'S CHAPEL—Luvane Holmes.

HENDERSON—Betsy Langston, Marjorie Royster.

R A L E I G H—Carolyn Lehman, Alton Wheeler, Celia Rothgeb. Rev. A. P. Robinson, Jr., minister.

FRANKLINGTON—Rev. S. E. Madren, minister.

Rev. R. T. Grissom.

Total from Conference, 22.

Western North Carolina.

HANK'S CHAPEL—Ruby Lee Farrell, Allie Mae Farrell, Margaret White.

ASHEBORO—Alise Gray, Veola Craven.

BIG OAK—Oscar Stevens, Clarence Cole.

RAMSEUR—Ruth Bray, Sibyl Brown.

Total from Conference, 9.

RURAL-MINDED CHURCHES ADOPT REPORT AT DUKE INSTITUTES.

On Wednesday night, June 5, a group of about thirty rural-minded churchmen who were attending the Duke Institutes came together at the call of Dr. J. M. Ormond to discuss ways in which they might work together more effectively in the interest of the rural church in North Carolina. Several denominations were represented. After some discussion, during which a proposal was made to form an interdenominational North Carolina Christian Rural Fellowship, a committee composed of G. R. Stafford, E. J. Arnold, W. J. B. Burrus, and W. C. Lyerly was appointed to bring in a report to another meeting to be held on Friday. At this latter meeting the following report was adopted:

"Your committee appointed by a group of rural church workers attending the Rural Church Institute at Duke University in 1940 makes the following recommendations:

"1. That no action be taken now to set up a formal interdenominational organization of rural church workers.

"2. That during the year ahead we try to think through to the best means for fellowship and cooperation among rural church workers.

"3. That we request the services of Mr. Ernest J. Arnold, Executive Secretary of the North Carolina Council of Churches, in furnishing and exchanging information on rural church work in general and between members of this group.

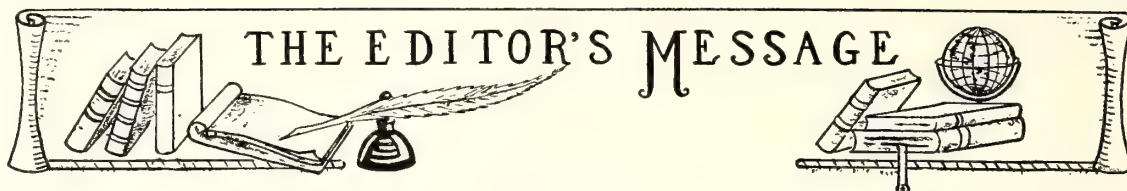
"4. That we request the chairman of the rural life committee of the North Carolina Council of Churches (Dr. J. M. Ormond) to call a similar meeting at the Convocation of Churches and during the Rural Church Institute in 1941.

"5. That rural church workers in the major divisions of the several denominations in the state organize to promote the interests of the rural church.

"6. That all rural church workers join, as individuals, The Christian Rural Fellowship, 156 5th Avenue, New York, N. Y., to secure the bulletins of that organization. (Membership fee, \$1.00 a year.)"

NOTE—All correspondence regarding this movement should be addressed to Mr. E. J. Arnold at College Station, Durham, N. C.

When you have decided upon a definite life purpose think of it upon arising in the morning and the last thing before going to sleep. It should serve as a constant motive to plan and do still better.—*Grenville Kleiser.*



STEADY!

An alert minister posted this lone word on his church bulletin board. Those who run may read. This is the advantage of condensation. A sermon is packed into a word. Such a timely word may well serve as a motto for an individual, for our present jittery age, and for our church paper.

"The Christian Sun" must be in the vanguard at times. We are told that this paper created the sentiment which made possible the founding of Elon College. There is pioneer work still to be done along the various frontiers of our social and religious life. Religious journalism may lead as a general in many a campaign for progress.

The chief function of "The Christian Sun," however, appears to be in a different channel. This function is not to agitate but to arbitrate, not to inflame but to inform, not to coerce but to construct, not to ferment but to fertilize. "The Christian Sun" comes down to us through the years as a mighty current or river. It has carried a rich cargo. Its steady movement for ninety-six years has brought news from churches and ministers at home and abroad, tempered the atmosphere of our church life, and fertilized our fields for growth and prosperity. May it continue to be so.

THE RETIRING EDITOR.

Our Convention is indebted to Rev. F. C. Lester and, more recently, Mrs. Lester, for competent editorial service. We have enjoyed "The Christian Sun" for the past two bienniums and have given little thought to the confining hours and travail of soul required of its editor. During the first biennium the editor was also a pastor and served under the same handicap as the present incumbent and incumbent. The second biennium imposed upon him the difficult task of initiating and delineating the new office of the Promotional Secretary. Constructive work was done under the limitations of this arrangement.

Mr. Lester is now being released for more intensive and extensive work in the wide and fertile field of promotion. His editorial ability and experience will be conserved and utilized as an Associate Editor. He goes forth on this program assured of our interest, prayers and hearty cooperation.

SUMMER SCHOOL OF LEADERSHIP TRAINING.

The Elon Summer Conference has been the Mount of Transfiguration for many of our young people. Decisions are made to secure a college education, enter the ministry, or become more active in Christian service. Much needed knowledge and perspective is gained. It appears to be one of the best answers to many of the problems that beset us on every hand: lack of teachers, inefficient teachers and church officials, ignorance and indifference about our denomination. The wise minister and church write this item into their annual budget.

Attendance by ministers and representatives of all churches at this school is as important to our denomination as the unanimous attendance of the membership in the local church.

R. L. H.

IS OUR CHRISTIAN FAITH SECURE?

The human mind is prone to weave a curious pattern of faith in which are mingled religious convictions and confidence in the man-made institutions of the current social order. This is no new thing. The ancient Israelites had all but perfected this art. They had come to believe that their God was under moral obligation to exercise his divine power to perpetuate the social and political institutions which they had developed.

A great many people of this present day firmly believe that God is under moral obligations to exercise his divine power to protect the institutions which have been built by democratic governments. Some months ago, when war had been declared in Europe, and while the armies were engaged in the task of testing each the other's relative strength, a retired minister congratulated two younger ministers upon their opportunity to help defend Christianity and democracy. The minister concluded his remarks with the statement: "If democracy is destroyed I can see no hope for the future of Christianity."

This writer is thoroughly convinced that God is profoundly interested in the struggle of humanity for liberty, freedom, and the larger life. There is a vital connection between one's religious convictions and the social ideals for which the holders of those convictions may be striving. But let us not make the mistake of confusing cause and effect. Let us not rest our religious convictions upon the success of our efforts for social welfare. Democracy is not the mother of Christianity. Christianity was born in a world when democracy had suffered a total eclipse.

A working democracy is hardly possible among a people who have lost their faith in the basic assumptions of Christianity. In a very real sense Christianity is the mother of democratic ideals. But in this case the loss of a child does not mean that the mother is not capable of producing other and finer children. Jesus steadfastly refused to commit the future of his kingdom to the success of the world's mightiest empire. He saw that one was for time, the other for eternity.

If our faith is dependent upon our personal success and our physical well being, it is no faith at all. The glory of the Christian faith lies in the very fact that it completely transcends all conditions of time and circumstance. When the rich man has lost all his worldly possessions and still maintains his faith in humility and sincerity, then we know he has a genuine Christian faith. If our faith is not stronger than the French army or the British navy it is not worthy to be called Christian. These are the times when we have an opportunity to learn upon what we really rest our faith.

S. C. H.

The Southern Convention

DR. JAMES H. LIGHTBOURNE, *Sec'y.*

ATTENTION, CONFERENCE PRESIDENTS!

At the last sessions of our Southern Convention recommendation "15" of the report of the Committee on Finance which was adopted by the Convention, read as follows: "That for each year of the biennium \$500.00 of the Convention Fund shall be forwarded to the office of the General Council of Congregational and Christian Churches for the expenses of the General Council, and to make possible our participation in the Travel Fund we ask the Conferences to ask the churches to contribute seven (7c) cents per capita annually on the basis of the total memberships of our local churches."

If our Conferences adopt this recommendation and their Committees on Apportionments set it up for the conference year 1940-41, and our churches begin to collect and forward the assessments in the course of a few years it will not be necessary for the Convention Fund to forward the five hundred (\$500.00) dollars as agreed on in the above recommendation, and too, it might be that through such a plan the Convention Expense Fund itself might be raised as it is now in many of the State Conferences.

By the Travel Fund is meant the fund which helps meet the expenses of delegates to the General Council meeting. When the Southern Convention elects a man or woman to represent it at the General Council, which may be meeting three thousand miles away, it is doubtless granting this individual a great honor. But when it asks this man or woman to meet the whole of the expense involved in such an honor it is asking a whole lot. Now the per capita assessment as carried in the above recommendation provides a fund which this travel expense can be met in part.

But some churches will ask, "What is the Convention Fund? and for what is it used?" And the question is pertinent. If we are going to ask churches to contribute to a fund it is reasonable that they should be advised regarding the purposes for which the fund goes.

A long time ago it was found the Convention had certain expenses connected with its work. To meet these expenses the churches were asked to contribute to a fund for that purpose and that fund was designated the

Convention Fund. In those days of the long ago these expenses were few and small and so the fund asked was small. But as the Convention grew, and our Convention has grown consistently, there has been a corresponding expansion of its program of activities and service. Naturally this expanded program required a larger expense fund. And so through the bienniums the Convention Fund has increased from an insignificant sum of less than one hundred (\$100.00) dollars to the present asking of five thousand (\$5,000.00) dollars.

A long time ago THE CHRISTIAN SUN was published privately at a profit. But from biennium to biennium this profit decreased until private ownership was not attractive and the Convention took over the publication. Then came the time when THE CHRISTIAN SUN became a liability financially and the Convention had to subsidize its publication. To meet these deficits on THE CHRISTIAN SUN a special fund was created and this fund was termed the Publications Fund. In 1926 the asking for this fund was five thousand (\$5,000.00) dollars.

Over a period of time the Convention Fund carried a relatively handsome balance and this was particularly true during the years the fund received revenues from Men and Millions. Later the Publications Fund was merged with the Convention Fund, the merged fund going under the latter name. From then on the balance realized by the Convention Fund began slowly but steadily to disappear—for there was not a corresponding increase in the asking for the fund. At Portsmouth in 1938 the Convention created the office of Promotional Secretary and the support of this office financially was put in part on the Convention Fund. During the biennium of 1938-40 the deficit increased to approximately \$3,400.00 as of July 1.

At this point this additional information should be given. For several years Elon College, Elon Orphanage and the Mission Board have been contributing annually five hundred dollars and the Board of Christian Education two hundred and fifty dollars toward the expense of publishing THE CHRISTIAN SUN. If it had not been for this generous gesture it would have been impossible to continue the publishing of THE CHRISTIAN SUN,

and these boards and institutions recognize the value of the church paper in promoting their respective interests. During the biennium before us the first three of these boards and institutions will contribute six hundred dollars annually and the latter board two hundred and fifty dollars toward the publication expense of THE CHRISTIAN SUN.

In former bienniums a fixed sum was paid annually to the General Council from the Convention Fund for the operating expenses of the Council. For the year 1939 seven hundred and fifty dollars was so granted. For several years this will continue to be a claim on the Convention Fund but in time the plan of the per capita assessment inaugurated at the last sessions of the Convention should provide for this contribution to the General Council.

We feel this is a fairly accurate, although brief, history of the Convention Fund. But we are chiefly interested not in the past history of the fund but of the claim of this fund on our churches during this biennium of 1940-42. So let us examine the purpose for which the Convention Fund will be used during the first year of this biennium.

Here are the obligations for the year 1940: The expense of publishing the Minutes; the expense of editing the revision of the Government and Principles; the incidental expenses of the office of the president and the secretary, and the expenses of board and committee meetings; two thousand three hundred dollars for the office of the Promotional Secretary for salaries and expenses; two hundred dollars to the Board of Publications; five hundred dollars to the General Council and some payment on the indebtedness carried over from the last biennium. It will be seen the items for which definite sums are listed amount to three thousand dollars. The first three cannot be reduced to stated sums. Surely this statement of purposes to which the Convention Fund goes indicates why our churches should meet the apportionment for this fund in full.

It is not the thought of the Executive Board in authorizing the former appeal and this statement to suggest to any church or to our churches the raising of the Convention Fund at the cost of loss to any other fund. It is the hope of the Executive Board all apportionments will be raised and an appeal is made to the churches to that end. But here is the one fund for which the Convention itself, through its officers, is responsible. If these

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Four of the five Conferences of the Southern Convention will meet in November. There are only four months in which to complete the raising of money for the various Apportionments for the Conferences and the Convention. Secretary Dr. James H. Lightbourne made a very timely appeal in the last issue of *THE CHRISTIAN SUN* concerning the raising of the Convention Fund in full. The same urgency should be recognized, as a policy of the pastors and churches, in seeking to raise all the Conference Apportionments in full.

For a number of years the writer has urged that special attention be given to the raising of the Convention Fund in full. It is the custom of the churches of his pastorate to raise all the Conference Apportionments in full. A careful study of the past record of the churches shows a large deficit each year in the Convention Fund. If this Fund had been raised in full for the past five years there would be no deficit in that Department of the Convention at this time. This Fund is not more important than the other Apportionments requested by the Convention. But it is important that the Convention meet its actual obligations and pay its current expenses which were made by vote and contract authorized by the Convention.

We are informed that the current indebtedness of the Convention, as of July 1, is approximately \$3,500.00. There will be an addition to this each month until the Conferences meet this year. When the payments are made by the Conferences for the Convention Fund this indebtedness may be slightly reduced, although the demands for current expenses are in excess of the actual payments to this Fund—during the recent years. A full payment of the Convention Fund by all the churches would relieve this embarrassing situation and put the Convention on a sounder financial basis.

The responsibility in this important matter rests finally upon the pastors. If they are willing to present this obligation clearly; if they will approach the problem, which is not great, with enthusiasm and consecration, the churches will respond. A church cannot do its best work when hampered by debts and unbusiness-like methods. Money is not the only essential to church growth, but it is a

contributing factor which should receive careful thought and consecrated attention.

World conditions should not discourage the leaders of the church. This is not the time for surrender. An opportunity is at our doors, and we should meet the challenge with undaunted faith and unfailing courage. "Woe to them that are at ease in Zion."—(Amos 6:1.) The danger is not in the difficulties, but in the easy way. Foundations must be laid for the work of the next generation. A triumphant church must always keep a militant spirit in the midst of world chaos and confusion. The victory is not always to the spoiler. The real builders will come into their own in the day of reckoning and reconstruction. Spiritual forces, under the guidance of Almighty God, cannot be ultimately defeated. God is not asleep. Jesus is not dead. Heaven is keeping watch over the children of God on earth. It is our privilege to be watchful and vigilant. The support of the church and its enlarging program is essential to the development of our civilization and the preservation of our liberties.

I. W. JOHNSON.

YOUTH IN ACTION.

There were last week on our campus over two hundred of our church people. Children and young people constitute the majority of this group. The adults were here as ministers, teachers, and church leaders, seeking to improve others or to improve themselves for larger service in the church.

The hope of our church in the years to come rests with our young people. Many of our useful leaders of twenty-five years ago have fallen or been incapacitated beneath the weighted years. It is our privilege and duty to carry on in the name of Christ from day to day. It is also our definite responsibility to face the fact of the eventual transfer of leadership and responsibility to those who come after us, that those who wait for position and responsibility in the church may be equal to the exactions that are made of them. It is our inescapable responsibility to employ every available means that they may be made equal to the task.

For a number of years the church has been encouraging and sponsoring a school for the instruction and training of present and future leaders of

the church. This training school began at Virginia Beach, stopped for a year at Ocean View, and then came on to Elon College and has been here since. For the past few years attendance in the school has materially increased. This year was the largest enrollment and in many respects the most successful school that we have had. The faculty was of high order, and the curriculum varied. It was a very fine group of young people. It is encouraging to realize that the group that was here represents the pulse of our church and indicates its trends.

The student body at Elon College during the regular sessions of the school is an enthusiastic group, and you cannot associate with them without being inspired. Many of this group are of our church, but the purpose for which the student body is here during the regular sessions is different. The enrollment at the summer conference is entirely of our church. They are here for the purpose of better fitting themselves specifically for the work of the church. Every church in the Convention should be represented in this training school. The individual attending may not be able to carry back concrete facts that will be helpful and convincing, but he will carry back a spirit and an enthusiasm that will be contagious and a vision that will seek cooperation upon the part of those who have not been in a new atmosphere that they may plan to be a part of a similar movement that will make its contribution to their own lives. Where there is no effort to open the eyes of the constituency, there will be no vision, and where there is no vision, the people perish.

In commending most heartily the leadership training school of our church, the Board of Christian Education for the denomination would make its appeal to the wide constituency of the church to begin now to plan to see that every church and as many organizations as possible be represented in our leadership training school for 1941.

Elon College is very happy to have had the privilege of welcoming and entertaining faculty, students, and all, and extends her facilities for the next session.

L. E. SMITH.

These countries in Europe, which have turned their backs on God, are being chastised as the Romans were. That doesn't mean that better peoples will not rise up to take their places. We know that from history.—*Dennis Cardinal Dougherty.*

FOR THE CHILDREN

Dear Friends:

This week's issue of THE CHRISTIAN SUN is coming out on one of our National holidays—July 4! I had not thought about that in planning this letter to you. I feel, however, that the letter I had in mind will be all right for such a patriotic occasion.

I want to ask each of you a question. Are you an ant or a grasshopper this summer? Do you remember the fable about the ants and grasshoppers? The ants were busy all summer long working at their play of storing food away for the winter. The grasshoppers played their fiddles all summer long and danced and sang. Then when winter came the poor grasshoppers came begging at the door of the ant home for food as they were about to starve. But the ants told them that they had stored only enough food to take care of their own needs during the winter. "You danced and sang all summer," said the ants, "while we worked hard to store our food. Now you may just dance and sing while we eat it!"

Which do you think was the most worth while citizen of the insect community? The way we conduct our lives during the summer tells others what sort of citizens we are in our community life. I hope that each one of you is storing up a good supply of sunshine and fresh air which will keep

your bodies healthy and strong through the hard winter months. Are you helping father and mother or older brothers and sisters to pick and prepare fruit, and vegetables for canning which will keep you from getting hungry this winter? When we are small we can't do the big tasks of canning and planning but we can do so many little things to help put across those very important plans of our elders.

I am sure that you will remember to be thoughtful and to do all that you can. Please do not forget to be cheerful and happy while you are helping. Then they will know that you are really trying to make home and community life happy.

Sincerely,

DOROTHY TODD.

WORKING WITH GOD.

"Love is never glad when others go wrong; love is gladdened by goodness."—I Cor. 13:6. (Moffatt.)

Hundreds of years ago a storyteller wrote the story of Jonah to show how wrong it is for people to think that God is interested in only one nation. He said, "Jonah, go to the wicked city of Ninevah and tell the people that God is good and that He wants all men to be good."

But Jonah did not want to tell these foreigners about his God, so he

tried to run away. He took passage on a boat. A great storm arose and Jonah almost lost his life. At last, when he was back safe on land, God gave him the same message again. This time Jonah went to the foreign city. The people listened to him. From the king to the least subject they were sorry for their wickedness.

God was pleased that they had learned to know Him and were trying to live as He wanted to have them. But Jonah was disappointed that these foreigners had changed. He sat down outside of the city and pouted, wishing that God would destroy Ninevah for its wickedness. As he sat there he began slowly to discover that God is the God of all people who learn to know Him and to live in His way.

Prayer—Dear God, may we always be happy when people turn from wrong ways to right ways of living. Amen.

A GOOD CITIZEN OF THE SOUTH.

Once a little colored slave boy, George Washington Carver, worked and played and roamed among the plants and animals of his Master's southern farm. George was not strong; he couldn't do hard or heavy work but what he did he did well.

As he grew up it became clear that George was a very wonderful boy. He had a great mind and a loving spirit. It was hard for him to get money to go to school. He worked hard and went to several schools. He learned all that the teachers could teach him. Then he went to other schools where he could learn something more.

Because he saw that the farmers around him were in need he longed to do something to help them. He remembered the plants that grew on these little farms. Strange plans and ideas came into his mind. He believed that these plants could be used to make many, many new things if only someone learned how. George Carver began to try out his ideas and to teach others what he discovered. He learned how to make over two hundred products from peanuts alone—such as milk and ink. He discovered hundreds of new products from other plants also, and learned how to grow better crops on poor soil and how to make use of things that are often wasted.

People everywhere began to hear of him. Famous men offered him work in their laboratories. Rich men wanted to buy the products he made so that they might sell them. But always he refused. He wanted to keep on teaching so that his pupils

(Continued on page 11.)

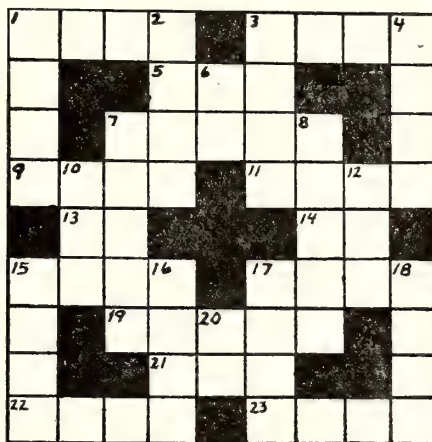
CROSSWORD PUZZLE.

Across.

1. A metal used in comparing (Ps. 19: 10).
3. That which is owed (Matt. 18: 27).
5. A poem.
7. Shrill sounds of a cock (Matt. 26: 34).
9. Young Men's Hebrew Association (abbreviation.)
11. The act of selling.
13. The last two letters of level.
14. Virginia.
15. A vulgar person who ignores gentility.
17. Cut down (Matt. 3: 10).
19. New Testament form of Elijah (Matt. 17: 3).
21. A cereal grain.
22. Preserved, with-held (Luke 2: 19).
23. Elevated in place (Psalm 103: 11).

Down.

1. A color which denotes age (Hosea 7: 9).
2. A girl's name.
3. Moisture which falls in the evenings (Hosea 6: 4).
4. To keep from being wild (Mark 5: 4).
6. To perform.
7. A Christian woman of Corinth (I Cor. 1: 11).
8. Keeps from being destroyed (Matt. 16: 25).
10. Plural of man.
12. Statutes, rules (Psalm 19: 17).
15. Fine cloth (Rev. 18: 12).
16. To remove (Psalm 51: 1).



17. New Testament word for has (Luke 19: 26).
18. Near (Luke 19: 11).
20. Iowa.

- ACROSS—1. Anna. 3. Epic. 5. Try.
7. Metes. 9. Ajar. 11. Stay. 13. O. K.
14. Of. 15. Dyer. 17. Arts. 19. Reply.
21. Sap. 22. Goat. 23. Shut.

- DOWN—1. Adna. 2. Ater. 3. Eyes.
4. Clay. 6. Rt. 7. Maker. 8. Story.
10. Joy. 12. Aft. 15. Dreg. 16. Rest.
17. Alps. 18. Spat. 20. Pa.



DR. ATKINSON PASSES.

Notwithstanding his ill health for a long time past, the whole Southern Convention will be shocked to learn of the death of Dr. James Oscar Atkinson, the Secretary of the Mission Board of that body. Dr. Atkinson died on Tuesday morning of this week, and the funeral services were conducted on Wednesday at 3:00 P. M., from the college auditorium. Dr. L. E. Smith conducted the services, assisted by others. All original and present members of the Elon College faculty, trustees of the college, and members of the Mission Board constituted the honorary pallbearers.

A prolific writer, an able teacher, a powerful preacher, a great man, an humble follower of Jesus, has passed from our midst. May God cast his mantle upon some other man who may carry on his work in the cause of Christ. A more detailed account will appear in next week's CHRISTIAN SUN.

J. T. K.

MISS ELDREDGE VISITS THE MCKNIGHTS IN JAPAN.

[This information was furnished us by Miss Lucy Eldredge after a visit to our Christian Churches in Japan.]

Rev. and Mrs. William Q. McKnight are ambassadors of friendship in a unique fashion in Japan. In December, 1937, they moved into their new home which is surrounded by rice fields and farmers' little temporary homes. They are a part of a great agricultural experiment in which one thousand acres of riceland is promoted by Mr. Matsiama and others. Mr. Matsiama, a leader in our Tokyo church, says that he is first of all a Christian, then an engineer, a promoter and a politician. He is a member of the Japanese Diet and intensely interested in every Christian movement. He has taken up this land, paid for it with borrowed funds. The farmers came, built their little homes for the time being, planted rice, and are paying for the land on shares. Mr. Noguci, the one Christian in the whole area, is manager. An office

force of young men keep the records and care for business details. The McKnights have just gone to live among the people. Frequently they have visitors, eager to see a foreign house for the first time. They touch everything cautiously. They enjoy the victrola records and borrow magazines. A soldier called to the front stops to say, "Take care of my family." Mr. McKnight plants his plot of rice, and is going to raise strawberries and asparagus, too. Every Thursday night he goes over to the office and has Bible study with the boys there. Twice a week the people are invited to come to the house for worship. Early every Sunday morning the children arrive for Sunday school. Some wait an hour or more to scurry in when the first note of the organ is played. Then they sit on the floor while Superintendent McKnight points to the words of songs written on large charts and enjoying the singing. They like their class groups taught by Mrs. McKnight and Mr. Noguci. Mrs. Noguci and young son help everybody feel at home.

When we were there the women of the community were invited to come in for the afternoon. About twenty women with forty or more children came. They were interested in everything, and very friendly. They asked about the McKnight children, who are now in school in Tokyo or in America, asked all about the foreign visitors so strange in their rural part of the country, smiled, and then asked some more questions. It was a happy afternoon.

On Friday evening the office force and the faculty of the Nakatsuyama school came. Mr. Matsiama came all the way from Tokyo for this "Welcome." We sat on the floor along the long tables to enjoy our sukiyaki and rice. Young Matsiama, a student in forestry served as toastmaster. He and his father sang. The lovely girl teachers who had never been in a meeting with foreigners before smiled in a friendly way. The chicken farmer showed how the roosters have an international language and asked us to give his greetings to his mother who lives in Los Angeles. At the close all stood and sang the national

anthem with patriotic fervor and then had their pictures taken.

Friendship and Christianity are growing naturally in the McKnight home where they seldom hear English spoken except in their own conversations.

MATTIE PARKER.

MISSIONARY OFFERINGS.	
WEEK ENDING JUNE 29, 1940.	
Sunday Schools.	
First, Portsmouth, Va.	\$ 11.33
Mebane, N. C.	6.00
Ingram, Va.	5.06
Lebanon, Semora, N. C.	.80
Ether, N. C.	1.14
New Lebanon, Summerfield N. C.	6.55
Turner's Chapel, Sanford, N. C.	3.10
Liberty Spring, Suffolk, Va. ...	5.00
Pleasant Ridge, Ramseur, N. C. .	4.10
Bethel, Elkton Va.	1.00
First Richmond, Va.	6.22
Barrett's, Sedley, Va.	2.05
Pleasant Union, Lillington, N. C.	2.23
Palm Street, Greensboro, N. C. .	7.26
Total	\$ 61.84
Individuals and Churches.	
Pope's Chapel, Franklinton, N. C. \$	3.60
New Hope, Louisburg, N. C. ...	2.00
Mt. Carmel, Franklinton, N. C. .	2.30
Beulah, Keezletown, Va.	5.37
Mt. Zion, Mebane, N. C.	38.00
Total	\$ 51.27
Specials.	
First, Burlington S. S., Burling- ton, N. C.	\$ 27.98
Pilgrim Fellowship of Southern Convention (For China Friend- ship Project)	405.77
Total	\$ 433.75
Total for the week	\$ 546.86
Previously acknowledged ...	14,005.29
Total since Sept. 1, 1939 ...	\$14,552.15

I am sure all CHRISTIAN SUN readers will regret to learn that Dr. Atkinson has been critically ill for the past week. He was removed to St. Leo Hospital, Greensboro, N. C., Wednesday, June 26. At this writing Dr. Atkinson is slightly improved and resting very comfortably. His many friends wish for him a speedy recovery.

Because of this illness he is unable to write his usual column this week and we have furnished some mission material which we think will be of interest to readers of our Mission Page.

Gratefully,
MATTIE COX PARKER,
Office Secretary.

EDITORIAL NOTE: Dr. Atkinson died on Tuesday morning of this week. A short notice appears elsewhere in this issue. It was impossible to obtain further details before going to press.

THIRD QUARTERLY REPORT.

The following is the Third Quarterly Report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference from April 1, 1940 to June 30, 1940, inclusive:

RECEIPTS.

Women's Societies.

Albemarle	\$ 8.00
Beulah	2.00
Biscoe	3.75
Burlington	175.80
Carolina	5.00
Chapel Hill	3.75
Church of Wide Fellowship	30.00
Concord	4.10
Durham	72.10
Elon College	128.29
Erskine Memorial	30.00
Ether	3.10
Flint Hill	.70
Fuller's Chapel	7.50
Grensboro, First Church	75.00
Greensboro, Palm Street	7.50
Hank's Chapel	10.00
Happy Home	22.10
Henderson	18.76
Hines Chapel	3.56
Ingram, Va.	8.60
Lynchburg, Va.	7.75
Monticello	3.25
Mt. Auburn	9.00
New Lebanon	2.50
Pleasant Grove	2.00
Pleasant Hill	7.75
Pleasant Ridge (Guilford)	4.50
Pleasant Ridge (Randolph)	12.00
Raleigh	37.50
Ramseur	4.47
Reidsville	100.00
Salem Chapel	3.00
Sanford	11.00
Shallow Well	33.00
Turner's Chapel	22.00
Union, N. C.	12.50
Union, Va.	21.90
Wake Chapel	3.55
Youngsville	3.75
	\$ 921.03

Young People's Societies.

Burlington	\$ 5.14
Durham	15.26
Elon College	11.80
Greensboro, First Church	9.63
Ramseur	2.00
	43.83

Willing Workers.

Durham	\$ 11.03
Elon College	3.85
Greensboro, First Church	4.52
	19.40

Willing Workers (Juniors).

Durham	9.40
--------------	------

Cradle Roll.

Durham	\$ 5.21
Greensboro, First Church	.91
Turner's Chapel	3.15
	9.27

District Rally Offerings.

Alamance & Guilford-Rockingham-Forsyth	\$ 11.01
Wake - Durham & Vance-Warren	12.30
Randolph & Chatham-Lee-Moore	7.45
Halifax	14.70
	45.46

Total Receipts \$1,048.39

DISBURSEMENTS.

Expense of the President (Mrs. W. E. Wisseman) \$	7.93
Expense of District Superintendent (Miss Marshall)	1.50
Bank Charges	.15
Miscellaneous	25.00
Mrs. H. S. Hardeastle, Treasurer of Woman's Mission Board of the Southern Convention	1,013.81
	\$1,048.39

Respectfully submitted,

SUSIE D. ALLEN, *Treas.*

612 W. Lane Street,
Raleigh, N. C.

THE CALL TO UNITED METHODISM.

It is a privilege indeed to have the honor of congratulating the General Conference on its outlook, its constructive work, and its spirit of unity. You have been true to the vision, the tradition, and the expectations of the Uniting Conference.

HEAVEN.

Think of—
Stepping on shore, and finding it heaven!
Of taking hold of a hand, and finding it God's hand.
Of breathing a new air, and finding it celestial air.
Of feeling invigorated, and finding it immortality.
Of passing from storm and tempest to an unbroken calm.
Of waking up, and finding it HOME.

—Author Unknown.

In the light of my world-wide contacts since Kansas City I have been profoundly impressed that the Uniting Conference did not meet one day too soon. Suppose we had not found it possible to meet, and, above all to unite. It is a remarkable coincidence that, on the threshold of the most alarming manifestation of divisive and disintegrating forces across the world, our great Methodist bodies have been drawn together in a triumphant and unbreakable union.

We cannot too seriously remind ourselves that God bound us together, and this not as an end in itself but to make possible the achievement of great designs. Our gathering here synchronizes with on of the most fateful moments in the life of the world—a time literally unprecedented—in danger, in creative possibilities, and in urgency.

The clock has struck, the hour has come for Methodism to move out with a clear sense of direction and an overmastering sense of mission into larger dimensions.

The evangelical forces of America are today facing the greatest concen-

tration of major issues in all our history. Never did the undertaking before us seem to me so difficult. How it has changed in scope, in complexity, and in pace—whether we have in mind our economic life, social reconstruction, sex relations, race conflicts, international life, or the thought bases of the Christian faith.

Moreover, within a few short months—even since Kansas City—a colossal, undreamed of responsibility has been thrust upon American Christianity. Have you all reflected on the fact that since then the following missionary-sending countries have been drawn into the war orbit—Great Britain, Ireland, Canada, Australia, New Zealand, South Africa, Germany, France, Denmark, Norway, and Finland. This leaves only three sending countries, apart from our own—little Holland, little Switzerland, and Sweden, which is already almost throttled. Several of these lands are already cut off from their missions, in the case of others their missions are gravely imperiled, and it is already evident that still others must effect disastrous cuts. The only adequate hope of relief and of averting irreparable disaster is the United States of America. Our wealth equals that of nearly all these other Christian countries combined. And our new Methodist Church is by far the largest Protestant body in America; its work is also the most widely flung of any evangelical communion; and we are the most nearly related to the various zones of conflict. Surely we cannot, we must not fail to recognize and to act on the responsibility thus suddenly brought upon us.

Let us also here at Atlantic City remind ourselves that we are living at a time when there exist the greatest areas of unrelieved human suffering the world has ever known. I refer not to floods and natural famines, but, far more alarming, to what has come in the pathway of wars—white wars, nerve wars, undeclared wars, lightning wars, wars wielding instruments and powers of death and cruelty such as the world has never known.—*John R. Mott in N. C. Christian Advocate.*

DAN RIVER DISTRICT RALLY.

The fifth Sunday rally of the Dan River District was held at Ingram, Va., on June 30. Three hundred people were present and \$14.00 was raised for the Golden Anniversary pledge. The singing contest was won by Union, Va. Dr. Robert W. Gammon delivered two addresses. The next meeting will be held September 29 at Pleasant Grove.

Pilgrim Fellowship

"Youth at Work in the Church"

VACATIONS.

Everyone needs a vacation from time to time in order to renew energy, calm frayed nerves, and restore "vim, vigor, and vitality." Those of you who are farmers in this section of the country will not have much opportunity for prolonged vacations at this season of the year. Many of the young people in our town and city churches, though, will be going to the seashore and the mountains during July and August.

While a real vacation should be a change from the regular things you do as you work during the rest of the year, this does not mean that it should exclude worship of God. Make it a resolution to attend Sunday school and church wherever you may be on the Sundays during your vacation. Enjoy the fellowship which comes from being with a group of Christians, not one of whom you may know personally. Become aware of the hand of God expressed in nature. Become aware of the presence of God as you spend hours of rest in quiet meditation. Become aware of the fatherhood of God and the brotherhood of man as you mingle with crowds. Become aware of the joy of Christian service, as you find opportunities to help those with whom you come in contact. Ask God's blessing on your vacation days, remembering the center of last week's Fellowship Page.

EMILY CARELTON LESTER.

YOUNG PEOPLE'S COUNCIL.

Through a special committee appointed by the Convention to make a survey of the possibilities of a unified program of service for our young people within the bounds of the Convention the matter of our young people's work was brought definitely to the attention of the Convention in its last session at Greensboro. This report recommended the formation of a Pilgrim Fellowship Council to be set up by the Convention and constituted by ten young people selected from existing young people's organizations within the five conferences constituting the Convention. In addition to the ten young people the report called for four adults as members of the

Council, two from the Board of Christian Education and two from the Woman's Board of Missions. After a lengthy discussion the report together with its recommendations was referred to the Board of Christian Education for decision and procedure.

The Board of Christian Education, in session at Elon College, June 26, approved the formation of a Young People's Council for the Southern Convention of Congregational and Christian Churches to be constituted in keeping with the recommendations submitted to the Convention in session. Dr. L. E. Smith and Rev. A. P. Robinson were selected by the Board of Christian Education as its representatives. Mrs. J. Monroe Harris, President of the Woman's Board, was to be requested to see that the Woman's Board's representatives were selected. Miss Frances Foster of Greensboro was asked to contact all young people's organizations and have them select their members for the council.

Dr. L. E. Smith was requested to convene the Council. Friday, July 26, was set as a tentative date for the convening of the Council, and Elon College selected as the place of meeting. The college extends to the members of the Council an invitation to be its guests over the week-end of July 26. This is a very important move of our church, and the presence of every member of the Council will be needed. Let no one fail.

L. E. SMITH.

SUGGESTIONS FOR JULY.

1. Send delegates to the Annual Pilgrim Fellowship meeting.
2. Send delegates to the Sunday School Convention.
3. Hold "Echo" meetings of various summer conferences and conventions.
4. Hold out-door worship services. Plan a union service with some other group.
5. Hold a discussion meeting on "Sabbath Observance."
6. Conduct mid-week prayer services during the pastor's vacation. Volunteer as Sunday school teachers. Help in Daily Vacation Bible School.
7. Hold a discussion meeting on

the relations between our attitude toward social problems in our own country and the success of missions.

8. Contribute to missions.

9. Hold a patriotic social.

—*Pilgrim Fellowship Bulletin.*

ALL ONE FAMILY.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 14, 1940.

SCRIPTURE: Acts 2: 43-47.

Daily Readings—

Monday—Christ Within, a Common Heritage—Eph. 3: 13-19.

Tuesday—"Joint-Heirs With Christ"—Rom. 8: 14-17.

Wednesday—Gentiles Accepted—Acts 10: 44-48.

Thursday—All One Body in Christ—I Cor. 12: 12, 13.

Friday—Rules of Conduct—Eph. 4: 20-32.

Saturday—The New Intimacy—John 15: 9-17.

This is the second of a series of topics on lessons for today from the early church. In this topic we are considering the unity of the church. The early church was small but the spirit of fellowship was great. The fellowship which they had with Christ caused a unique fellowship with one another.

Young people should become acquainted with the ecumenical movement of our day. The merger of Congregational and Christian Churches has no doubt set an example in church union. Study the merger of the three Methodist bodies. What influence do these unions have on the united movement. The early church can rebuke us for our divisions, lack of harmony, and our selfish lack of interest in Christian unity.

These topics may be used for short talks:

1. What drew the early Christians together?

- (a) They faced hazards.
- (b) They had a common loyalty.
- (c) There was a common task.
- (d) They had the inspiration of a literature.

2. The family spirit of the church is revealed in its concern that all the people of the earth shall hear the gospel—win the world for Christ.

3. Study the world-wide monument as represented by Christian Endeavor; the world conference of Christian Youth in Amsterdam, The Netherlands, in the summer of 1939.

4. There are 212 denominations and sects in America. Most of these are small. It is estimated that 90 per cent of the church members of this country belong to twenty-nine denominations. Is there not a thread that runs through all denominations on

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JOB TEMPTED TO DOUBT GOD'S GOODNESS.

LESSON I—JULY 7, 1940.

GOLDEN TEXT: *In all this, Job sinned not, nor charged God foolishly.—Job 1:22.*

LESSON: Job 1 and 2.

A Great Man.

Job was a great man because he was great in character. He was perfect and upright, one that feared God and eschewed (avoided) evil. He had great riches, but he had that which was rather to be chosen than great riches—he had a good name. His riches had not made him go high hat toward either his fellowmen or his God. The fact that he did not allow his wealth to wean him away from God was an index of an integrity of character that makes him stand out. Happy is that man who has enough of this world's goods, and twice happy is that man, who having enough of this world's goods, does not mistreat his fellowmen and forget his God.

A Great Adversary.

Satan is a great and a dangerous adversary. He is so subtle, so unscrupulous, so powerful. And he is so brazen. When the sons of God presented themselves before God, "Satan came also among (or with) them." The devil often comes to church. Perhaps some of our most subtle temptations come to us even when at worship. Let no man look lightly upon an Adversary that again and again has demonstrated his perfidy and his power. Men need all the help that religion can give them because of the power of Satan in the world and in human life. Call it a principle or a person—it is deadly just the same.

A Great Question.

"Doth Job fear God for nought?"

It is a searching question which we might well ask ourselves. Just how much does the hope of reward enter into my religious life? Would I be good if I knew that it did not pay? To what extent does the bargaining spirit enter into the covenants which we make with God? To what extent do we make mental reservations in our mind by doing the same thing which Jacob did when he said in effect, "God, if you will do certain things for me, I will do such and such a thing for you?" How often do we feel that if God will do such and such a thing for us, we will do such and

such a thing for Him? How far all, this is from the spirit of Jesus!

A Great Problem.

"Why do the righteous suffer? Here is one of the great and perennial problems of all time. Why did this have to happen to me, or to him? Why do men who are good have to lose their property and their loved ones, or have to suffer? This is the problem, of course, which lies back of the book of Job, and which it seeks to solve. And this problem as concerning the individual is intensified a hundred-fold in our time when we apply the same question to nations. Why do nations that have been peace-loving and law-abiding have to suffer at the hands of a ruthless, godless, diabolical man like Hitler and his kind? The problem of suffering—what a great problem it is! And it is not easy to answer. Of course there is no easy answer to the question. Even the Book of Job does not answer it. The final answer is to be found in the Cross of Christ, where we see the Eternal God in Jesus Christ taking upon himself the sins and sufferings of the world, and transforming them, and making them a part of His redemptive purpose. But this is no easy answer. The problem of suffering goes too far and too deep to be answered lightly. And in the final analysis there is no answer in a way. We stand here in the realm where one must trust where he cannot see, and endure where he can not understand. But Paul gives some basis for courage when he says that he reckons that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And another writer says that the Captain of our Salvation was made perfect through suffering.

A Great Task.

Job faced a terrific test. He lost his property, and he lost his family. And yet he did not whine or complain or whimper and threaten to have done with God because of all of this. His faith in God and his fellowship with God was not based on material possessions, or an easy way of life. It was the Lord who had given, and it was the Lord who had taken away. Therefore he said "Blessed be the name of the Lord." He came through the first test with flying colors.

But he faced a still greater and more terrific test. He lost not only

his property and the members of his family, that is his sons and daughters, but he lost also his health—he was afflicted with terrible boils from head to foot. Nothing could have been much worse, not even cancer. And through it all he remained steadfast and humble. It was no test of character, said he to be religious in times of prosperity and health. The true test was what a man could do in the time of adversity and illness. As the poet has said:

'Tis easy enough to be pleasant
When life flows along like a song,
But the man worth while, is the
man who can smile,
When everything goes dead wrong.

And perhaps the final test came when his wife, his companion, the one who should have been his helpmeet, failed him. "Dost thou still retain thine integrity? Curse God and die." A man (and the same thing is true, of course, of a woman) can bear up bravely under most anything if those who share their lives most intimately share their burdens and undergird their faith. But alas for the man or the woman, who when life crashes down around them, finds that in the fateful hour, there is a bankruptcy of faith, and of fellowship in suffering. Many a man has been kept steady and sweet in trying times by the faith and love of a wife who has a genuine religious life of depths and power.

A Great Victory.

In spite of the loss of property, the loss of family, the loss of health, in spite of the defection of his wife, and the spacious arguments of his friends, Job held fast to his faith in God. To be sure there were moments when he did not understand it all, and moments when he was not "sitting on top of the world" to say the least. But he endured unto the end. And he came out blessed not only in material things, but in the things of the spirit. The closing verse of the book speaks volumes in words—"So Job died, being old and full of days." To those who endure unto the end, God will give a crown of life. Right-counsel does not always pay in terms of dollars and cents. But godliness is profitable unto all things, having the promise of the life which now is, and that which is to come.

FOR THE CHILDREN.

(Continued from page 7.)

could go out to lonely farms to help the people there. Today, many, many people have better homes and happier lives down on their little southern farms because George Carver lived and worked there.—*Thoughts of God—for Boys and Girls.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY

LITTLE THINGS AND THE KINGDOM.

"A little leaven leaveneth the whole lump."—Gal. 5:9.

We gather from *The Christian Science Monitor* the following poem by Isabel V. Reitz, on how the small thing of a smile multiplies and contributes to the Lord's way of saving:

The smile was such a little thing
But it sped on its way on angel wing—
A messenger boy with feet of lead
Caught its magic, and weariness fled.

The same smile and a word of cheer—
And a lonely heart let go its fear.
It only needed the helping hand
To give the feet a firmer stand.

A tiny boy with tear-stained face
Caught the magic of its grace—
And looking up with pleased surprise
The smile was shining in his eyes!

On and on it went throughout the day,
And scattered sunshine all the way—
And the one who had given it light
Carried it home again that night!

The Lord be with you in good cheer today. Even that which may seem wrong may be turned into good. *Amen.*

TUESDAY.

THE BIBLE OUR DAILY BREAD.

"Give us this day our daily bread."—Matt. 6:11.

The Psalmist lived by the light and power of the Word of God long before Christ told the disciples what to pray for. At the height of his spiritual achievement he said, "I will meditate upon Thy precepts day and night."

The Bible is essential to a healthy religious life. It is the daily meat for our souls. Nothing in literature, even books about the Bible, can be substituted for it. *Amen.*

Prayer—"Day by day, night by night, O God, we would feed on Thy Word. In it we would find strength and wisdom for Christian living." Forbid that we shall neglect it. *Amen.*

WEDNESDAY.

LOWER THAN CAPABLE.

"What is man that thou art mindful of him."—Psalm 8:4.

There is a story of a man who went to the woods one day promising to bring his wife a gift. In a cleft of a rock he found a young eaglet. This was the gift to his wife, which she did not appreciate very much. The young eaglet was placed among the chickens where it was content to stay. There it grew up to a great eagle but it never attempted to fly.

A naturalist came that way, and attempted to make the eagle fly. But he would not. Unwilling to give up the task, the naturalist arose early one morning, took the eagle to the woods. As the sun came up, he faced the bird to the sun and said, "Eagle, you are made for the sky and not the earth. Fly away." The eagle thrilled—and then something happened to him. He stretched his wings and flew away into the skies.

You are capable of something. Are you filling your mission in life? Do not live lower than your capabilities if you can help it.

THURSDAY.

FORMER DAYS AND CHRISTIAN LIVING.

"Call to remembrance the former days."—Heb. 10:32.

The writer of the Hebrews begs the people to recall the blessings of the past and they will illuminate their understanding of God, and inspire them to a deeper faith. Read Hebrews 10:32-40.

We often meet with old-time friends and reminisce a while. What a joy! We find gracious allusions to many good and happy hours. They also remind us of those difficult days and experiences which have been very useful to us. In our dull days, yes, the dull days spiritually, when depression attacks our souls it is a tonic to recall the bright yesterdays.

Prayer—Our Father, help us to remember the days of Thy godness to us, and strengthen our faith to depend on Thee. *Amen.*

FRIDAY.

LIVING FOR THE LORD'S APPROVAL.

"Not with eye-service, as men-pleasers."—Col. 3:22.

We please nobody when we try to please everybody. If we are thus afraid of ourselves we will be failures. Such a spirit dissipates personality, weakens convictions and pronounces insincerity. Such a Christian is a "luke-warm" Christian, of whom the Lord said: "I will spew thee out of my mouth." Our text is a sound condemnation of "men-pleasers."

Prayer—O Lord, Thou art our Judge. Forgive us for seeking our reward from men. Teach us to look only to Thee. *Amen.*

SATURDAY.

VOTING CHRIST KING.

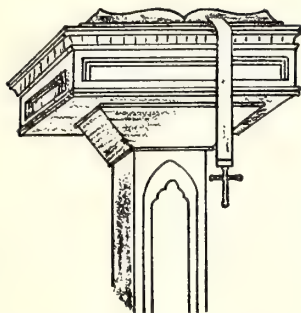
"He must reign."—I Cor. 15:20-28.

In 1495 Savonarola tried to persuade the City of Florence to make Christ its king. But the people were not ready. A generation afterward, however, in 1527, the citizens of Florence voted, by overwhelming majority, that Christ should be their king. In one of the great palace doors they set a table, inscribed:

"Jesus Christus Rex Florentini.
Populus p decreto Electus."

Wistfully, we contemplate this historic episode. Would that, in spirit and in truth, our community and our Country, would elect Jesus King. How quickly the ills that harass us would flee away.

Prayer—Thou art our King, O Lord; and we would enthrone Thee (Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VA.

ENTERING THE SUFFOLK DOORS.

"Enter into His gates with thanksgiving . . ."—Ps. 100:4.

Here is a command to enter into the doors ("gates") with thanksgiving as we go into God's House. Mrs. R. Edward Norfleet, by her beautiful memorial gift of brass hand-rails both for the steps and the inner stairway, has made it easy for us to remember this command of the Lord. "Enter into His gates ('doors') with thanksgiving." Let us look at the steps we climb when we come into our church auditorium. Perhaps many of us have never counted them, nor noted their series, nor thought of the things they may symbolize.

Outside the doors there are seven. This is a sacred number, or a number often used in the sacred Scriptures. It signifies totality, or completeness. There are four phases of the moon, and to each of the lunar phases there are seven days. Seven is said to symbolize the universality of God over all the earth: Father, Son, and Holy Ghost, over the four points of the compass—making seven. Seven is a combination of three, another sacred number, and four, still another. So on the outside of the doors we have seven, which may be also looked upon as three and four.

Inside we have a series of nine steps. This is three times three. Expressing the Holy Trinity three times over for emphasis, or land, sea, and sky; or father, mother, child; or past, present, future; the three disciples of the inner circle of the Lord—Peter, James, and John; or still other combinations of threes. Noah had three sons, Job had three daughters; and Job had three comforters; the psalmist speaks of three daily prayers—morning, noon, and night; there was the three-fold call of young Samuel; the three temptations of the Lord; the three prayers in Gethsemane; the three denials by Peter, and the three re-affirmations by Peter.

Then we come to a double stairway of five steps each or ten steps, by which we have ten times seven, re-

minding us of the seventy souls that went down into Egypt—Jacob, and his children, and children's children. Or it may serve to remind us of the forgiveness commanded by Christ "until seventy times seven." There were the Ten Commandments, ten righteous men would save Sodom, ten elders accompanied Boaz in his marriage to Ruth, ten virgins in the parable of the Lord, and the one-tenth to be given to the Lord.

When we add up the total number of steps we climb on entering our church, we have seven, nine, and the five we choose when we strike the double, or separating steps, makes a total of twenty-one, three sevens, or seven threes, or both.

Now let us look at the brass hand-rails—polished brass, everlasting; and in four pairs—there is your four,

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of July 7, 1940.

Sun.—God's Ownership of Life—Acts 17: 22-28.

Mon.—God's Ownership of All—I Cor. 4: 1-7.

Tues.—In Heaven and On Earth—I Chron. 29: 10-15.

Wed.—The Way to God's Blessing—Lev. 26: 1-13.

Thurs.—The Way to God's Disfavor—Deut. 8: 11-20.

Fri.—Tempest or Sunshine—Mal 12: 13-21.

Sat.—The Poor Toward God—Lk. 12: 13-21.

JOIN WITH US IN READING THE BIBLE

symbolizing God over all the world; or the four seasons, all time; or the four lunar changes. They are in pairs, which speaks of cooperation, cooperation between God and man, and between one another; or one generation and the next. Instead of the rails being two rails in each case, they are really oblong circles of brazen rods, or rings. Unbroken, everlasting, completeness, the circle that takes in all that is noble and shuts out all that is ignoble. They are all set with their standards in bronze—imperishable as a foundation.

Enter in His doors with thanksgiving, and let the very steps we tread speak of Him. And the handrails be unto us as the rod and staff of the Lord, the Good Shepherd, keeping us even in His way. *Amen.*

Be a self-starter and don't make a crank out of the boss.—*Harry Guilbert.*

THE QUIET HOUR.

(Continued from preceding page.)

lord of all life, that Thy will may be done. *Amen.*—*Wm. T. Ellis in Christian Herald.*

SUNDAY.

BE FAITHFUL.

"In quietness and confidence shall be your strength."—Isa. 30:15.

Frequently we meet warm-hearted enthusiastic Christians who, like Elijah running from Jezebel and her wicked people, think that they alone are loyal to God. These people grieve for the church and for worldly-minded children of the faith. They need to recall our text, and that God has legions of loyal friends who are serenely going about seeking to do the Father's will.

In these days of wars and rumors of wars, days when the structure of civilization is shaking, we need to feel the foundations and stand steady. God is still God. There is every reason to be faithful.

Prayer—O Lord, increase our faith. Enable us to see the thousands of Thy loyal ones. Grant us trust in Thee and in our fellowmen. *Amen.*

ATTENTION, CONFERENCE PRESIDENTS.

(Continued from page 5.)

officers do not keep the need of this fund before the churches the probability is no one else will. And the Convention Fund does have its claim. So, for the first time in several years, the special attention of the churches, the pastors and church officers is called to it, for it is the thought of several that it has been neglected in the thinking of pastors, church officers and churches. And the Executive Board is asking that the churches raise the Convention in full.

J. H. LIGHTBOURNE,
Secretary.

MINISTERS ATTENDING ELON SUMMER SCHOOL.

The following ministers attended the Elon Summer School: J. H. Lightbourne, W. E. Wisseman, M. A. Pollard, W. M. Jay, D. M. Spence, Arnold Slater, W. B. O'Neil, H. S. Hardeastle, Joe A. French, T. Fred Wright, Herbert G. Council, Jr., R. L. House, John G. Truitt, B. H. Watkins, J. H. Dollar, C. Rexford Raymond, R. E. Newton, W. J. Andes, S. E. Madren, A. P. Robinson, Jr., Aubrey C. Todd, J. E. McCauley, R. T. Grissom, G. H. Veazey, F. C. Lester, L. E. Smith.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage was a place of real activity on Saturday, June 29. It was threshing day. When we thrash wheat and oats it gives every one a job. The little boys can do light jobs and the older boys do the heavier work. A little boy can drive a team while the larger boys throw the shocks on the wagon and pack it in to haul it to the machine. A little boy can hand wires to the man who wires the baled straw. A little boy can hand bags to the one who measures the wheat as it comes from the threshing machine.

Many little light jobs they can do on threshing days. Then, too, it is interesting to see how well they stick to their job. On threshing days every one is assigned to a certain job. Some hand the shocks of wheat to the thresher. Some haul the grain to where it is to be stored. Some bale the straw as it comes from the machine. Some pack it away in the barn. One group has to cooperate with the other groups to keep everything working together. If one group should fall down on the job the other groups would be hindered in their work.

The day was ideal and all groups did their duty, and by fine cooperation we were able to haul from the field and thresh 1,100 bushels of oats in one day. That is counted a big day's work in threshing grain. It was really interesting to see how each one stuck to his job and no one shirked. It was a busy day for the girls, too. On days when we are doing this kind of work it takes more food and more cooking. The girls were faithful in their part of the work to see that they had plenty to eat, and with a smile on their faces and a song on their lips they, too, did their job well.

Quite a number of the young people attending the Leadership Training School here last week visited the orphanage. We were happy to have them. We are always glad to have visitors. They see the plant and the children and the opportunity of doing good by investing in the little boys and girls that they, too, may have a chance in life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 4, 1940.

Amount brought forward \$8,692.80

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Wake Chapel\$ 7.09

Moore Union	2.26	Windsor, Mrs. Lizzie C.	
Auburn	5.26	Beale	5.00
Mebane	6.00	Liberty Spring	7.00
Morrisville	1.00	Mt. Carmel	6.11
		First, Portsmouth	4.32
			44.39
N. C. & Va. Conference:			
Bethlehem	\$ 4.55	Valley Va. Central Conference:	
Hopedale	2.00	Winchester	\$ 1.94
		Mt. Lebanon	2.00
Western N. C. Conference:			
New Center	\$ 2.00	Bethel	1.00
Big Oak	6.00	Linville	9.25
Sophia	1.23	Concord	.73
Flint Hill (R)	1.00		14.92
Hank's Chapel	7.26	Special Offerings.	
Randleman	3.00	A Friend	\$10.00
Graham	1.00	Town of Elon College ...	30.00
		Mr. May	3.00
Eastern Va. Conference:			
Barrett's	\$ 2.71	Mrs. Dalton	12.50
First, Richmond:		Mr. Fesperman	5.00
April	6.90		60.50
May	6.55	Total for week	\$ 169.46
June	5.80	Grand total	\$8,862.26

NEW
LOW PRICES

THIN
BIBLES

TEACHERS CONCORDANCE REFERENCE
HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE
Biblical Atlas with Index and Maps
also
TREASURY OF BIBLICAL
INFORMATION
A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.
ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS
BY
REV. F. N. PELOUBET, D.D.
Author of Select Notes on the International Lessons, etc.

TABLE OF CONTENTS
Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
 reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER
Full 8 Vo. Size 5½ x 8 inches
Part Page Specimen of Print, Black Face Type, Center Column References
The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:
44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.
11 John 8. 12.
12 Matt. 24. 1.
13 Luke 12. 44.
14 Luke 21. 7.
15 Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Standard Authorized Version Old and New Testaments
No. 1708C—Morocco Grain, overlapping covers, gold titles, stained edges \$2.50
No. 1712C—French Morocco Leather, overlapping covers, red under gold edges 3.50

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

ROBERT LEE HOUSE, *Editor* J. T. KERNODLE, *Managing Editor*

CONTRIBUTING EDITORS

DR. I. W. JOHNSON DR. L. E. SMITH DR. C. ARTHUR LINCOLN

ASSOCIATE EDITORS

DR. S. C. HARRELL REV. W. T. SCOTT REV. F. C. LESTER

SUBSCRIPTION RATE: \$2.00 PER YEAR IN ADVANCE

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Company, Inc., J. T. Kernodle, Sec'y, Richmond, Va.

All subscriptions, change of address, items for publication, orders for Bibles, etc., should be sent to The Christian Sun, Elon College, N. C. Materials for publication should be received not later than Friday preceding date of publication.

One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Marriages

LANDRUM-INGRAM.

At the Ingram Christian Parsonage, June 29, 1940, Miss Annie Katherine Ingram became the bride of Mr. Clarence Andrew Landrum. May the sunshine of love keep bright their pathway.

B. J. EARP.

GRAVELY-HORTON.

In the Hilltop Hotel, Hillsville, Va., on June 10, 1940 Miss Nellie Willow Horton of Fancy Gap, Va., became the bride of Mr. Bobby Williams Gravely of Wythville, Va. May their lives be happy.

B. J. EARP.

In Memoriam

DAVIS.

On Thursday morning, June 13, 1940, as he was on his way to work, Brother Alpheus M. Davis of Hampton, Va., died very suddenly of heart attack, leaving to survive his going his widow and one son, Carlton. Mr. Davis was only forty-eight year of age, an enterprising business man, who had made a large host of friends. Many and profuse were the floral designs at his funeral conducted by the writer in Suffolk, Va., June 15.

Their church, their pastor, and a large circle of friends, extend to the bereft loved ones deepest sympathy, and pray the comfort of a Heavenly Father upon them.

JOHN G. TRUITT,
Pastor.

MATHEWS.

George Marion Mathews, Jr., died Sunday morning, June 30, 1940, at his home in Suffolk Va. Surviving him are his parents, Mr. and Mrs. George M. Mathews, Sr., three brothers, W. L. Clarence, and Earle of Suffolk; two sisters, Mrs. William Mullen, Tunis, N. C., and Mabel of Suffolk.

The funeral was conducted by the writer assisted by Rev. H. J. Goodwin, D. D., July 1. Both the lovely floral designs, and

the many good friends testified to their appreciation of his life. May God's richest blessings be upon the bereaved family.

JOHN G. TRUITT,
Pastor.

FIFTH SUNDAY AT DAN RIVER.

(Continued from page 2.)

a drop in the bucket." Everyone was justly enthused over the contest and it was quite surprising to note the results which came from the contestants. The music was very inspiring and made one wonder at the power of a little enthusiastic training. The judges awarded the banner to Virgilina, on the basis of its splendid show of excellent training, in spite of the fact that Rev. Newman modestly insisted that they had done little practicing. Virgilina had an excellent solo part, with a harmonious chorus by the entire choir.

There was not room for the Lebanon singers who filled the choir to overflowing. A duet, "How Long Must We Wait?" was sung by a young boy and girl. The idea of group singing was suggested some time ago, and it is most interesting to see how the idea has been originally planned by the various churches. Indeed, everyone was eager to know the outcome of the banner.

Rev. and Mrs. F. C. Lester had charge of the Sunday school lesson for the morning. Mr. Lester spoke to all the adults in the main auditorium, while Mrs. Lester took the children to the Sunday school auditorium. One imagines that many a young one will come to look back upon childhood and remember the district meetings as one of the pleasant occurrences. Perhaps some day not only districts will unite, but also all the followers of Christ

will find that they can come together on equal grounds.

The entire congregation quite appreciated having the presence and inspiring addresses of Dr. Gammon of Chicago. He revealed in his talks his deep interest in young people. Dr. Gammon's morning talk led us to know that the church has produced the finest characters the world has known, beginning with Christ. In the afternoon, Dr. Gammon said that the greatest writers in the world get back to the Bible.

Our lunch baskets were spread together under the trees. One couple—a minister and his charming wife—was seen walking hand in hand in a very romantic sort of a way, not at all like an old-married couple. Dr. and Mrs. Smith, though not holding hands, gave a group of girls some good ideas about life in general, but of course, in a most dignified way! One man on the grounds said that we had an ideal day, ideal church, and ideal people.

The next fifth Sunday, which comes in September, will find the Dan River District winding it way to Pleasant Grove. What a mighty thing it is for the fellowship of the Brotherhood of mankind to gather us into one fold and for one cause! Then will youth make its gallant reply, and the Kingdom of Christ will come on earth as it is in Heaven!

MARGARET EARP.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

which there could be agreement looking toward unity?

5. What is the meaning of the statement: "God hath made of one blood all nations"?

Discuss some things which young people can do to create a better spirit among other denominations.

Suggested Hymns—

"Onward Christian Soldiers."

"Blest Be the Tie That Binds."

S. E. M.

Resignation to the will of God is the whole of piety; it includes in it all that is good; and is a source of the most settled quiet and composure of mind. Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into His; when we rest in His will as our end, as being itself most just, and right, and good. And where is the impossibility of such an affection to what is just and right and good, such a loyalty of heart to the Governor of the universe, as shall prevail over our sinister indirect desires of our own?—*Joseph Butler.*

A Denomination and Its Literature

By the late DR. W. P. LAWRENCE of Elon College.

A denomination is judged largely by its current literature, and especially its periodicals. The greatest peoples on earth are those nations that have produced the best and greatest literature. The most insignificant peoples produce little or no literature. Many of the lowest tribes do not have even a written language. The Jews were marvels in this respect. The cream of their literature is in the Old Testament, and historians say that of all the marvelous gifts of nations to humanity—law, art, architecture, and literature—this contribution of Hebrew literature is supreme.

The measure of a denomination is determined, and will continue to be determined, largely by the standing of its periodicals and their literary standing. For this reason editors and contributors should put what they write into the best possible literary form.

The fact that many contributors to periodicals are not highly educated is no bar to the publication of their writings. John Bunyan had a limited education and his writings are exceedingly simple in style. Rejected by the learned at first because of the little education of the author, they gradually gained in favor until they ranked among the greatest of English classics. They are genuine literature. Bunyan knew no rhetoric, but his soul was charged with truth and his mind thought clearly and his hand wrote simply, and his writings is literature—great literature.

Editors have two difficult classes of contributors with whom to deal. One is the flabby, spiritless shuffler in prose, who writes that nobody is edified by, unless it be himself, and the only edification he gets is a sort of vain gratification that his article found its way into print. Such contributions hurt a denomination. They lower the tone of the periodical and consequently lower the rating of the denomination in the world at large.

The other class is made up those who think they can write poetry but cannot. These contributors, as a rule, are easily offended, if their versification is rejected by an editor. Poor poetry in a periodical is far more detrimental to the respectable rating of it than is poor prose. Cities protect the architecture of their principal streets by enforcing laws that prevent seriously defective art in that craft. Likewise an editor must protect his paper against poor poetry and versification that is not poetry.

Poetry, like prose, not determined by rules, but rather by the appeal to the average human soul and mind, is hardly riskable, even in a respectable newspaper. It was the belief of such poets as Wordsworth and Tennyson that a poet is the greatest of prophets, a seer, a human soul of vast vision, a soul that dives deeper and soars higher than other souls, hence the poet is a teacher and a leader of men and his art is one of the finest and most difficult of fine arts.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, JULY 11, 1940.

No. 28.

IN MEMORIAM



JAMES OSCAR ATKINSON
Minister - Author - Teacher - Editor
April 20, 1867—July 2, 1940

LET THERE BE LIGHT

NEWS AND VIEWS

(Notes sent in by Rev. F. C. Lester.)

Subscribers will please remember that all subscription money should be sent to Rev. F. C. Lester at Elon College, N. C., as it has been done in recent years.

The Eastern Virginia Sunday School Convention will meet in the Suffolk Christian Church on Tuesday, July 23. Dr. Forrest L. Knapp will be the principal speaker for the occasion.

A movement has been started to form a pastorate of four churches in and near Ramseur, N. C. The churches included are Pleasant Ridge, Park's Cross Roads, Shiloh, and Ramseur. This would be a fine pastorate.

The Western North Carolina Sunday School and Christian Endeavor Convention will meet on July 25 (Thursday) at Smithwood Christian Church, near Liberty, N. C. Look for the program in this paper next week.

All young people in Eastern Virginia will certainly want to be present for the Pilgrim Fellowship meeting at Mt. Carmel Christian Church to hear Dr. Walter H. Judd, famous missionary doctor to China and lecturer in America.

It is hoped that delegates elected to the General Council will take the matter seriously and do their best to attend. Important business will come before the Council, and the Southern Convention should bear its part of the responsibility.

Student Summer Service workers are this week helping to conduct Vacation Bible Schools at Leaksville in the Valley of Virginia Conference, Bethlehem and Belew's Creek in the North Carolina and Virginia Conference, and Pleasant Ridge in the Western North Carolina Conference. Carolina, Winston-Salem, and Salem Chapel were aided last week.

Does your church need a better financial program? A church treasurer said recently that only one-eighth of the members of his church gave as much as fifty cents for the support of the church last year. A stewardship institute might mean a spiritual revival in that church. The Pro-

motional Secretary will gladly aid you in promoting such an institute in your church.

The Valley of Virginia Sunday School and Christian Endeavor Convention will meet at Bethel Christian Church on Wednesday of next week. Dr. Forrest L. Knapp of New York City will be the principal speaker. Dr. Knapp was for years the secretary for leadership training in the International Council of Religious Education, and is now Associate Secretary for the World Sunday School Association.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

For Week of July 14, 1940.

Sun.—A Song of Stewardship—Psalm 8.

Mon.—A Parable of Stewardship—Matt. 25: 14-30.

Tues.—Stewardship to State and to God—Matt. 22: 15-22.

Wed.—A Tithe Pledges—Gen. 28: 10-22.

Thurs.—Redeeming Tithes—Lev. 27: 26-34.

Fri.—Tithes and Service—Luke 11: 37-42.

Sat.—Tithes and Offerings—II Chron. 31: 11-19.

JOIN WITH US IN READING THE BIBLE

Revivals are in progress in several churches this week. They will continue for several weeks. Now is a good time for all readers of THE CHRISTIAN SUN to pray for the success of the revivals. Success will mean the clear thinking and preaching of ministers, the sincere renewal of allegiance to Christ and his way of life by ministers and church members, the coming back into the active work of the church of a long list of members who have not been busy recently, the winning of non-members to Christ and the church, and the planning for active participation of all church people in an aggressive church program in the future.

Our sympathy goes to the family, relatives and many friends of Mr. James Chesley Beale of Franklin, Va., who passed away in Washington, D. C., on Monday of last week. Funeral services were conducted in Franklin on Tuesday, by his pastor, Dr. Elwood W. Jones.

AN INSPIRING FRIEND.

Every evening as I retired I remembered Dr. Atkinson in my prayers. Wherever I was he was one whom I called by name in my evening devotions, because of my fondness for him, and because of his inspiration to me as a minister. When I entered Elon College Dr. Atkinson was teaching philosophy and sociology, but far more to me was the fact that he was college preacher. When I heard him preach I desired to be able to "go and do likewise." He gripped me as no other preacher did, and on account of that fact I was drawn to him.

When I became a minister myself I used to hear him preach, or make an address every time I could. He never failed. He always came forth with a fresh interpretation of whatever passage he discussed, and he spoke his well chosen phrases and words with a forthrightness that not only convinced, but gave inspiration to undertake whatever his proposition was. I have known others who could make a great speech, but who lacked something when it came to close personal contact, but not so Dr. Atkinson, for in private conference or conversation his personality shone with a richer luster.

I hesitate to say that he taught me to speak and write, for that would do him such little credit, and would be claiming far too much for myself, but, as a matter of fact although he never gave me a formal lesson in either, he was my teacher. And better still, unto the very last he was ever an inspiring friend. Because of the worth of his friendship in my own life I especially desire to be a friend to others as they begin their life's work.

JOHN G. TRUITT.

DR. ATKINSON—EDITOR.

Early in life the writer came into contact with the mechanical production of THE CHRISTIAN SUN, and through most of those years Dr. Atkinson was its editor. When a lad of around ten years of age he received his first pay for working on THE CHRISTIAN SUN—pay for folding papers; and if memory fails not, that pay was three cents a hundred. In those days THE CHRISTIAN SUN was a paper of the style now known as the county paper, but the mission of its content was to urge the people of the Christian Church toward higher ideals and greater achievements in the cause of the Kingdom, and Dr. Atkinson was its leader.

Time passed, and others took over the editorship of THE CHRISTIAN SUN. The days of "Men and Millions" (Continued on page 15.)

STEWARDSHIP

By REV. J. H. DOLLAR, *Convention Chairman.*

STEWARDSHIP OF EVANGELISM.

There may be wisdom in the thought of "The Stewardship of Seasons," since the various Convention enterprises are given a part of the calendar year for special emphasis on the various interests each seeks to promote. The one thought we must keep in mind is, whether we talk of Missions, the College, the Orphanage, Christian Education, Ministerial Relief, the Convention, Conference, or local church program, we are seeking to build the Kingdom of God on earth, and all our efforts should be pooled into that interest.

The Stewardship of Evangelism seems to be the appropriate theme for the season before us. While some city churches emphasized evangelism at other seasons, and some throughout the year, the great majority of our churches are moving in the field of evangelism with particular interest just now. With less than half the population of our nation claim even nominal church membership it seems that Evangelism should be our great passion.

In the light of the fact that we are Stewards of the souls within our parishes, it seems extremely important that we should seek ways and means of "reaching the unreached." It takes more than a plan to do anything, but "He who works wisely plans his work." You may be surprised that we suggest planning a revival, or series of evangelistic meetings, but it has proven so valuable to those who have tried it we do suggest that the pastor plan his meeting in some detail. What of the plan?

1. Every pastor should know how many people in his parish are unsaved. He can find that out by calling his Sunday school teachers, his deacons, and other church officials together for a survey. The survey can be taken by roads or streets; classes or departments. Each person can know how many unsaved people live around him. These names can be brought to the pastor and given out in a second meeting. This step always reveals a surprising number of unsaved people in even a well-churched community—city or rural.

2. Persons should be selected for their ability to approach others and present the invitation of Christ—not to join the church—yet, but to accept Him as their Savior. Church mem-

bership will take care of itself when Christ is made the central interest. Not only should a person be able to approach others for Christ, but should be known as one who has Christ in his own life.

3. Each person so selected should be assigned a definite work. The pastor, and the visiting minister if one is used, should have a full list of prospects. Approaches should be made privately, not publicly. Unserved people used to come to church, but we must carry Christ to them in their homes, shops, stores and fields in our day. Perhaps ninety per cent of the members who come into the fellowship

of the church in our time are "hand-picked"; that is, they are won through personal evangelism. They are out there. We are stewards of their souls.

4. What of the method of preaching? Well, that will vary in almost every preacher. There are no cut-and-dried methods of winning souls. Let every preacher be himself. The primary thing is that he "Preach the word." If he is consecrated, in earnest, has a sense of his mission and follows the leadership of the Holy Spirit, he will win souls.

5. What of his theme? When Dr. Charles E. Jefferson was asked how he stayed on Broadway thirty-two years, his answer was, "I preached Christ." It seems wise that we who would win souls today should preach Christ. As one reads the conclusions of those who conducted the National Preaching Mission, the centrality of Christ is the one inescapable thing. If ever an age needed to hear the message of Christ, it is the age in which we find ourselves. If we are true to the trust God has laid upon us as ministers and workers, our theme, whatever be our method, will be *Christ*. Let it be said of us: "I preached Christ."

THE EVERY-MEMBER CANVASS.

An Every-Member Canvass is not an accident. If it is done in the sense of Christian Stewardship it is the result of careful preparation through weeks of planning. It is not too early to begin to plan definitely for any canvass that is due before Christmas.

The following plans have worked so well in such a wide variety of circumstances they commend themselves to

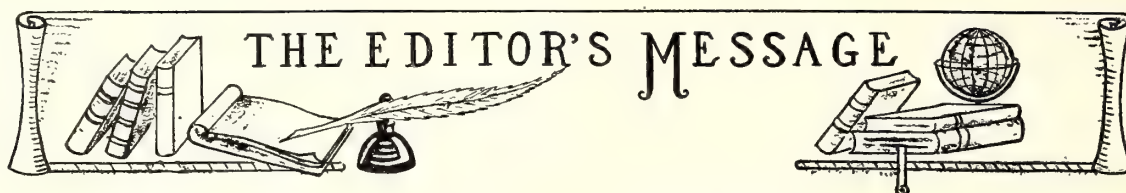
us as worthy of our trial. It should be kept in mind that any good plan can be changed to fit the local needs, and in fact should be changed in whatever manner there is need in order to get the desired results.

1. The pastor and finance committee should meet well in advance of the date of the canvass to plan for the distribution of Stewardship literature. (A great variety of such material can be had by addressing the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York, N. Y.) The first letter from the committee on finance should be of the nature to create interest in the approaching canvass. Such a pamphlet as "Immortal Money," should be enclosed. The next week another letter should be sent to all members enclosing the Budget for the coming year (sample will be published here later) and enclosing such a pamphlet as "Spiritualizing Church Finance." The first of these is by Dr. Jay T. Stocking; the second by Dr. W. H. Denison. The pastor should then write a letter in which he discusses intimately the interests of the church and the call to loyalty. Printed materials should be given out at the close of the services for a period of four weeks before the canvass. Those who are to take the canvass should be carefully selected and given special training. At the morning service on the day of the canvass the workers should come before the congregation and be commissioned, and the congregation pledged to receive them. A series of Stewardship sermons should precede the canvass, and such a booklet as "The Christian Acquisition and Use of Money," should be studied in the Mid-Week service.

OFFERINGS FOR THE COLLEGE.

A few of our friends (Sunday schools) throughout the Convention have remembered the college on the fifth Sunday. Others have been sending in offerings since our last report through the columns of THE CHRISTIAN SUN. In this issue the college lists these offerings, at the same time expressing its gratitude. We feel lonely and disappointed when our friends seem to forget us. I am sure that if the church at large and individuals of the church could fully realize the purposes of the college, what the college is doing, and the unforgettable struggles that we are having, they would be generous with their assistance. I trust and pray that the college may receive the sup-

(Continued on page 14.)



THIS ONE THING I DO.

Dr. J. O. Atkinson devoted the major emphasis of his life to missions. It was the one thing of supreme importance to him. The Bible was a missionary Book and the gospel was missionary in its implications. A liberal in scholarship, yet true to the basic beliefs of the Christian religion, he proclaimed a message that was always Christ-centered. Love for Christ was ever the motive and mainspring of the missionary enterprise. Proportionate emphasis was given to the personal and the social aspects of the gospel and missions was conceived as ministry to the totality of life.

There has been given to us an outstanding example of the power and influence of concentrated personality in the realm of religion. His interest was not ephemeral, neither were his efforts spasmodic. The printed page and the spoken word were utilized to the fullest in the proclamation of His message. The flame of his devotion has lighted the way for a great missionary program in our church.

Our unanimous judgment is that this life was wisely invested. Great have been the dividends. Such an example should guide and stimulate other men in their hours of decision for a life career. Our church still needs men who are willing to "put all their eggs in one basket" and concentrate their energies and devotion to the burning point in some major field of our Christian religion.

A FRIEND TO FRANKLINTON.

The circle of friends who loved and trusted Dr. J. O. Atkinson was not limited to the white race. Throughout the Afro-Christian Convention there was a host of negroes who knew Dr. Atkinson as a friend to Franklinton. He had preached in their churches and spoken in their conferences. They read his editorials in "The Christian Sun." For many years and until the time of his death Dr. Atkinson was president of the Board of Control for Franklinton Christian College. In this capacity he served faithfully. Largely through his tenacity of interest the institution has been saved and is now serving the constituency for which it was instituted.

As treasurer of the college he was successful in effecting a settlement with every remaining creditor when the college was closed for academic work. Two years ago when he resigned as treasurer he realized a long cherished desire to see the institution free of debt and released for service in this important sector of our denomination.

This work was dear to the heart of our Mission Secretary. It was a bit of definite, tangible, visible missionary work in our home territory—"Beginning at Jerusalem—" Here was an opportunity to strengthen the home base. He labored in a realm "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Sythian, bond nor free: but Jesus is all, and in all."

THE PRINCIPLES OF OUR CHURCH.

It is said that, as an adult, Dr. Atkinson was attracted to our Denomination by the principles of our church. Some are fascinated by personalities, others are attracted by principles. Dr. Atkinson was interested in the eternal principle back of the temporal personality. He found a satisfactory statement of faith and polity in our church and immediately became identified with the same. His life has immeasurably enriched the church of his choice and is a fitting illustration of the faith we profess.

These principles are by no means antiquated. There is yet much in them to commend our church to intelligent Christian people. Perhaps there are those who would have left the denomination but for the "right of private judgment and the liberty of conscience" which is accorded to all. No doubt there are sincere, inquisitive souls today looking for a church void of sectarian requirements who would find haven in our church if these broad, tolerant principles were sufficiently well known and adhered to.

R. L. H.

"THEIR WORKS DO FOLLOW THEM."

There is no member of the Southern Convention who has been in vital touch with the work of his church during the past fifty years who does not feel a distinct sense of loss in the passing of Dr. J. O. Atkinson. But while we are thinking about the loss we have sustained, we should also be devoutly thankful for the gains which have come to us through the service which Dr. Atkinson has rendered.

One can think of no phase of our church work that has not been enriched through his contributions. We shall always remember Dr. Atkinson for his magnificent labors in the cause of Missions. It was impossible to be with Dr. Atkinson and not realize that he placed Missions at the head of the list of things that must be done. But he could let no worthy cause pass without having his part in it. Everywhere we turn we see evidences of the work of Dr. Atkinson's hands. For a long, long time the works of his hands will follow him.

It is impossible to think of Dr. Atkinson, or to attempt to measure his achievements in terms of mere deeds. Everything that he did was profoundly influenced by the spirit which he was. He was blessed with a remarkably keen intellect; but his spirit transcended his intellect. His messages were logical and forceful; but after one had heard him speak, one carried away a memory of sincerity and fervency of spirit rather than of elegance and eloquence of speech.

One blessed with so intense a spirit and so fervent a soul always is exposed to the danger of becoming a bit over-bearing and fanatical. When one believes a thing with all the energy of one's soul, it is easy to misjudge another whose beliefs carry a shade of difference. Dr. Atkinson was saved from this danger by the warmth

of his loving heart. He loved people so well that his judgment of others was always tempered with a magnificent breadth of sympathy. If he ever was tempted to hate anyone, he put that temptation away from him so quickly that others never detected it.

As we think of what Dr. Atkinson leaves behind him, we should give thanks for his wit, his genial good nature, and his love of fun which enabled him to labor so long and faithfully without wavering. If the outlook seemed too dark, he could turn aside a moment for a bit of fun which helped to dispel the darkness. There was a touch of humor in his make-up which kept him from taking a too serious world too seriously.

To live one's life, to do life's work well, to leave a trail of good works wherever one has gone, to have people bless one's memory, and to strive to be better men and women because of that memory; surely life can offer nothing much more to be desired than that. S. C. H.

MISSIONS IN MEMORIAM.

The greatest missionary leader of the Southern Convention has gone. After many years of tireless labor, consecrated service, prophetic leadership, and constant prayer, Dr. James Oscar Atkinson has passed from our view into the presence of the world's greatest missionary, the Lord Jesus Christ. This is our faith.

From the beginning of the missionary enterprise in the Southern Convention to the present time Dr. Atkinson has been our leader. In season and out of season, summer and winter, day and night, in pulpit and in press, by persuasion and urgency, he pushed forward the missionary work of our church. He gave us the vision of a kingdom without frontiers, a mission world-wide and heaven-high. In sickness and in health he sent the message to the churches. It was the call of Christ to go to the neglected areas of God's world with a message and salvation.

And now the leader is gone. His voice is silenced. His eloquent pen can no longer challenge the church to render the totally unselfish service which we call missions. His charming personality can not reach with its magnetism the people of our churches. For twenty-eight years he edited this paper. That is no more.

Yet, surely we do here his voice, know his message, and feel his personality. We must! Deep in our hearts there is an urgency to remember, to feel, and to carry on.

Beautiful flowers at a funeral speak eloquently of the esteem in which the

deceased is held. But the carrying forward of the cause to which the deceased gave his life is the highest honor the living can confer on the dead. The flowers we have given. The Cause remains. By increasing our activities and contributions we can crown his efforts with success.

This is the memorial in which we can all have a part. The monthly offering for missions in the Sunday school, the payment in full of dues to the Conference and the Woman's Board, personal gifts to send the news of the redeeming love of God in Christ Jesus to a lost world—these are the ways in which members of the Southern Convention can crown with glory the name of Dr. J. O. Atkinson, the long-time and much-loved leader of missions in our area.

He has done what he could. His labors are ended, but his life goes on not only in the celestial realm but here on the earth where we who remain give ourselves with renewed consecration to the cause which was so dear to his heart. F. C. LESTER.

JAMES OSCAR ATKINSON.

[This is a composite of the many articles appearing in the daily press and the passing of the greatly beloved Mission Secretary of the Southern Convention.—J. T. K.]

Dr. James Oscar Atkinson was born 1867, the son of George Washington in Wake County, N. C., on April 20, and Mary Jones Atkinson, and died at 5:15 A. M., on Tuesday, July 2, 1940, at the age of seventy-three years, in St. Leo's Hospital, Greensboro, N. C. He died after a week of serious illness and five years of declining health, during which time his indomitable spirit proved more than master for a weakened body.

Dr. Atkinson graduated from Wake Forest College in 1890, and received his master's degree from Harvard University in 1893. He was awarded the honorary degree of Doctor of Divinity by Elon College in 1910. He was one of the six original faculty members of Elon College, and served as professor of sociology and psychology. He was Dean of the faculty from 1903 to 1905 and continued as a member of that body until 1912. He served as a lecturer at the college from that time until his recent illness. He was also pastor of the college church from 1897 until 1917. At the time of his death he was a member of the board of trustees, having served in that capacity since 1914.

Several times editor of THE CHRISTIAN SUN, Dr. Atkinson was elected again to this office on May 2, 1924, and served efficiently and effectively until July, 1936. He was author of

several volumes. He also served at one time as president of the North Carolina Press Association.

For several years Dr. Atkinson was a member of the board of trustees of the University of North Carolina and of the North Carolina School for the Deaf. He was a member of the Mission Board of the American Christian Convention from 1918 to 1935, and after the merger between the Congregational and Christian Churches served on the American Board Conference of Foreign Missions. He was also a member of the General Council of the combined churches. Dr. Atkinson is prominently mentioned in "Who's Who in the Clergy" for his many activities in the fields of education and religion.

Dr. Atkinson was Secretary of the Mission Board of the Southern Convention from 1917 until his death. It was to the work of this board that he gave his untiring efforts during the most fruitful years of his life. He lived that he might carry forward the work of missions in the Southern Convention and through that work hasten the coming of the Kingdom of his Master.

Dr. L. E. Smith, president of Elon College and pastor of the College Community Church—a post long held by Dr. Atkinson—preached the funeral service. Dr. Smith was assisted by Dr. G. O. Lankford, long time friend of the deceased, and Dr. I. W. Johnson, pastor of Berea Church, Nansemond County, Va., the home church of many of his relatives.

The funeral services were held in the Whitley Memorial Auditorium on Wednesday, July 3, at 3 o'clock, and interment followed in Magnolia Cemetery at Elon College.

Honorary pallbearers included the present faculty members of Elon College, members of the Mission Board of the Southern Convention, and ministers of the Southern Convention. Active pallbearers were C. D. Johnston, A. L. Hook, H. D. Lambeth, J. C. McAdams of Elon College, J. M. Fix and Vitus R. Holt of Burlington, J. A. Kimball of Henderson, and Dr. E. L. Moffitt of Greensboro.

He is survived by his widow, the former Martha Emma Williamson; three daughters, Mrs. R. T. Bradford, Norfolk, Va.; Mrs. W. E. McCardell, New Orleans, La.; and Mrs. J. Davis Reed, Norfolk, Va.; one son, J. O. Atkinson, Jr., Greensboro; one sister, Mrs. Mamie Davis; two brothers, E. B. Atkinson, Ashburn, Ga., and M. A. Atkinson, Elon College; two half-sisters, Mrs. Vivian Stephenson and Mrs. F. R. Smith, Raleigh; and six grandchildren.

CONTRIBUTIONS

SUFFOLK LETTER.

"Dr. J. O. Atkinson died this A. M." That message came by telegram Tuesday, July 2. It was not a surprise. His condition during recent weeks gave a warning to his family and friends that release from a long illness was imminent. For many years he has waged a losing battle with deadly disease. His great faith and unflinching optimism helped him to carry on his work when weaker men would have surrendered to the inevitable.

Our acquaintance with the deceased dates back to September, 1893, when he had charge of a group of Elon College students from Eastern Virginia. A special car left Suffolk via the Atlantic Coast Line Railway. Dr. Atkinson, then known as Professor Atkinson, added much to the joy and comfort of that large party of Elon students, a number of whom took this journey for the first time. Friendly and jovial, kindhearted and entertaining, he won the hearts of both old and new students on that important day.

It would be difficult to measure the influence of this man of God upon the lives of Elon College students. For fifty years he kept in close touch with the young people who attended Elon. As a college professor he inspired young men and women by his genial spirit and brilliant mind. Young men heard him gladly when he spoke eloquently in the college chapel. He was the orator of the college faculty. His natural gifts, cultivated by persistent effort, brought him into prominence as a public speaker, and his ability was recognized throughout the Southern Convention.

The great turning point in his career as a preacher came during the summer of 1906 when he attended the Summer Bible School at Northfield, Mass. Drs. Johnston-Ross, G. Campbell Morgan and R. A. Torrey were the outstanding speakers for the Moody School. Under the inspiration of that great Conference we both found a new inspiration for a spiritual ministry. That Conference transformed him into a new and richer type of preacher. From that year the Bible took the place of books and essays on Ethics and Moral Philosophy. His final dedication of his life to the task of developing the work of missions was the outcome of his stay at Northfield.

His outstanding work included four

fields: Professor in Elon College, Editor of THE CHRISTIAN SUN, Mission Secretary of the Southern Convention and Pastor. In each of these fields he rendered excellent service. He was a great teacher, a superb writer, a forward looking pastor, an eloquent preacher, and an inspiring Mission Secretary. Any one of these fields is large enough to challenge the talents of an ordinary man. But his gifts seemed to be equal to any demand in these respective spheres.

He will be remembered especially for his work as Editor and Mission Secretary. For twenty-five years he has concentrated his efforts and dedicated himself chiefly to the cause of Missions. In this field he wrought a great work. By night and by day he thought, planned and prayed that our churches might meet their growing opportunity to carry the gospel to the uttermost parts of the earth. His mind, heart and soul moved in that high spiritual realm.

His work in the flesh is done. He has entered into a much needed rest. His memory is a priceless heritage for his family, his friends and his church. The ministers, the churches, the Conferences and the Southern Convention have sustained a great loss by his death. Eternity alone can reveal how much he enriched us by his life and service.

I. W. JOHNSON.

REVEREND JAMES OSCAR ATKINSON, D. D.

When the writer entered Elon College as a student in the fall of 1906, Dr. Atkinson was editor of THE CHRISTIAN SUN and pastor of the college church. I had heard much of Dr. Atkinson through friends and the columns of the church paper but had never had the privilege of meeting him personally until I came to the campus of Elon College. He was very definitely a part of the college and community, and, as I discovered, a vital part of our church.

The first session of the Southern Convention that I was privileged to attend was held at Elon College in the chapel. It made a great impression on me. Among those who were on the platform at different times and taking the leading part in Convention matters were Drs. Staley, W. S. Long, D. A. Long, Revs. James Wellons, Peter Clapp, Sanders Clapp, M. L. Hurley, W. G. Clemmons, N. G. New-

man, C. E. Newman, and others. The ones of us who are acquainted with this group are made to think seriously when we realize how time has dealt with the leaders of our church. The ranks of our leadership thirty years ago have been tragically thinned.

Dr. Atkinson was a member of the original faculty of Elon College. Serving in that capacity, he assisted in the laying of the foundation of the college and launching it on its useful career.

As a minister of the gospel, he was eloquent in every sense of the word, a profound preacher and the healer of many hearts in his service of comfort and spiritual ministry to the broken and grief stricken.

As an educator he not only imparted information regarding the past and future trends in human conduct but stabilized his students in their thinking by high moral and religious standards. As editor and author, he placed in the homes, on the desk, and on the breakfast tables of the church and church people information that inspired and guided.

As Mission Secretary for our church in the South, his own heart was aflame by the spirit that lifted him from the bed of affliction and sent Jesus Christ as the Savior of the him back among us as an educator of world. He took the torch of Missions and set it on every pulpit in our church in the South that its light might shine to the uttermost parts of the earth. It was he who with his grasp of the situation, his passion for Christ and His church, gave to us as a people the mission passion and ever-widening vision that has made us truly the disciples of our Lord.

Beneath the hand of affliction in the service of his country and his Lord, he grew weary. The burden of the flesh became too heavy. The One who made us and who loves us all said, "It is enough," and from us went a friend and a servant to his reward. May God give eternal rest to his tired spirit.

Funeral services were conducted from the college auditorium Wednesday, July 3, 1940, at three o'clock in the afternoon. Services were in charge of the writer assisted by Dr. I. W. Johnson, pastor of Berea Christian Church in which Mrs. Atkinson was reared and to which many of the family belong, and Dr. G. O. Lankford, an intimate friend of Dr. Atkinson. Mrs. W. N. Huff and Miss Mary Lee Foster sang "Just As I Am" and "The Home of the Soul," Prof. Stuart Pratt, accompanist. A large number of friends and acquaintances

(Continued on page 9.)

FOR THE CHILDREN

Dear Friends:

Last week I told you that I would like to have letters from some of you. Our new editor of THE CHRISTIAN SUN wonders if you would not like to send me some brief letters to be published in our Children's Page. I wonder if you who have had Church Vacation Schools in your church would like to write a letter telling just what you liked best about the school. Some of you might tell in your own words the story that you liked the best. Others might tell how to play the game that you liked best. Some of you might tell us what you did on the Fourth of July to have had a good time. Or, you might tell the things that your department of Sunday school is doing to bring happiness to yourselves and others. Please sit right down and write the letter as soon as you read this so that we can have it in the Children's Page real soon.

Today is the Fourth of July, and it rained here in Sanford for the first time in many days. The lawns and gardens looked so thirsty before the rain came! Now they look as if they had a very happy Fourth! I slept late this morning; we had a late breakfast; I washed the dishes, made the bed, and got bathed and dressed. We went to one of our country parashoner's home for a regular Fourth of July dinner. There is a girl in

the home where we went. She is a great help to her mother, but she gets very lonely as there are no other children at home. Today her little nephew was there with his parents, so Myrtle Raye was not lonely. She takes a magazine for children called *Jack and Jill*, I believe. She likes it very much and thinks that you might like it, too. She reads this page in THE CHRISTIAN SUN, but I do not think that she has learned how to solve our puzzles yet.

You know how I am ending the day—by making my crossword puzzle and writing to you. Now you write to me so that I can pass it on to other boys and girls in our page. Thank you.

Sincerely,
MRS. DOROTHY TODD.
6 South Third St.,
Sanford, N. C.

CELEBRATING THE FOURTH OF JULY.

I am sure that none of the boys and girls of our United States enjoy the celebrating of the Fourth of July, Independence Day, more than the little Negro boys and girls.

This is one morning that they jump out of bed without being coaxed. They enjoy their breakfasts of golden waffles and syrup or smoking hot cakes.

Then very impatiently they await the time to come when they may start for the place of public celebration. Finally their parents have the food all packed in boxes and baskets and they are off for the day.

The children have their share in the celebrating games, too. A favorite relay race for the children is the gunny-sack race. All of the little boys line up and stick their feet and legs into the gunny-sacks which they hold up to their waists. A whistle blows and the little fellows are off for the goal line hoppity-jump. The boy who wins gets a dollar bill.

Now the little girls line up and each one is given a teaspoon and a hard-boiled egg. The idea is that the egg be carried in the spoon to the goal line. The one reaching the goal first without dropping the egg wins the race. If the egg is dropped it must be picked up and carried back to the starting point for a new start. So the wise little girl will go very slowly and carefully toward the goal where she will no doubt win the coveted prize.

The final relay is usually an eating relay race and the one winning this race receives some other good thing to eat.

JESUS KNEW HOW TO FIND GOD.

John 4: 24—"God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

To every religion some spot is sacred. Mohammedans turn their faces toward Mecca when they worship. Christians speak of the church as "God's house," sometimes just as though God lived there more than in other places.

Long ago the Jewish people said that the temple in Jerusalem was where God dwelt and no one could truly worship God anywhere else. Not far from Jerusalem lived another people, the Samaritans. For their worship they went to Mount Gerizim where they said God lived.

One day a Samaritan woman was telling Jesus how confused she was. "You Jews say that Jerusalem is where God is, while we say we must worship at Mount Gerizim," she said. She wondered where the right place was.

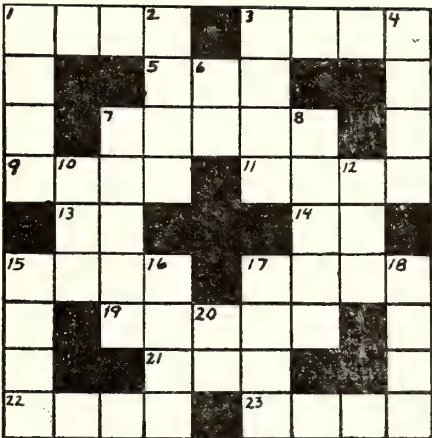
Jesus had worshipped God in many places. He said to her, "God is a spirit." Those who worship Him do not need to go to any certain place to find Him. They must have the desire to know Him and to discover what He wants them to do. When they seek Him in the true spirit of worship, they will feel His presence.

(Continued on page 14.)

CROSSWORD PUZZLE.

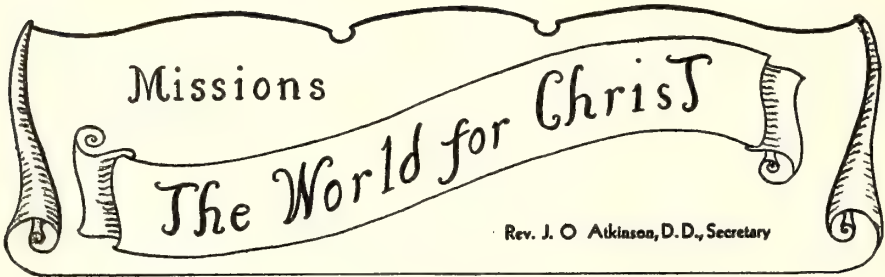
- Across.
- 1. Crow-like birds with bluish plumage.
 - 3. What the dove brought back to the Ark (Gen. 8: 11).
 - 5. A unit.
 - 7. A tree of Palestine (Deut. 6: 11).
 - 9. A measure of length, three feet.
 - 11. Son of Enoch (Gen. 4: 18).
 - 13. First two letters of W. P. A.
 - 14. Preposition.
 - 15. Exercise for amusement (Ex. 32: 6).
 - 17. At sea.
 - 19. Animal used for riding (Esther 6: 8).
 - 21. A porter or gate keeper of the Temple (Ezra 10: 24).
 - 22. To empty as a liquid (Isa. 44: 3).
 - 23. Gifts to the needy (Luke 11: 41).

- Down.
- 1. A month of the year.
 - 2. What Joseph's brothers did to him (Gen. 37: 28).
 - 3. Third son of Jacob (Gen. 29: 34).
 - 4. Place where sheep were kept (John 10: 16).
 - 6. Nickel.
 - 7. Daughter-in-law of Naomi (Ruth 1: 4-14).
 - 8. To rub out.
 - 10. A pointed instrument for piercing.
 - 12. Devoured.
 - 15. A machine for raising water.
 - 16. Belonging to you, possessive pronoun.



- 17. A country in which Paul traveled (Acts 2: 9).
- 18. The fifth book of the New Testament.
- 20. Rail Road.

Answer to Last Week's Puzzle.
ACROSS—1. Gold. 3. Debt. 5. Ode.
7. Crows. 9. Y. M. H. A. 11. Sale. 13. El.
14. Va. 15. Snob. 17. Hewn. 19. Elias.
21. Oat. 22. Kept. 23. High.
DOWN—1. Gray. 2. Dora. 3. Dews.
4. Tame. 6. Do. 7. Chloe. 8. Saves.
10. Men. 12. Law. 15. Silk. 16. Blot.
17. Hath. 18. Nigh. 20. Ia.



MRS. PARKER TO FILL UNEXPIRED TERM.

It is my sad duty to announce the death of our beloved Secretary and Field Secretary of Missions, Dr. J. O. Atkinson. In order to continue uninterruptedly the work he loved so devotedly, the Executive Committee elected Mrs. Mattie Cox Parker Secretary for the unexpired term, ending September 30, 1940, with no increase in her present salary. Mrs. Parker has been secretary to Dr. Atkinson for four years and is thoroughly familiar with all the details of the office.

Cordially yours,

J. E. WEST,
Chairman.

DR. JAMES OSCAR ATKINSON.

I can think of nothing more fitting and appropriate for our Mission Page this week than the editorial, which appeared in the Greensboro *Daily News*, Thursday, July 4. A beautiful tribute to Dr. Atkinson, who has been a friend to all, a most sympathetic advisor, an humble follower of Christ, thoroughly devoted to the work of Missions, which he loved with all his heart:

"No more effective commentary upon the character, ability and service of Dr. James Oscar Atkinson is available than citation of the high posts which he held in the religious and educational sphere where he labored throughout his rich, full life of seventy-three years.

"In Dr. Atkinson's contribution to his fellow men Christian education found noble fruition. His entire career centered around the development, the lifting, of humanity mentally and spiritually in that strengthening combination which makes for citizenship and for character. As pioneer member of the Elon College faculty, as long-time pastor of the Elon College Community Church, as mission secretary of the Southern Congregational-Christian Convention since 1917, as author and as a directing participant in the affairs of several major institutions of his church and his state, Dr. Atkinson has made a contribution which is well-nigh incalculable. His

accomplishments in this varied, yet complementary, field, always working with, for, and through mankind, are monumental in an eternally expanding sense.

"Mere words count for little in comparison with such a record of service, such a manifestation of influence, and its recognized projection into the stream of human endeavor. The finer, nobler things of life, which appear so jeopardized, are going to survive because individuals such as Dr. Atkinson have wrought themselves into their fabric and their foundation."

MATTIE COX PARKER.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 6, 1940.

Sunday Schools.

Ramseur, N. C.	\$ 3.82
Morrisville, N. C.	1.00

Total to July 2, 1940	\$ 4.82
Previously acknowledged ...	14,552.15

Total since Sept. 1, 1939, till Dr. Atkinson's decease, July 2, 1940	\$14,556.97
--	-------------

Total for July 1, 1940	\$ 4.82
Antioch, Harrisonburg, Va.	3.75
Mayland, Broadway, Va.	2.46
Pope's Chapel Franklinton, N. C.	3.00
Dendron, Va.	4.40
Bethlehem, Suffolk, Va.	2.93

Total	\$ 21.36
-------------	----------

Individuals and Churches.

Reidsville, N. C.	\$ 13.00
Concord, Timberville, Va.	1.33
Bennett, N. C.	6.31

Total	\$ 20.64
-------------	----------

Total for the week	\$ 42.00
Previously acknowledged ...	14,552.15

Total since Sept. 1, 1939 ...	\$14,594.15
-------------------------------	-------------

Though the offerings are small this week, we are deeply grateful for each and everyone acknowledged above. There has never been a time when funds for missions were needed and could be used to such advantage as they are today. We are deeply grateful for your cooperation and interest in the great Cause of Missions.

Gratefully,

MATTIE COX PARKER.

Mission Secretary.

DR. J. O. ATKINSON AND THE MISSION BOARD.

The Southern Christian Convention instituted convention missions at Berea, Nansmond, in 1904, and authorized the committee on Home Missions to do convention home mission work. In June, 1907, Dr. J. O. Atkinson became a member of the committee, and was elected secretary of the committee on December, 1909, with necessary expenses and no salary.

On September 28, 1912, the board was chartered as a Home Mission Board with Dr. J. O. Atkinson as secretary and on July 26, 1918, the charter of the board was amended to include Foreign Missions and its name was changed to the Mission Board of the Southern Christian Convention, Incorporated. In September, 1917, he was elected Secretary of Missions or Mission Secretary for full time with salary and expenses, and continued as secretary of the board.

After the Convention decided to elect a Secretary of Missions, with his salary and expenses to be paid by the Mission Board, it took several years to find a suitable man and many became discouraged. But Dr. Atkinson challenged the Convention to go forward in a great missionary program, and when his health was restored he was elected to fill the position, the delay having been a blessing in disguise. The board authorized him to raise \$50,000.00 for missions, and in 1920 the amount was increased to \$125,000.00. These campaigns were a success and inspired larger gifts to other institutions and departments of the denomination.

As college professor, preacher, and editor of THE CHRISTIAN SUN, he had endeared himself to our entire membership by his culture, eloquence, forcible pen, graciousness and optimism. Therefore, he was very successful from the beginning of his term as Secretary of Missions and the amount of gifts secured by him for missions challenged the admiration of other brotherhoods as well as our own denomination. It is impossible to calculate the educational value of his work which will live on for centuries to come, as he had few equals as a speaker and writer on missions.

I know of no man who worked under such severe physical handicap as he. But these seemed to sweeten his life and increase his deep spiritual powers. He loved the mission work and had great faith in God and man. In the field and in the office, he exhibited initiative, sound judgment, confidence, courtesy, a cooperative spirit and deep spirituality. In his

death the church and the Mission Board have sustained an irreparable loss.

Personally, the death of my dear friend and co-worker since 1907, is a great loss to me as he soon won my admiration and sincere love. Peace to his memory.

J. E. WEST, *President,*
Mission Board.

AN APPRECIATION.

The women of the Southern Christian Convention who journeyed to Elon College last Wednesday, July 3, to attend the funeral service of Dr. J. O. Atkinson, realized that they were helping to lay away one who, to them, was more than just a Mission Secretary. They had learned to know him as a founder, a father, a pilgrim, and an ambassador. Always standing firmly for all the things that his church represented he gave untiringly of his eloquence, his energy, his strength and his life, trying to teach and guide those who were looking to him and those with whom he came in contact. His enthusiasm, his sincerity, and his conviction led him to speak, and those who were privileged to hear knew that he spoke from the abundance of his heart.

For more than twenty-five years the women of the Southern Convention Mission Board have looked to him for guidance and council. He has been our leader. Ever ready to help and do the bidding of our conference leaders he had the confidence of every member. Until his health failed he attended all board meetings, all rallies and all conferences, and generously contributed to our plans and programs. When he was no longer able to be present he sent messages of inspiration to every meeting and kept actively in touch with every plan that was made.

The last days of his life were made happier because of our School of Missions at Elon College. He was able to attend some of the sessions and conversed interestingly about the lectures and classes in which he could not participate. On his front porch he received the instructors and friends of the School of Missions and seemed thoroughly delighted that such a meeting had come to pass.

Yes, we realize that a brave leader, a wise counselor, a sincere friend, and a Christian gentleman has fallen asleep. May we raise high the torch he bequeathed us and ever be influenced by his gracious spirit and his marked humility.

MRS. J. MONROE HARRIS,
President,
Woman's Board of Missions.

DR. ATKINSON'S CONTRIBUTION TO THE SOUTHERN CON- VENTION.

The Southern Convention was immeasurably enriched by the life and labors of Dr. J. O. Atkinson, and it has suffered an incalculable loss in his death. For years he has been one of its outstanding leaders, and his influence was felt in so many ways, and in so many phases of its work. To be sure, for the past twenty five years his official post was as Secretary of Missions, and it was in this capacity that he made his greatest contribution to the Convention and to the Kingdom of God. But nothing that concerned the Southern Convention was foreign to Dr. Atkinson, and he served on Boards and Committees that represented every interest of the Convention.

He served for a number of years as editor of THE CHRISTIAN SUN, and during his editorship that church paper maintained a high standard of excellence, characterized by editorials of sound reasoning, and chaste and beautiful language, and by wholesome reading material for the whole family. He served for many years as a member of the Board of Trustees of Elon College, and by his counsel and contributions thus served the Convention and Christ in the field of Christian Education. He served as a member of important boards and committees, not the least of which was the Committee on Union which represented our church in the proposed union of the Congregational and Christian Churches, and did much to make that union possible and actual. He also served for years on the Board of Superannuation, and not only faithfully administered the affairs of that Board, but constantly kept the needs and opportunities of that Board before the Convention. Time would fail me to tell of the many-sided activities and interests of this good man in the things that concerned the Convention and the Kingdom.

As has been suggested, however, perhaps the greatest contribution which Dr. Atkinson made to the Convention was through his work as Mission Secretary. The missionary interest in, and the missionary program of our people is in large measure a monument to Dr. Atkinson. He made us missionary-conscious. By his ability as a writer, by his great gifts as a speaker, and by his consecrated personality, he presented in season and out of season the call and claims of missions. His own heart was ablaze with the missionary spirit, and the fire in his heart fired the hearts of others. When he accepted the office

of Mission Secretary he set about with patience and persistency and zeal to organize the women and young people of the Convention, and to mobilize the resources of the Convention for missions. It was one of the disappointments of his life that he was not able to organize the men in like manner for the world task of the church. One can get some idea of the contribution which he made to the Convention and to the church when he compares the records of the early days of his work with the records of today, and realizes that most of the increase in interests in missions and gifts to missions are due, directly and indirectly to this man, who for the most part was frail in body, but robust in spirit. And when one translates the things that can be measured and tabulated, into the intangible things that missionaries and mission money do in terms of their touch and transforming power on human life, one begins to see what a contribution this man made to the Convention and the church.

Yet, after all is said, one wonders if the supreme contribution which Dr. Atkinson made to the Convention, was not his own life. Back of, and giving meaning to all that he said and did, was what he was, the man himself. He was one of God's and Christ's Christian gentlemen—a man of unquestioned integrity and honesty, gentle and humble, friendly and sympathetic, patient and long suffering, kind and courageous, deeply spiritually minded. He had a simple but stolid faith, and an unquestioned devotion. Those who knew him and worked with him, took knowledge of him that he had been with Jesus. And a great host which no man can number are better men and women because of his influence. And a greater host will rise up and call him blessed because as a result of his life and labors they have come to know Christ, and in Him have found more abundant, and eternal life.

H. S. HARDCASTLE, *President,*
Southern Convention.

REVEREND JAMES OSCAR ATKINSON, D. D.

(Continued from page 6.)

from the community, nearby towns, and the church at large attended. The floral offerings were numerous, beautiful, and comforting to the family and friends. Burial was in Magnolia Cemetery, Elon College.

May the God of all grace and the unfailing spirit of our Lord bring comfort and assurance to the bereaved.

L. E. SMITH.

Pilgrim Fellowship

"Youth at Work in the Church"

DR. JUDD SPEAKER AT EASTERN VIRGINIA PILGRIM FELLOWSHIP MEETING.

Dr. Walter H. Judd, a former medical missionary to China, and an outstanding speaker, will be the guest speaker at the Fourteenth Annual Meeting of the Eastern Virginia Pilgrim Fellowship at Mt. Carmel Christian Church, near Walters, Va., Tuesday, July 16. The Fellowship will convene at 10:00 A. M. Dr. Judd will speak at 11:00 A. M. This is a real opportunity for those in Eastern Virginia who have not heard Dr. Judd, as well as those who have had the privilege. Young people, leaders, ministers, and others are invited to be present.

The theme chosen for the day's program is *Wanted—Youth for Christ*. The opening worship period will be led by the Shelton Congregational (Portsmouth) young people; Miss Evelyn Savedge of Surry will present a monologue, and Rev. Jesse H. Dollar of Newport News will install the newly elected officers. Rev. F. C. Lester, Promotional Secretary, will also share in the program. There will be time for business, fun, and fellowship as well.

Bring your own lunch. Mt. Carmel Church is located about seventeen miles from Suffolk. Go from Suffolk on highway No. 460 to Windsor; turn left at Windsor on No. 158 and right to the church.

The Fellowship urges each church to have a group of young people at the conference. Each pastor is invited to come with his young people. Reports on the local young people's groups should be turned in.

EASTERN VIRGINIA CONVENTION TO HEAR DR. KNAPP.

Dr. Forrest L. Knapp, Associate General Secretary of World's Sunday School Association, will speak at the Eastern Virginia Sunday School Convention, meeting at Suffolk Christian Church on Tuesday, July 23, at 10:00 A. M. Other addresses will be delivered by the president, Rev. H. S. Harcastle, and by Rev. Herbert G. Council, Jr. Rev. F. C. Lester, Promotional Secretary, will discuss "Our Program of Progress" for 1940-41.

The young people of Holy Neck Christian Church and their pastor, the Rev. Arnold Slater, will present a dramatization. Group discussions will be as follows: Stewardship, led by Rev. Jesse H. Dollar; Worship Services for the Small Sunday School, Rev. Joe A. French; Teaching Missions in the Sunday School, Mrs. J. F. Morgan; Making the Sunday School Church-Conscious, Dr. I. W. Johnson.

The worship period will be conducted by Rev. John H. Knight. Revs. J. F. Morgan, H. E. Crutchfield, O. D. Poythress, and T. Fred Wright will also have a share in the program.

It is hoped that every Sunday School in Eastern Virginia will be represented at this meeting, and that Sunday schools will be sure that their dues of 15c per member is paid in full to the treasurer, Mr. J. W. Folk, Suffolk, Va. These dues go toward the support of our Board of Christian Education, and that Board can render service to the extent that our Sunday schools support it.

ROSEMONT TO HOLD YOUNG PEOPLE'S REVIVAL.

The Rosemont Christian Church has planned a Young People's Revival for July 14 to 21. The church will be assisted in this meeting by the Rev. E. Lee Fisher, the Musical Evangelist, and the Young People from the Congregational-Christian Churches of Norfolk and vicinity, are invited to take part in the meeting.

This is something new for the Rosemont Church, and is planned this year instead of the usual Daily Vacation Bible School.

The Children's Day service of the Rosemont Church was held some time since, and was very much enjoyed by the large crowd in attendance.

Several favorable remarks have been heard concerning the first issue of THE CHRISTIAN SUN under the editorship of Rev. R. L. House.

Rosemont is planning to be represented at the coming sessions of the Pilgrim Fellowship at Mt. Carmel Church, and at the Sunday School Convention at Suffolk.

J. F. MORGAN.

ZEAL PAYS DIVIDENDS.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 21, 1940.

SCRIPTURE: Acts 5: 24-32; 6: 7.

Daily Readings—

Monday—A Zealous King—II Kings 23: 1-3.

Tuesday—Misdirected Zeal—Phil. 3: 4-6.

Wednesday—Zeal for the Temple—John 2: 13-17.

Thursday—God's Zeal for Israel—Ezek. 18: 26-32.

Friday—Paul's Zeal for Israel—Rom. 10: 1-4.

Saturday—Zealous in Good Works—Titus 2: 11-14.

This is the last of three topics in a series dealing with lessons from the early church. In this topic we are concerned with the zeal and devotion of the early Christians. A practical application should be made to our present day church life and zeal.

Some person should speak on the zeal of the early Christians. They lived and taught their Christianity in the face of great obstacles. The world was against them. Thousands died martyrs' deaths. Yet their zeal for Christ did not die. They were even more courageous.

Questions for Discussion—

1. Did the early church have a spirit which today is lacking. If they possessed a unique spirit, how did they get it? How may modern Christians possess this spirit.

2. Discuss the zeal existing among the "isms" of today: *Communism*, *Nazism*, *Fascism*, and others. What is the note for common appeal and challenge in each? Should Christianity have a greater appeal? Why?

3. List the number of reasons why zeal for Christ and His Church should surpass zeal for any other cause.

4. Many causes and interests are making demands upon youth of today. Does this tend to make them less zealous for Christ? Would Christians die for their faith today? Give examples.

5. What are some of the problems around your church which need the attention of zealous Christians?

Some one should give a brief summary of the life of Dwight L. Moody. Note particularly his zeal and interest for Christian practices. Others of similar character should be considered.

Suggested Hymns—

"We Would Be Building."

"Awake, My Soul." S. E. M.

The nominating Committee of the Eastern Virginia Pilgrim Fellowship met in the Suffolk Christian Church last Sunday to work on their report for the meeting on July 6, at Mt. Carmel Christian Church.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JOB'S STRUGGLE TO FAITH IN LIFE AFTER DEATH.

LESSON II—JULY 14, 1940.

LESSON: Job 3:19.

DEVOTIONAL READING: John 14:1-9.

GOLDEN TEXT: *As for me I know that my Redeemer liveth.*—Job 19:25.

This problem of life after death is a very intriguing one. It has engaged the thought and the heart of the race almost from the beginning of time. Job was not the first man who asked the question, "If a man die shall he live again?" The earliest records and the earliest monuments show that from the beginning man has had an instinctive feeling that there was more to life than the span of life which he himself experienced in the body. But like so many other great ideas, the idea developed and finally flowered in Christian immortality as revealed by Jesus Christ. In fact, one of the most interesting studies which one can make is to study the Bible from the standpoint of the development of the idea of personal immortality. In order to do this, of course, one must know something about the chronology or the order in which the books of the Bible were written. If one undertakes such a masterly study of the question as is embodied in Dr. Fosdick's book *A Guide to Understanding the Bible* he will be interested, and perhaps amazed at the way in which the story unfolds and the way in which it was developed through the centuries.

In the early days of the Hebrew nation, or even before they were a nation, the pious Hebrews thought of immortality, if it could be called immortality, in terms of survival after death as a part of the tribe or nation. This life after death was a very vague and colorless and impersonal thing. As long as the Hebrew nation endured as a nation the life after death was thought of in terms of group existence. To be sure moral distinctions between the fate of the righteous and the fate of the wicked began to appear but it was not until after the Exile, which gave prominence to the individual, that the idea of personal immortality emerged into a clear-cut doctrine. As it emerged as a personal experience in the thinking of the religious leaders of the race, it took on more and more a moral quality. Perhaps the distinctive contribution

which the book of Job makes to the problem was not so much the answer which hit gives to the question in terms of what we now know about immortality, but the milestone which it marks in the progressive discovery of the race in regard to this paramount question. It was only under the inspiration of the Holy Spirit that Job gave expression to his exalted faith, that even though his body should be consumed yet he should see God. Of course, the final answer is to be found in the life and teachings and experiences of Jesus Christ. It was he who brought life and immortality to light through His gospel. Job lived in the dawn of the truth which came to noonday brightness in Jesus Christ.

This question of the life after death is an important one, more important than most folks realize. A great deal depends upon it not only as to the validity of our Christian faith but as to the meaning of life itself. Somehow or other life's highest values and life itself are rooted in this idea and based upon this fact. How much human life is cheapened if it is to be interpreted only in terms of the short span between the cradle and the grave! How restricted are its ideals and how futile are all of its hopes and life purposes if there is nothing beyond what men experience here and now! What a difference it makes in our view of the universe if it is so constructed that no provision is made for the survival of ideals and personal consciousness! Indeed the character of God himself is involved in this question. For what kind of God would we have who would allow his children to be snuffed out as a candle in the night, with no continued existence in the realm of the spirit!

To be sure there are a great many men and women today, many of them good men and women, and many of them intelligent men and women, who have lost their faith in personal immortality or who give little thought to it. For the most part the heart of Christendom still believes in it, and ind discouragingly hopes for it. All of this is because of Jesus Christ. Here as always Jesus is pivotal. If there is any well attested historic fact it is that Jesus Christ showed himself alive after his death by many infallible proofs; for him, at least, there was life after death. This hope of life after death can not be dismissed lightly by saying that Jesus was a unique

character and that God worked a special miracle in his case which will not be operative in the case of ordinary humanity. Jesus was the representative man, and in his experience even ordinary men and women have found the basis for faith and hope. They believe that he meant what he said when he said "Because I live ye shall live also." As a matter of fact they believe it because they already possess it. A great multitude of men and women through the centuries have experienced eternal life, that abundant life which is so different in quality and character and mere existence that they have humbly and confidently borne witness to the fact that they felt sure of life after death. For them this life after death was not a colorless, impersonal thing. There is mystery in it and about it, but they feel that personal consciousness will persist, that there is a spiritual body which will preserve their identity, and that there will be a fellowship based upon common spiritual qualities. It is this hope that has strengthened and steadied and sustained them in the hour of trial and trouble, especially in the hour of bereavement.

There are implications in this great truth. This is shown in a most striking way in Paul's great chapter on immortality. After he has gone to great length and to great pain to set it forth as a reasonable and as an established fact, he adds a very practical "therefore" at the end of the chapter. Perhaps no better words can be found to close this brief commentary of life after death than these "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much ye know that your labour is not in vain in the Lord."

PROGRAM OF EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

The following is the tentative program of the Eastern Virginia Sunday School Convention which is to be held at the Suffolk Christian Church, July 23, 1940. The theme will be "The Church at School for Christ."

MORNING SESSION—10:00.

10:00 Hymn Service—Rev. J. F. Morgan, Leader.

Prayer—Rev. H. E. Crutchfield.

10:05 Business Session:

Report of Executive Committee.

Report of Treasurer.

Appointment of Committees.

(Continued on page 14.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE SICK AND THE WEARY.

"Rest awhile."—Mark 6: 30-34.

They who suffer long illness are legion. The fight for health is often a discouraging one. The ablest and most inspiring of all, through years of service and the ceaseless round of duties, and from whom flows so richly the fountain of help and comfort, must yield to the inevitable and draw aside for awhile and rest, for the replenishment at the Source which has always sustained them. May the Lord bless all who seek that rest this summer.

Prayer—Dear Lord, deal bountifully with Thy faithful ones who have fallen sick and need rebuilding, and those who have grown weary in well-doing but not of well-doing. Renew our strength. Give us health, and give rest to our souls. *Amen.*

TUESDAY.

GONE BUT NOT LOST.

"He that believeth on me, though he die, yet shall he live."—John 11: 25.

Let us not think of our departed dead
As caught and cumbered in these graves
of earth;
But think of death as of another birth
As a new freedom for the wings outspread,
As a new heaven yet higher for the head,
As a new joy for more eternal mirth,
As a new world with friends of nobler
worth,
Where all may taste a more immortal bread.

So, comrades, if you pass my grave sometime,
Pause long enough to breathe this little
rhyme:

"Here now the dust of Edwin Markham
lies,
But lo, he is not here! He is afar
On life's great errands under mighty
skies,
And pressing on toward some melodious
star."

—Edwin Markham, 1852-1940.

WEDNESDAY.

"LOST."

"Wherefore if any man is in Christ, he is a new creature; the old things are passed away, all things are become new."—II Cor. 5: 17.

There is a story of a young woman who said, "I don't believe the Bible. I never read it. It has no place in my life. I believe in getting what fun I can as I go along; and so long as I do not do anything positively wicked, I feel sure of making the grade, if and when death comes. So why bother about the Bible?" Then lighting a cigarette she dismissed the subject.

Her remarks are characteristic of a great portion of the thought of today. It seems that the cause underlying it all is that living in such a wonderful world, the people have become so confident of their ability to do things, or have become so dependent on material securities, that God has been forgotten and left out of their lives.

Prayer—O Lord, save us from the fear, the greed and the spirit of lawlessness rampant in the world. We came to Thee for strength and the life of Christ. *Amen.*

THURSDAY.

"OUR GREATEST NEED."

"Seek ye first the Kingdom of God and his righteousness."—Matt. 6: 33.

Devout Christian people are agreed that "the greatest need in the world today is a return to God. Without Him there can be no lasting peace or happiness."

A little boy was heard to say, "My mother is swell. She taught me how to blow smoke through my nose." Mothers could be in better business. Mothers should be in better business.

The greatest need is teaching the word of God and teaching their little ones the breathing of the breath of a spiritual and abundant life.

Prayer—Our Father we thank Thee that there are mothers still teaching Thy word to their children and making noble men and women. *Amen.*

FRIDAY.

"Let this mind be in you, which was in Christ Jesus."—Phil. 2: 5.

Our text states the way of returning to God and supplying our greatest need. In all that we do and say let us cultivate the habit of thinking, "What would Jesus do?"

Rev. C. E. Locke well said recently, "The world will not outgrow Jesus, because He completely fills in his life and truth all the loftiest ideals for which there is an intuitive reach in the unfolding heart."

Prayer—Dear Lord, help us to fulfill in our lives the Christ's way of all the lovely ideals of life. In His name we ask it. *Amen.*

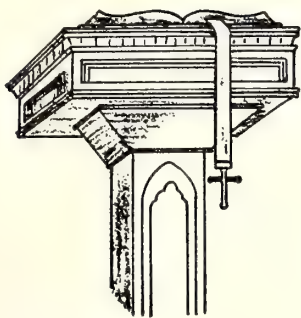
SATURDAY.

"HAPPINESS."

"Write them on the table of thy heart."—Prov. 3: 3.

In the search for happiness the most of us have our own ideas. The more experienced, however, can give advice indeed. But there are hosts who do not know the basis of true happiness. Out of the past there comes trooping in our memory a home (yes, others), where there are flowers, shrubs, pigs, cattle and sheep. They are a plain but rugged people. Some hi-hatters would not like all this, and perhaps would feel like praying for them. But inside their house the ten commandments hang on the wall and every morning before the children leave for school these commandments are read and a prayer is said. Mother says, "It helps them to be good children, and it will make them good men and women."

(Continued on next page.)



AMBASSADORS FOR CHRIST.

By J. O. ATKINSON, D. D.

[Though delivered two years ago, this address from the pen of Dr. Atkinson is just as timely today as when written. It was printed in "The Christian Sun" then at the request of the Valley of Virginia Central Conference. We believe it most appropriate as a sermon for this issue.]

"We are ambassadors of Christ, as though God did entreat by us."—II Cor. 5:20.

My topic is taken from the radiant and inspired words of Paul. An ambassador is one who represents another, or even a country. And so Paul boldly declares that we who know Christ are His representatives, spokesmen and messengers. Thus we come into authority and power as we accept our ambassadorship and speak and act for Him. But to me the real radiant thought is in the words "As though God did entreat by us." This is enough to humble our hearts in the dust and lift our heads to the stars; the God of all the universe, condescending to entreat by us to represent Him and bear to all the world the message of His authority and His condescending love. There is nothing in all Scripture more radiant and more sublime than this omnipotent God sending poor, unworthy, weak creatures to represent Him in the world and that He is entreating the unreached peoples and areas of life through us.

I am thinking today in the terms of our efforts, powerless in themselves, but made powerful by the will of God. Thus I make bold to assert that through missions, weakness becomes strength, the impossible becomes possible, and the unattained is achieved. Thus Christ confounds the mighty by choosing the lowly and the weak, and making them powers for righteousness in His name. The very weakness of the Christ (from the human point of view) is His strength. They railed at Him on the Cross, saying, "Others He saved, but He cannot save Himself." True. And the reason He could not save Himself was because He was giving Himself to save others. Many of you who are gathered here today feel that because of timidity, or lack of strength, you can't be a real

ambassador for Christ, that you can't do much, if anything, in the missionary task, that your handicaps are so many and you are so weak, that your efforts will not avail. John R. Mott says that the phrase he has repeated most of his life is this, "You can become strongest in your weakest place." The mighty men and women of God have been of that type. They recognized their weakness and brought that weakness to God, and God made their weakness His strength. One recalls that Jeremiah, the prophet, said when the voice of God came to him, "I am a child, I cannot speak." But when he offered even his weakness to God what a mighty message indeed he spoke to his generation and to the peoples of all time.

When the call of God came to Moses that humble man declared, "I am slow of speech." But God took him in his weakness and made him one of the greatest and strongest speakers of all times and tongues.

God is calling us today to be spokesmen for Him, co-workers together, in sharing the life and the love of His Son, with others. It may seem, and it is a very large task, to which we have turned our hands and hearts in missionary work. It is nothing less than that of changing the world, and making of it a better place in which to live.

Your speaker received by letter a contribution of \$6.00 from a woman in a distant State a few days ago, some tithe money she had saved for herself and her two small children. She wished it to go to Japan in missionary service in that land where the spirit of the war-lord is so dominant, for, said she, "If the Japanese had more of the love of God and the saving power of His Son in their hearts they would not be at war today with China." That woman has a vision which reveals the spirit of our Lord. It is a well known fact that thousands of Japanese are by conviction opposed to the present heartless, undeclared war that Japan is waging and causing to be waged against China. It has recently been declared to the world from authoritative sources that some five families of fabulous wealth in Japan hold in their hands a monopoly of production and trade in Japan and that these heartless and ruthless capitalists are sowing the seeds of strife in Japan and are driving the war-lords of Japan to their heartless and ruthless slaughter of the innocent and the helpless in China. The real Christian forces, few in number and yet strong in hope and heart, of Japan, oppose the military party in Japan, but their voice is not

heard in the ears of those who are deaf amid the clamor for more riches, more wealth, more earthly power. But the spirit of our Christ will win out and we are ambassadors for Him. I have a letter from our Missionary Board's headquarters while I write these lines, stating that our missionaries, faithful to our Lord, are facing grave dangers and perils in China and are carrying all the aid and relief they can in the name of the Prince of Peace. They are not deserting their post of duty because of the threat of death and danger. As many of you know one of our very ablest and most beloved missionaries, Dr. Rawlinson, was among the first to be killed in Shanghai, China, from the unpardonable bombing of the Japanese. These missionaries are the ambassadors for Christ, who have gone for us to the far flung firing lines, that they may reveal to the world the spirit of our Lord. Under this sign we shall conquer. In His name I call upon everyone present today to enter into a new and solemn covenant that we will seek in every way we can, by His help and His strength, to reveal His life of peace on earth and goodwill to men in a world that so much needs Him this day. You are working at home and abroad through your prayers, your united efforts, and your gifts to exalt His name, which is above every name, that this world may be a better world in which to live and that the kingdom of heaven may come and the will of God have full sway in the hearts of men.

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

SUNDAY.

THE OUTCOME.

"Know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God . . . able to do exceeding abundantly above all that we ask or think."—Eph. 3:20.

Would you know what influence the word of God had upon the lives of the children mentioned in the above comment? They all graduated from high school. The boy went into business. The girl took up secretarial work. Both are successful. Neither of them smoke, drink, nor swear, and all because mother took time to teach them the Ten Commandments and what prayer meant in life.

Prayer—Dear Father, forbid that we shall neglect the basic principles in a happy living. We look to Thee through Christ who gave us the example. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage family bows in sorrow this week. In the death of Dr. J. O. Atkinson, it has lost one of its most loved and appreciated friends. He was loyal and was interested in the orphanage from its very beginning until the day of his death.

Dr. Atkinson was elected a member of the Orphanage Board when it was first established and served as chairman of that board for several years, until he requested to be relieved of that responsibility on account of other duties of the church. Dr. Atkinson showed his love for the little children here and his abiding interest by his works.

In many of his addresses before conferences and in his sermons in churches, he would always weave in a kind word in behalf of the Christian Orphanage and the little children who had a home here.

In visiting him during his illness he has more than once said to the writer: "Not a day goes by that I do not remember you and the orphanage children in my prayers." What an inspiration it was to know that he was praying for us. One of the great privileges the writer has enjoyed during his work at the orphanage was to be thrown with such a fine character. When visiting conferences and churches from time to time, we often traveled together.

The writer loved him as a brother, and in his death he and the orphanage have lost a loyal friend who was always interested in the orphanage's success and was always loyal in its support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 11, 1940.

Amount brought forward \$8,862.26

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Mt. Herman	\$ 6.00
Pope's Chapel	4.50
	\$ 10.50
N. C. & Va. Conference:	
Pleasant Ridge	\$ 5.00
New Lebanon	6.55
	11.55
Western N. C. Conference:	
Smithwood	1.49
Eastern Va. Conference:	
Liberty Spring:	
Bible Class	\$ 1.00
Bertie Johnson Class ...	1.00
Senior Boys and Girls .	.50
Holland	5.78
Suffolk	5.21

Dendron	5.75	
Cypress Chapel	5.00	
		24.24
Valley Va. Central Conference:		
Antioch	\$ 3.46	
Dry Run	6.05	
		9.51
Ala. Conference:		
Pisgah, Feb. thru May		7.74
Special Offerings.		
Mr. Davenport	\$ 18.00	
Mr. Fespermon	9.00	
Albion Christian Church,		
Albion, Me.	17.34	
Mrs. Simmons	25.00	
Interest	50.00	
Mr. A. S. Dunn	6.00	
Men's Bible Class, Rose-		
mont Sunday School ..	12.50	
		137.84
Total for week	\$ 202.87	
Grand Total	\$9,065.13	

OFFERINGS FOR COLLEGE.

(Continued from page 3.)

port it deserves from the church that it serves.

If you have received your fifth Sunday offering, won't you please send it in. If not, won't you please see that your Sunday school and church make an offering for the college. We need your help during the summer months.

The following offerings have been received since our last report:

Churches.	
Eastern Va. Conference:	
Norfolk	\$ 10.00
Bethlehem	6.77
Suffolk	25.95
Rosemont	26.63
Sunday Schools.	
N. C. & Va. Conference:	
Belew Creek	\$ 1.50
Berea	2.00
Burlington	30.43
Union Ridge	4.00
Durham	15.20
Happy Home	5.00
Ingram	10.52
Eastern Va. Conference:	
Dendron	2.65
Mt. Carmel	1.50
South Norfolk	5.00
Isle of Wight	2.00
Windsor	4.70
Holy Neck	6.57
Holland	5.49
Oak Grove	1.51
Eastern N. C. Conference:	
Liberty, Vance	6.76
Raleigh	5.00
Mt. Auburn	2.00
Western N. C. Conference:	
Liberty	4.00
Mt. Pleasant	.64
Sophia	1.85
Pleasant Ridge	3.60
Big Oak	4.00
Pleasant Hill	3.82
Flint Hill	.30
Needham's Grove	1.00
Va. Valley Central Conference:	
Mayland	2.26
Wood's Chapel	.47
Linville	8.98

Mt. Olivet (G)	2.65
Winchester	4.72
Leaksville	3.36
Total	\$ 222.83
Previously acknowledged ...	1,789.17
Grand total	\$2,012.00

SUNDAY SCHOOL CONVENTION.
(Continued from page 11.)

- 10:20 Address by the President—
Rev. H. S. Hardcastle.
- 10:40 Hymn.
- 10:45 Address — Rev. Herbert G.
Councill, Jr.
- 11:10 Radio Dramatization by Rev.
Arnold Slater and Holy Neck
young people.
- 11:30 Address—Dr. Forest L. Knapp,
Associate General Secretary,
World's Sunday School As-
sociation.
- 12:10 Worship — Rev. John H.
Knight.
- 12:30 Adjournment.
Lunch.
- AFTERNOON SESSION—2:00.
- 2:00 Hymn Service — Rev. O. D.
Poythress.
Prayer—Rev. T. Fred Wright.
- 2:05 "Our Program of Progress"—
Rev. F. C. Lester, Promotio-
tional Secretary.
- 2:20 Group Discussions:
1. Stewardship — Rev. J. H.
Dollar, Leader.
2. Worship Services for the
Small Sunday School—
Rev. Joe A. French.
3. Teaching Missions in the
Sunday School—Mrs. J.
F. Morgan.
4. Making the Sunday School
Church-Conscious—Dr. I.
W. Johnson.
- 3:20 Reassemble.
Business Session.
- 3:30 Address — Dr. Forrest L.
Knapp.
- 4:00 Adjournment.

FOR THE CHILDREN.

(Continued from page 7.)

Prayer—Dear God, we thank you for our church. Thank you for people whose love for you caused them to make our church beautiful. May we feel your presence everywhere. Through music, reading, silence, work and prayer may we be filled with the true spirit of worship. Amen.—*Thoughts of God—The Connecticut Council of Churches and Religious Education.*

As we grow better we meet better people.—*Elbert Hubbard.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D.....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D., Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00
Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor not later than Friday preceding the date of publication. Emergency notices will be received up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

AMBASSADORS FOR CHRIST.

(Continued from page 13.)

Through three churches and schools, which you have so willingly and wisely planned and sustained, in the remote districts of Carroll County, Va., you are lifting a whole community of worthy people to a saving knowledge of our Lord and you have brought peace and happiness to homes and hearts in which prior to your efforts, feuds and factions and oft times lawlessness, held them in sway before your work and workers went there. Several of our churches during, and since, the depression here in the home land would have had to close up, but for your prayers, and the consecrated dimes and dollars that you have offered as sweet incense to your Lord.

The most productive enterprise or institution of our church, or any other church, is its missionary enterprise. I say this because when through missions a church is planted and begins work, even a missionary church, immediately it begins to make its offerings and donations to the other institutions and enterprises of

the church. If our missionary offerings were increased and we could open new churches here in the home land where they are needed, or by missionary aid could make stronger some of our weaker churches which so much need our help, immediately the offerings to the other enterprises of the church would increase. Taking money from missions to apply to other causes than missions is killing the goose that lays the golden egg. A missionary-minded church is a church realizing that it is an ambassador for Christ and thus becomes willing to do what it can for other interests and enterprises. We grow strong as we become a missionary-minded people. Every church does. Missions takes a church, or a community, as it is and shows that church or community what it can be.

To me one of the most inspiring scenes in the life of our Lord while here on earth was that in which the fourth Chapter of John's Gospel pictures Him as sitting on Jacob's well when the woman of Samaria came from Sychar to draw water. Sychar, as you may know, means "drunkenness," and the village of this woman was named from the character and the conduct of its drunkards. She herself was at the time living with a man who was not her husband. Jesus takes this woman *as she is*, and talks to her about what *she can be*, and inspired her with such hope and confidence in herself that in joyous radiance she went back to her own people and became a glorious, flaming evangelist of our Lord—"Come see a man who hath told me all that I ever knew." Her weakness had now been made her greatest strength and through her radiant message hundreds were turned to the Christ of love and life.

This is what our work and our workers in missions are doing in the world. The journey may be long, the task may seem impossible, our pilgrimage may seem slow; but we shall still journey on together with the radiant hope and assurance that our work and workers for Christ shall win out and this world of chaos shall be turned into one of order, peace and joy through Him. "The joy of the Lord is our strength," said Nehemiah, and in His joy we shall have joy, even the joy of assured victory for ourselves and for those to whom our work and workers go as ambassadors. Verily, the Lord is entreating by us that we be faithful and consistent ambassadors for Him in carrying the message of radiance and of hope—the message of eternal Life, and infinite Love.

As we, today, review a century of this Conference now past, we *may* think our work and achievements are, and have been, small. Not so. Nothing done right and in keeping with the will of our Lord is small. God has not entreated by us and our ancestors for a hundred years in vain. If apparent results are small it is only because and when we have turned a deaf ear and an indifferent heart to His entreaties. God sent His only begotten Son into the world. The world refused Him and nailed Him to a tree. But God was not discouraged. He never is discouraged. He entreats by us that through us the world may come to know His Son. Jesus Himself said that He could command a legion of angels to defend Him and He could have commanded legions of angels to have carried His saving message to every nation within forty days from His Resurrection. But His patience and His love forbade His doing this and out of desire to be co-workers together with us and allow us to be co-workers with Him and ambassadors for Him, He commissioned us, His followers, to go forth declaring that we shall be witnesses unto Him unto the uttermost parts of the earth. We are ambassadors for Christ as if God did beseech through us. God help us to be faithful and true to the most emphatic command and commission He ever gave to the world.

DR. ATKINSON—EDITOR.

(Continued from page 2.)

came, and the church paper was carried on by rather than carrying on the surging tide. Then came the reaction. There were those who said that THE CHRISTIAN SUN could not be saved. It was at this point that the writer again came into intimate contact with the paper, and soon Dr. Atkinson again became its editor.

From then, in the early twenties, until four years ago, he served the paper and his people as its editor. During this time he stinted not, but gave of his time, of his ability, of his spirit, of his very life unsparingly. The church is richer far for the work that he has done through and for THE CHRISTIAN SUN.

And through all those years, even in the later ones when ill health added to his burdens, it was a pleasure and a satisfaction to work with him in helping to carry forward the cause for which he lived and for which he finally gave his life. One could ask no greater privilege than the opportunity to work with such a one in the cause of the Master.

J. T. KERNODLE.

THE HOUSE OF UNDERSTANDING

An Editorial by the late DR. J. O. ATKINSON, D. D.

The source of true wisdom, and the house of real understanding, is not the school, or a laboratory or Executive Mansion, but the Church of the Living God. The Church has given to mankind its greatest teachers, its ablest scholars, its clearest thinkers. There has never been a teacher or a scholar that approaches in intellectual acumen, mental grasp and moral insight the Carpenter of Nazareth. And there was a long line of those who clave unto the Lord, who sought their knowledge from the source of true wisdom, viz: in the tabernacle and at the altar of Jehovah. Of such were Abraham, father and founder of the faithful; Moses, maker of national and international law; David, immortal poet, prophet and king; Solomon, the wisest of the wise; Isaiah, who penetrated the future with a vision clear as the light of day—veritably intellectual giants, these, whose minds were made bright and whose intellects were made keen because they sought knowledge at its true source. The words of the wise one still obtain: "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding." (Prov. 9:10.) And then as successors to the Carpenter of Nazareth in the realm of intellectual achievement and ability; Peter, the flaming orator and master of assemblies; John, the mystic, the marvelous word-painter and persuasive artist; Paul of Tarsus, to whose name and memory have been erected more monuments, cathedrals and memorials than to any other man who ever lived. "The fear of the Lord is the beginning of wisdom, and a knowledge of Him is understanding." It is not sufficient to have knowledge; to be practical, persuasive and powerful, with man and measures, one must have understanding. For knowledge of itself is vain and useless unless there is understanding with it.

Thus, while students of science, philosophy and literature pursue their courses for intellectual achievement, if they would have understanding, they must have knowledge of the Holy One; a spirit of reverence and worship and devotion which the House of God can give as no house of man, whether of university or parliament, can give.

Thus, when one begins to leave out of one's life the hour of worship in the house of God, something begins to slip from that life, something begins to snap. Nothing under heaven and amongst men can take the place of worship in the house of the true and living God. There is no alternative and no substitute. Picnics, golf links, Sunday excursions, house parties, afford their passing pleasures and give entertainment for the day, but if pursued to the neglect of worship and absence from the House of God is repeated, then something begins to take place in that life, something begins to slip in that experience, something begins to tell on him, her or them, who seek such substitutes.

This is not saying that the church can supplant all other sources of wisdom, of knowledge, of enjoyment, but it is saying that there is no substitute for the church and for worship in the church at appointed times and seasons, and the one who leaves this source of wisdom and understanding out of one's reckoning leaves out that which is absolutely essential to a true, happy, well-rounded life.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, JULY 18, 1940.

No. 29.

“PILGRIM”

An Editorial in “The Pilgrim Highroad”

By HENRY DAVID GRAY.

Pilgrim stands for the Pilgrim Fathers. Undaunted by the wideness of the Atlantic, they ventured forth to a new land where they might worship God according to the dictates of their consciences. For weeks they traveled through storm and calm until they reached the bleak shore. There they established New England. The elemental virtues of honesty, thrift and perseverance were theirs; theirs was courage, prayer, and trust in God which would not be defeated by circumstances, environment, obstacles, or opposition. They were pilgrim pioneers, transforming the wilderness into a place of homes, churches, and schools.

There were pilgrims before the epic of New England. For centuries Christian pilgrims have journeyed to Jerusalem to worship in the places made meaningful because the Master passed that way.

Pilgrims in by-gone days journeyed to the Holy Land in search of renewed consecration of life. They wanted to come as close to the life and teachings of Jesus as they could, and they felt that a visit to the places where he had walked and taught would help them understand him better. They went to worship. But they returned home. They came back to put into practice the added riches which they had gained. They returned to become pioneers—pioneers in the understanding of the Master, pioneers in worship, pioneers in the spreading of culture, pioneers in the art of devotion.

According to the New Testament, all Christians are, in a sense, pilgrims. We are making a pilgrimage through life. The world is not what it ought to be. It is our task to come to know God better and then to help in building the better world which ought to be. Like the pilgrims of old, we are to seek the Holy Land in order to deepen our understanding and devotion. With us this Holy Land is prayer, worship, study, conference and group meeting. Like those pilgrims of old we are not to be satisfied with personal enrichment. We are to carry back to others the vision we have seen. We are to put our devotion at the service of our fellow men. This is the pilgrim spirit.

(Used by permission.)

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. J. L. Neese of Reidsville, N. C., held a revival last week for the Salem Chapel Church, near Walnut Cove, N. C. Rev. G. H. Veazey is the pastor at Salem Chapel.

Dr. Stanley C. Harrell of Durham, N. C., is this week conducting revival services at Shallow Ford Christian Church, near Elon College. Rev. L. L. Wyrick is the pastor of this church.

The sixth annual homecoming of Tyra Methodist Church was held Sunday, July 7, with a large crowd in attendance. Services were conducted by Rev. J. F. Morgan, pastor of Rosemont Christian Church at Norfolk, Va.

Mrs. Willie Holden of Louisburg, N. C., recently gave money for several CHRISTIAN SUN subscriptions for members of Oak Level Christian Church. Rev. S. E. Madren, pastor there, is trying to reach the CHRISTIAN SUN quota in his group of churches.

North Carolina friends of Dr. John G. Truitt of Suffolk, Va., will have the opportunity of hearing him preach next week at Bethlehem Christian Church, Altamahaw, N. C., where he will conduct services each night. Rev. G. C. Crutchfield is the minister at Bethlehem.

The Elon Community Church is fortunate in having two members of the college faculty as guest preachers for the summer months. Dr. D. J. Bowden had charge of the services during the month of June and Dr. Merton French is conducting the services during July.

Rev. W. M. Stevens, pastor of Union (N. C.) Christian Church, recently conducted revival services at Mt. Zion Church, near Mebane, N. C., for Rev. Melvin Dollar, pastor. On last Sunday Dr. D. J. Bowden of Elon College was the guest preacher at Mt. Zion Christian Church.

Rev. F. C. Lester was the preacher for the service at Shelton Memorial Chrch, Portsmouth, Va., on last Sunday. On Tuesday he shared in the Eastern Virginia Pilgrim Fellowship meeting at Mt. Carmel Church, and on Wednesday he spoke at the Valley of Virginia Sunday School Convention at Bethel Church.

Rev. W. M. Jay of Winston-Salem began revival services at Monticello Christian Church, near Brown Summit, N. C., on last Sunday. The Christian Orphanage Singing Class gave a program at the morning service. Mr. Jimmy Lightbourne of Burlington is the acting pastor of this church.

GROUP NO. ONE REPORTS.

The revival at Pleasant Ridge, of the North Carolina and Virginia Conference, closed July 5, with one addition. Rev. G. C. Crutchfield, who was born and reared in the community did the preaching in a very forceful way and much good was accomplished.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.
Wek of July 21, 1940.

Sun.—A Pagan's Noble Commission—Ezra 7: 11-26.

Mon.—A People's Covenant—Neh. 10:28, 29.

Tues.—The Lord Gave; the Lord Hath Taken Away—Job 1: 13-22.

Wed.—The Terribleness of Covetousness—1 Tim. 6: 6-19.

Thurs.—Graceful Stewards—I Peter 4: 1-11.

Fri.—Worship by Giving—Deut. 26: 1-11.

Sat.—A Psalm of Offerings—Psalm 26.

JOIN WITH US IN READING THE BIBLE

We are this week in the midst of the revival at Salem Chapel, with Rev. J. L. Neese doing the preaching. Good work is being done. We cannot tell what the results may be.

We will begin at Belew Creek July 14, with Rev. W. M. Stevens doing the preaching. We are expecting great things of the Lord.

The Daily Vacation Bible School was held at Salem Chapel last week with Miss Nellie Gayle Joiner as teacher. She did a great work. I think it is a fine thing to have such work precede a revival. The results of that work are being demonstrated in the revival.

The same kind of work, with the same teacher is being carried on at Belew Creek this week with great effectiveness.

Any ministr is fortunate to have such a worker in his church, the only regret is, that one week is too short time.

Beginning July 22 Miss Joiner will hold the Vacation School at Pleasant Ridge. I am sure the evidence of this work will be realized in years to come.

We held our Quarterly Group meeting at Belew Creek on Sunday evening, July 7. Rev. and Mrs. F. C. Lester were with us to encourage and inspire us. I think it would not be boasting to state that the group is succeeding, and I believe the sooner all our rural churches are grouped the better it will be.

G. H. VEAZEY.

WESTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

SMITHWOOD SHRISTIAN CHURCH.

(Near Liberty, N. C.)

JULY 25, 1940.

MORNING SESSION—10:00

Call to Order by President—George T. Gunter.

Song Service.

Devotional Service—Rev. Kenneth Register, Host Pastor.

Welcome—Thomas B. Lowe.

Response—Tommie Farrell, Hank's Chapel.

Enrollment of Ministers and Delegates.

Reception of Visitors.

Address—Rev. F. C. Lester.

Appointment of Special Committees.

Group Meetings:

1. Ministers, Superintendents, Secretaries—Rev. E. C. Brady, Leader.
2. Teachers—H. J. Cochrane, Leader.
3. Young People—H. J. Overman, Leader.

Adjournment for Lunch.

AFTERNOON SESSION—1:30.

Call to Order.

Song Service.

Devotional Service—Rev. A. Lanson Granger, Jr.

Address—Dr. William T. Scott.

Departmental Reports:

1. Elementary—Miss Lola Farlow.
2. Young People—Henry Overman.
3. Adults—Rev. John Q. Pugh.
4. Teacher Training—H. J. Cochrane.
5. Christian Endeavor—Rev. M. A. Pollard.
6. Missions—Mrs. R. E. Caviness.
7. Orphanage—Rev. E. C. Brady.
8. College—Miss Maple Lawrence.

Address—Dr. L. E. Smith.

Business Session.

Adjournment.

EVENING SESSION—7:30.

Program by Pilgrim Fellowship with Sybrant Pell, President, presiding.

EVANGELISM

DR. JOHN G. TRUITT, *Convention Chairman.*

CONVENTION GOAL IN EVANGELISM.

It is interesting to study the figures in our annuals. Every leader in our local churches should study these annuals—"minutes of our annual conferences." I have just made a few tabulations which I am passing on to you.

Our 1937 annual reveals a *net loss in membership* over the figures for the previous year of 287 members. Each of the five Conferences, with the one exception of the Western North Carolina Conference which showed a net gain of seventy-eight, showed net losses as follows: Valley of Virginia, a net loss of one member; Eastern Virginia, a net loss of 131 members; North Carolina and Virginia, a net loss of 169 members; and the Eastern North Carolina, a net loss of sixty-four members. Such are the figures taken from the Conference report tables in the 1937 Annual.

The Southern Convention at Portsmouth took these figures into accounting, and set a goal of gain as follows, "a net gain of one new member for every fifty members on the church roll," which if met would give a Convention of 30,000 members a net gain of 600 new members. About that goal, very low indeed but an increase, we began to rally. In 1938 we showed a net gain of 237 new members. In 1939 we showed a net gain of 931, bringing our present Convention membership up to 31,302.

Our Convention exceeded the goal of "one new member net for every fifty." Did your own local church do so? Do you know how many members there are on your own local church roll? How many were there a year ago? How many have been added this year? And how about the members already on the roll? Are they good and faithful, and seeking to help win others to Christ? In all departments of our church let us build for success.

REVIVAL MEETINGS.

The churches of our Southern Convention are mostly rural churches. The season of rural revival meetings is now on. It is as a harvest-time in most of our rural churches. It is not to be laughed at, but rather to be made a great blessing. There is a seedtime, and a harvest-time. This is

according to all the laws of God. Many homes look forward to the summer revival as a time when their sons and daughters will be gathered into the church. To that time the mother of her growing children looks with expectancy. The children come to think of it as a special season of life-decision for Christ, and the church. Seed that have been sown during the year are now ready to ripen into harvest. The very most should be made of that fact.

In many sections of the country, especially in city churches, the weeks leading up to Easter are harvest-time weeks. The year's work has been so planned, classes have been taught, decision day has been set, and there is a note of expectancy throughout the entire church, so that it seems perfectly natural for boys and girls, and men and women to give their hearts to the Christ at that time. This same sort of expectancy comes from long years of tradition and training in the summertime in many or most of our rural churches. Happy is the pastor who makes the very most of that expectancy now.

The revival may be prepared for by public announcements of the time and minister who will help in the meetings; by carefully prepared lists of persons who should be won to Christ; by a campaign of prayer—prayer in homes, in groups, and by individuals privately who may be enlisted to pray for the revival. When the revival week comes everyone who possibly can should lay aside everything else as nearly as possible and give the week to the services in the church. One of the greatest contributions you can make to your own home, and to your community, is to support the work of the church whole-heartedly. And may God give us a great outpour of His Spirit this summer in our churches, and a great in-gathering.

THE PASTOR'S JOY.

It is a genuine joy to any pastor, or Sunday school teacher, to see those with whom they have been working turn to God, and the church. It is a pleasure that amounts to a real reward. It thrills me. This evening as I was about to sit down to supper after a long hard afternoon of calling on the aged and sick, the telephone rang and the voice at the other end said: "I am going to join the church

Sunday morning." Well, now, that was such a welcomed message. A few Sundays ago, as I was entering my study the telephone rang and a girl who graduated at high school this summer said, "Look out for me this morning, for I want to unite with the church like I said before." Well, of course, these messages do not just happen; there has been work before. Seed sown, and real toil put in cultivating the seed. But it is such a joy.

Have you ever been with Bro. C. E. Newman in a revival meeting? Well, he is a past-master at knowing the boys and girls of his pastorate, and inimitable manner of speaking to them as the revival progresses about . . . "Mary, you will be wanting to confess your faith in Christ and unite with your church this week, won't you?" and it does not just happen that she says, "Yes, sir"; for he has done his work, and the parents have done their work, and a harvest is a perfectly natural thing. A fellow minister can get more credit, undeserved, for being a soul-winning preacher in one of his churches than almost any place I know, because he has prayed for, worked for, and already expected a harvest before the visiting minister arrives on the field. There are many of our pastors who can do that sort of thing in their pastorates most effectively.

Thinking about it, praying about it, and planning it will help any pastor to reap a real joy at harvest-time as well as many souls for his hire.

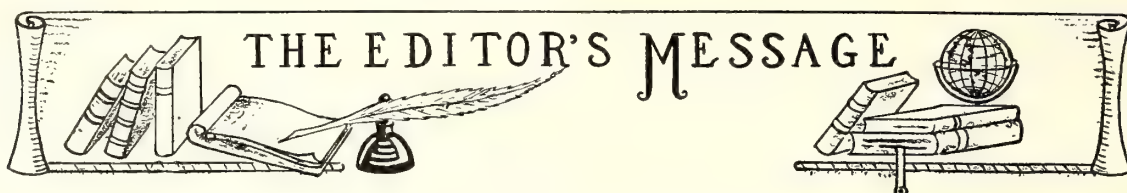
Pastors, report your meetings in THE CHRISTIAN SUN, and seek to so work and plan as to make them inspiring reports. Who will be first?

JOHN G. TRUITT,
Chairman.

NOTE OF THANKS.

I wish to express my appreciation for the many expressions of kindness which have come to me during my recent bereavement. I especially wish to thank Rev. Robert Lee House, Dr. John G. Truitt, Mr. John T. Kernodle, Dr. Stanley C. Harrell, Rev. F. C. Lester, Dr. I. W. Johnson, Dr. L. E. Smith, Col. J. E. West, Mrs. J. Monroe Harris, Dr. H. S. Hardcastle, Mr. C. D. Johnston and Mrs. Mattie Cox Parker, whose articles in THE CHRISTIAN SUN last week paid such a beautiful tribute to my dear husband. I shall always treasure and be deeply grateful for your many kindnesses.

Gratefully,
MRS. J. O. ATKINSON, SR.,
AND FAMILY.



666

For some people this number suggests medicine, to others it refers unmistakably to Adolph Hitler. Through an ingenious acrostic arrangement of letters with numerical values the name of Hitler may be derived. Secular periodicals with a flare for the unusual occasionally dig up a few morsels of prophecy from Daniel or Revelation and the validity of the Bible is suddenly established because it foretells the reign of Hitler. Some people are currently quite excited about this discovery which appears to be a new thing under the sun.

The editor, as well as other ministers, have been questioned on this score. Many Christian people are quite concerned about the matter. Does Revelation 13: 18 refer to Hitler?

The evidence points to Nero as the particular person indited by the author of Revelation. Nero was directly responsible for the massacre of the Christians after Rome had been wasted by fire in A. D. 64. This was done to divert from himself the suspicion of having set fire to the capital city. His atrocities were notorious. His crimes were unspeakable. For the Christians he represented the incarnation of evil, the very anti-Christ. They read Revelation and understood.

It would therefore, seem incorrect to state that this cryptogram refers directly to Mr. Hitler. It is true, however, that the wickedness of an age is often typified by one conspicuous conqueror. Hitler does fit into a particular historic category. His name will go down in history in the same Hall of Shame with Herod, Nero, and Domitian.

There is one other comforting interpretation. The thrice repeated six falls short of seven, the perfect number. It therefore signifies imperfection, or evil. Force, regardless of its multiplied power and conquests, is ultimately imperfect. The world may become obsessed and dominated by physical, brute force. But it is imperfect and temporary. There is a greater force, an ultimate force. There is a perfect number.

Hitler can never enjoy ultimate success. His career has sown the seeds of his own undoing. "The meek shall inherit the earth." And when that which is perfect is come, all that is imperfect and temporary will come to an end.

CONVENTION COMMITTEES.

The Convention elects not less than a half dozen major committees to promote the various phases of our church work. Now that the biennium is just getting well under way these committees may enjoy prolonged usefulness by study and consultation and by the faithful reporting of their findings and recommendations in periodic pages in "The Christian Sun."

Spiritual tonic may be administered to a better advantage in broken doses, rather than waiting and saving the entire contents until the Convention. The weighty matters of Kingdom produce may be handled with maximum efficiency and profit by the monthly retail

method rather than by the biennial wholesale method. The infant mortality of resolutions will thereby be decreased by avoiding the usual Convention congestion and by allowing intervals for their respective study and development. The stewardship of the committees will not be discharged by merely submitting a report to the Convention in session. The work of the Conference and Convention committees may be coordinated. This process will insure a constant stimulus to progress and insure the necessary seasonal adaptation of our eternal message. Then we can go rejoicing to the Convention, piping with praise rather than pressed and paralyzed with problems.

These days of grace lie before us. They are rich in possibilities. Persons of ability have been elected to guide us in a constructive program. The editor and the Board of Publications will give the fullest cooperation in the prosecution and execution of these programs.

EVANGELISTIC SHOES.

The evangelistic technique and success of the late Billy Sunday is not being duplicated today. This does not necessarily mean evangelism is dying a natural death. Evangelism must never be completely identified with any one particular method.

A successful pastor evangelist once said to the writer, "We need men who will walk the streets and live for God." True! It works. It works anywhere one will work it, but it will not work without work. Churches may be built by this method. It requires no unusual ability or financial investment. It represents a form of evangelism that is perennial. The method or the results may not be spectacular, but the harvest will be sure and lasting.

There are many types of shoes: sport shoes, dress shoes, orthopedic shoes, but the most important are evangelistic shoes. In our program of evangelism for the Convention we need men "shod with the preparation of the gospel of peace."

R. L. H.

THE POWER OF SACRIFICE AND LOVE.

Under the title, "The Voice of Destruction," Herman Rauschnigg has written a most revealing book. The voice is the voice of Hitler. The larger part of the book is a reproduction of conversations with individuals and small groups of the inner circle in which Hitler reveals the basic assumptions and the policies upon which his program is built. For several years after Hitler came to power Mr. Rauschnigg was a member of the inner circle of the National Socialist party and a responsible official. When he saw the real nature of the Hitler program and the ends sought he could no longer give it his loyal support, and he was asked to resign.

Mr. Rauschnigg had recorded the interviews and party conferences as they occurred, and has transcribed them from his diary to the book. It is not our purpose

to trace the message of the book, interesting as that would be. But there are two basic assumptions of Hitler's philosophy and program that every Christian should consider most carefully. The two are most closely akin. Both are directly contrary to the Christian gospel.

The first assumption of Hitler is that hate is the most potent and the most enduring emotion of the human heart. According to Herr Hitler all protestants of love are either hypocritical, or they are merely a sort of thin veneer which will not stand the stress and strain of modern competitive relationships. If this be true, modern man is still an unregenerate savage at heart.

The second assumption of Hitler is that the only enduring basis of appeal to which mankind is responsive is materialistic self-interest. According to this view man will make a sacrifice only when he sees that it will lead to an ultimate material advantage. Justice, honor, truth are but weak-kneed principles which fold up and disappear when they come into conflict with vital self-interest.

There is no point in getting emotionally wrought up over the fact that Hitler has boldly stated these assumptions. The real issue lies in whether or not these assumptions are true. The bitter fact is that there is more of truth in these statements than we like to believe. Hitler went entirely too far toward achieving his purposes solely because there was so much of fact back of his assumptions.

The final test of this conflict between the Christian gospel and the apostles of ruthless force, will be determined not upon the battlefield, but by what is in the heart of the average individual. With all too many of us, who are just the average professing Christian, love is more of a pious platitude than a potent life force. When we are really put to the test, self-interest does frequently take precedence over sacrifice.

The real power of Christianity is love which prompts to sacrifice for others. If love and sacrifice are left out the Cross becomes a tragedy instead of a triumph. If love and sacrifice are left out Christianity becomes a pale shadow instead of a living reality. Not since the days of the Roman Empire have Christians had so large an opportunity to demonstrate the potency of Christianity. The question is are we equal to our opportunity.

S. C. H.

One resolution I have made, and try always to keep, is this: "To rise above little things."—*Burroughs*.

SUPPORT ELON.

Our zeal for the support of our college, Elon, should be re-inforced as we realize the educational traditions of our merged churches. From the very beginning our spiritual ancestors have made education an outstanding ideal. Elon College is only one of the forty-five colleges organized and fostered by our Congregational and Christian Churches. The Pilgrims had been in America only sixteen years when the General court of Massachusetts appropriated a sum to establish a college with the avowed aim of preparing ministers for the new world. Two years later by the will of Rev. John Harvard, a Congregational clergyman, another large gift of money and books led the colony to name the new venture Harvard College. Our spiritual ancestors also started the public school system in America with the famous Massachusetts legislation in 647, copied verbatim by the Connecticut Legislature in 1650, which ordered that "Every township in this jurisdiction, after the Lord hath increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read and that where any town shall increase to the number of one hundred families or householders, they shall set up a grammar school, the master thereof being able to instruct youth so far as that they may be fitted for the university." The reason for this action was stated in both the colonies was that men might have a better understanding of the Word of God, "it being one chief project of that old leader, Satan, to keep men from the knowledge of the Scriptures."

Oberlin College, in Ohio, in 1833, the tenth college organized under the auspices of our Pilgrim forebears, is an interesting example of the values of loyal support by its constituency. Although its endowment of over nineteen million dollars, invested in productive funds, gives it a larger fund than any other of the 45 colleges organized by our churches with the exception of only Harvard and Yale, the college still needs and secures the active support of its alumni and interested friends.

A special effort has been put forth from the past six years to secure annual gifts from all the living alumni. This effort this past year was guided by 804 class agents and assistants. No special effort was made to get gifts from alumni of over fifty years' standing but gifts were secured from 34 per cent of the living graduates. The banner for the largest percentage

of givers was awarded to the class of 1895, in which 92 per cent of its living members contributed. Large gifts are not requested in this alumni effort as there are special methods used for interesting those who can give largely for endowment and buildings. But gifts from the classes this year amounted to over \$14,000.00. Gifts by the classes have steadily increased during the six years these efforts have been made. Oberlin, like Elon College, is co-educational; and efforts to enlist gifts must keep this factor in mind.

Oberlin's success in enlisting its alumni and former students in the annual gift of small amounts should encourage us who love and honor Elon College. Even if our gifts are small, the annual repetition of our gifts will be a great aid to the college. It is the writer's opinion that such sacrificial gifts from a multitude of people of limited income will bring a spiritual power and increment to the college of great significance.

C. REXFORD RAYMOND.

WHAT SALVATION DOES.

When Zaccheus was saved he immediately became honest and liberal. Honesty and liberality do not bring salvation, but salvation brings honesty and liberality. There are many people who seek to be saved by endeavoring to imitate the fruits of the Spirit, but all such efforts are fruitless and will never bring anyone anywhere near to salvation. Good works will never save one but the saved will bring forth good works as a natural consequence. Salvation changes a man's life entirely. Out of his self-seeking extortioner it made an honest and liberal man and a lover of good men. Salvation corrects a man's inner life and puts him in proper relationship with God. It corrects his relationship with his fellowmen. It takes him from the company of evil men and makes him a lover of good men.—*E. N. C.*

If religion leaves out play, it leaves out one of the most important aspects of human life. Nothing beautiful ever came into human experience until people began to play. When primitive man first made pottery he made it as a matter of utilitarian necessity, but when his life eased up a little he began to play with pottery, to mold it, decorate and color it. All art comes from play. It springs from that margin of energy and leisure over and above the stern demands of need. It is life's surplus and overflow.—*Harry Emerson Fosdick, D. D.*

CONTRIBUTIONS

SUFFOLK LETTER.

For two or three weeks the crops around Suffolk have been retarded by an extended season of dry weather. The early corn crop has been seriously affected. Nearly two inches of rain fell yesterday and during last night. Crops will be greatly revived and the harvest will be more bountiful. The drought was depressing to the farmers in this section. They plant and cultivate but God giveth the increase. A copious rain, when needed, transforms the appearance of growing crops. Today the farmers are smiling as they greet each other: "We had a glorious rain last night."

There is a great drought in the church. It is a spiritual drought. Under such conditions the preachers sometimes find it is hard to preach. The congregation is cold and indifferent. The people seem listless and restless. They offer little inspiration to each other in the hour of worship. Prayer becomes formal and powerless. The seashore and the ballpark seem more attractive than the altar and the church pew. Hate and greed have supplanted love and generosity. The Sunday evening movie supplants the quiet hour in the sanctuary. Men have forsaken the assembling of themselves in the house of God, as in former days.

Is this situation hopeless? Is it universal? No. It is distressing to people who understand the currents of spiritual forces and the tendency of human nature. Many people follow the crowd. They do not think for themselves and they are not mindful of where the crowd may lead them. But they persist in running with the crowd. There is no time for them to ask serious questions about the present or the future. A pay envelope in their hands is a good passport to the places of entertainment and passing pleasure. God has been crowded out of the week's allowance, and no tithe is set aside for the kingdom of heaven on earth. The Sabbath has become a day of hurry and recreation—chasing phantom pleasures.

But there are many people who persist in going to church. They read the Bible and find time for prayer. They give of their means—sometimes out of their want—to the cause of Christ. They challenge the forces of evil by their loyalty and consecration. For them a better day is around the corner. Before it dawns

many must intercede at a throne of grace by consistent prayer and faithful consecration. These are the salt of the earth. In due season—too late for many, but timely for others—showers of refreshing will fall from heaven. A spiritual revival will fall upon parched crops and dry ground. The wheels of selfishness will stop their mad whirl of death. Conviction will awaken the hearts of reckless sinners. The indifferent church members will return to the house of God and cry for pardon. Preaching will regain its rightful power. Prayer will mightily move great congregations. Christ will be enthroned. The powers of evil will become alarmed. Men and women will cry out as of old: "Sirs, what must we do to be saved?"

Many farmers have prayed for rain during the past three weeks. Showers of refreshing have fallen upon the earth. The people rejoice. And there will be rejoicing when and if the people of the church prevail in united prayer for a return to God and a great revival. The manner and the method of its coming is unimportant. It must come before the church finds its true place of power. Men are quaking in fear of the totalitarian political powers of self-imposed autocracies. They will have their day of ruthless conquest and then come to naught before the inexorable law of spiritual righteousness. Christianity will triumph. Freedom shall not perish from the face of the earth. Those who wish to be saved must turn to Christ who is the Way, the Truth, and the Life.

I. W. JOHNSON.

OUR COLLEGE.

Fifty years ago our church in the South had her needs. She has her needs today. Fifty years ago she needed an institution of higher learning for her young people. Today she has Elon College.

The college has rendered a significant service to the church through the years and is one of the outstanding four-year colleges in the South. It measures favorably in equipment, faculty, students, and achievements with the better institutions of the country. The Congregational and Christian Church in the South may justly feel proud of her college. It has not only been the training ground for the young people of the church

and others throughout its history, but it has provided a medium for service and expression on the part of the many who have served as instructors and teachers on the college faculty. While many have had the opportunity of serving the college, the college has also provided employment and livelihood for her faculty members.

As we consider the college, her contributions to and achievements for the church and society, it would perhaps be helpful to inquire if the church and society are not indebted to the college for services rendered since its founding. The college is not unmindful of the generous support and patronage throughout its history, but it also is conscious of meeting an ever-present need in the organization of the church and the ranks of society. I do not mean to raise the question as to which is indebted to which, but I do wish to point out the present needs of the college.

We need a larger patronage from the members of our own church. It is gratifying to note that enrollment from the homes of the church has steadily increased through the past five years. Last year enrollment from the Congregational-Christian Church exceeded the enrollment from any other denomination. We are always glad to have an ambitious young person come to the college, but since it is a Christian institution founded by our church and for our church, we earnestly appeal to the parents within the church who have children to send to college to give our own institution fair and unprejudiced consideration before deciding to patronize state or other institutions. The purpose, curriculum, and contributions of our own church institution mean more to our own young people than to others. Here they learn more of their church, of her institutions and her program than they could possibly learn elsewhere. We invite parents, their sons and daughters who are ready for college, to make thorough investigation of Elon College from every standpoint, put her to the severest test, and then decide. It is our aim to improve the institution in every particular from year to year.

It is an open secret that Elon College needs money. She has debts of long standing that need to be paid. We have made fine headway in reducing these debts, but they should be paid as early as possible that income from the endowment securities now assigned for the payment of debts would be available for current expenses as was intended by loyal donors in years past. We need funds

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

There hasn't been time for me to get letters from you for the Children's Page this time, so I shall write again myself. I feel that you may be interested to hear about one of the boys here in our Sanford Church who has worked our crossword puzzle each week and who has been very interested in our page. His name is John Fulton, Jr. I told you something about him once before when he took part in the Epiphany Candle-lighting Service at the church. His mother told me that John, Jr., was very much thrilled over the fact that he had made the Children's Page.

John, Jr., is in the Lee County Hospital here in Sanford. His doctor thinks that the trouble may perhaps be a ruptured appendix. Anyway, John has been a pretty weak, sick boy for the past few days. Mr. Todd went to see him yesterday afternoon and found that he was feeling much better after having had a blood transfusion from his Aunt Sarah. John, Jr., is about ten years old, I think, and he is the only child. So he doesn't have any brothers or sisters to come to see him at the hospital. Perhaps some of you might like to send him a card or a letter. He would be very happy for you to do so. I wish that all of you who read this page could become good friends. This

might be one way for you to make some new friends—by answering some of the letters which are written in this page. You may address John's letter or card to 212 Maple Avenue, Sanford, N. C., because we hope that he will be able to be back home by the time you will have read this letter.

I imagine that some of you are having your vacations now. Perhaps you are spending it in the mountains or by the sea shore. In either place or at your homes you will be able to find God in nature at this time of year. Our meditation for this week is going to be about "Finding God in Nature."

Sincerely,
DOROTHY TODD.

FINDING GOD IN NATURE.

SCRIPTURE LESSON: Old Testament—
Psalm 8:1-9; New Testament—
Mark 4:3-9.

In earth and sky and sea God speaks to me. God is in His world:

God is in His heaven and on His sea;
God is in His clouds and on His mountains;
God is in the great forest and in the wind;
God is in the desert and in gardens;
Through all His wondrous creation God speaks to us.

Jesus felt that he was very near to God in the great out of doors, so when he wanted to talk with his Heavenly Father he would go into the garden,

upon the mountain, or under the trees. When Jesus went upon the hills near his Nazareth home, as a boy, he could see Mt. Tabor away to the east; then as he turned to the west he could see Mt. Carmel lifting its head above the blue waters of the Mediterranean Sea; far to the north were the hills of Lebanon and beyond them Jesus could see Mt. Hermon lifting its snow-capped peaks sky-ward! Jesus loved these familiar scenes and by talking with God in this setting he learned about God and His way of working in His great world. Later when Jesus wanted to teach his followers about God and his Way with men he used stories about the nature round about them so that they might more easily understand.

There is a beautiful song which has been written about God's voice in His waters:

As the voice of many waters,
Is the voice of God to me,
Sometimes gentle as the ripple
On the peaceful, summer sea.
Sometimes like the mighty breakers,
As they beat upon the sand,
For I sometimes need His comfort
And sometimes His stern command.

This is only a part of the song. It tells of God's voice in the mountain waters which turn the windmills as they flow. I used to love to sing this anthem when I was in high school and I still remember the words and tune of the song. There is another little song for children about God's voice in His beautiful flowers:

Flowers tell a story, tell of dancing sunbeams,
Flowers tell a story, tell of gentle-fingered rain,
Oh, listen now and you can hear it.

Prayer—We thank you, our Father, for our beautiful world. Help us to see its beauty wherever we find it, in ice and frost and snow, in sunshine and rain and wind, in birds and flowers and animals and, above all, in human hearts. We are sorry because of all the ugly things that people have said and done to spoil the beauty of our world, because of any ugly thing that we have said or done to spoil it. May we learn like Jesus to say and do beautiful things and to work with the people about us to make the world of people as lovely as the world of nature. Amen.

FROG LEGS FOR SUPPER.

The Barden children loved the springtime because the frogs came up the creek in the meadow. They liked frog legs to eat but even more they liked to go frog hunting. On this spring day they were on their way to the meadow to get frog legs for supper. Once having reached the creek,
(Continued on page 15.)

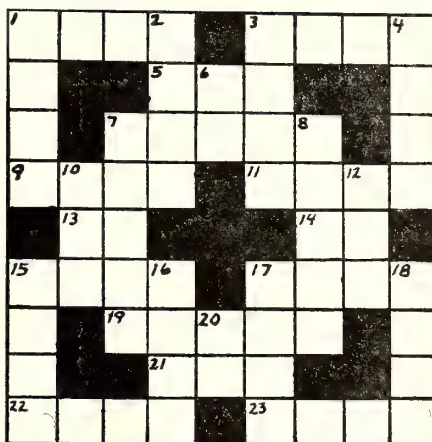
CROSSWORD PUZZLE.

Across.

1. A small body of water (Isaiah 42:15).
3. Ancient name of Mt. Hermon (Deut. 4:48).
5. To be in debt.
7. A large body of water.
9. To labor (John 5:17).
11. How the mother bird gets her eggs to hatch.
13. North Dakota.
14. Iowa.
15. The call of a little chick.
17. What the mother bird lays in her nest.
19. Birthplace of Samuel (I Sam. 1:19, 20).
21. A rodent of the mouse family.
22. What Jesus called Peter (Matt. 16:18).
23. Identical, unchanging (Psalm 102:27).

Down.

1. To turn up the soil with an agricultural implement.
2. To fasten a door with a key.
3. Bodies of water (Psalm 72:8).
4. Instruments for catching fish (John 21:6).
6. Personal pronoun, you and I.
7. Method of regular arrangement (I Cor. 14:40).
8. The call of a horse (Jer. 8:16).
10. A unit.
12. A children's game.
15. A fruit which ripens in the autumn.
16. A playground for city children.
17. What a boy does on a picnic.



18. That which the blacksmith puts on the foot of a horse.
20. Mother.

Answers to Last Week's Puzzle.

- ACROSS—1. Jays. 3. Leaf. 5. One.
7. Olive. 9. Yard. 11. Irad. 13. W. P.
14. At. 15. Play. 17. Asea. 19. Horse.
21. Uri. 22. Pour. 23. Alms.
DOWN—1. July. 2. Sold. 3. Levi.
4. Fold. 6. Ni. 7. Orpah. 8. Erase.
10. Awl. 12. Ate. 15. Pump. 16. Your.
17. Osia. 18. Acts. 20. R. R.



MONTHLY SUNDAY SCHOOL OFFERINGS TO MISSIONS.

There are fifty-four Sunday schools in the Southern Convention, which do not make a monthly offering to Missions. If every one of these Sunday schools sent in fifty cents per month the Board would receive \$324.00 additional for the year.

With the death of Dr. Atkinson a great responsibility rests on the president and secretary of the Board to increase the offerings, and we will appreciate the support of every member of the church, but we are especially anxious that every Sunday school take the monthly offering. By the assistance of pastors and superintendents offerings can be increased and the Sunday schools blessed spiritually.

J. E. WEST, *President.*

GOD REIGNS.

This world is not under the dominion of evil forces and of wicked men. It is in the hands of a God of justice and of mercy. "All things were made by him and without him was not anything made that hath been made." The forces that make for righteousness are as deeply grounded in the constitution of the universe as those which control sun, moon, and stars. Unrighteousness is an intruder and has never been able to establish a claim to permanent citizenship.

The ancient Greek believed that evil carries within it the seeds of its own ruin. As one has well said, "Retribution is a word that has been coined in the mint of the age long experience of mankind." The ancient Psalmist having the same idea in mind, declared, "Justice and judgment are the habitation of his throne." for there is retribution with God.

"The Lord of hosts is with us; the God of Jacob is our refuge. He maketh wars to cease unto the end of the earth, he breaketh the bow, cutteth the spear in sunder, he burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth." "Clouds and darkness are round about him, but righteousness and judgment are the habitation of his throne."

For those who have grown despondent, feeling that the end is near, it is fine to remember that God Almighty is still on his throne which endures even with the rise and fall of tyrants and the seeming triumph of conquerors who wade through slaughter to a throne. This is the lesson of history.—*N. C. Christian Advocate.*

TO THE MEMORY OF REV. J. O. ATKINSON, D. D.

By Robert Armster Whitten.

He lived in the world
But towered above it;
He walked with men
But kept step with God;
He worked at his task
And, O, how he loved it;
And faithful was he
'Neath the chastening rod.

With his pen he wrote
With superlative greatness;
With his tongue he preached
With a power sublime;
By his prayers he was lifted
To God in his weakness,
And never for once
Did his cross decline.

With simple trust
He kept faith with his Master;
With fearless devotion
He battled for right;
With boldness and courage
He faced the hereafter,
The shadow of death
Was to him but a Light.

The earth is now poorer
Because he has left it,
But heaven is richer
Because he is there;
God said, "It's enough,"
And called him to enter
Where the Redeemed of the Lord
His glory doth share.

May his monument be
The life he has left us,
Of faith and good deeds
And service to all;
In our hearts he will live,
His mantle be o'er us,
And memory and love
Will his spirit recall.

A LOVELY DAY.

On Saturday, July 6, members of the missionary society assembled at Pleasant Grove Church for a review of the book of John by Rev. J. E. McCauley. There were not only the women, but girls who were interested in missions.

The opening hymn was "Blessed Assurance," after which each person

present contributed to a chain of prayers. The topics studied in the morning were: "The Prayer Life of Jesus," "What Is Light" and "Love, Loved and Loveth." We were then dismissed for lunch.

The tables were decorated with colorful sweetpeas and Queen Ann Lace. The lunch was spread, and it was enjoyed by everyone present.

After the lunch, a hymn, "O Zion, Haste," was sung. Then we returned to our study, with the topics: "The Great I Am's," "The Verily Verily's" and "The Holy Spirit."

Thanks were given to Mr. McCauley for the splendid presentation of the book of John and to the Pleasant Grove Church for the lovely day. This was done by the district superintendent. After the benediction by Mr. McCauley, we adjourned to our several homes.

JO EARP.

MISSIONARY OFFERINGS. WEEK ENDING JULY 13, 1940.

Sunday Schools.

Bethlehem, Suffolk, Va.	\$	3.25
Wakefield, Va.		2.00
Spring Hill, Waverly, Va.		7.94
Cypress Chapel Suffolk, Va.		5.00
Suffolk, Va.		25.00
Wood's Chapel, New Market, Va.		1.52
Wake Chapel, Fuquay Springs, N. C.		5.59
Belew Creek, N. C.		1.40
Damascus, Chapel Hill, N. C. ...		1.40
Mt. Herman, Garner, N. C.		2.00
Union (Southampton), Franklin, Va.		6.50
Park's Cross Roads, Ramseur, N. C.		9.16

Total \$ 70.76

Individuals and Churches.

Pleasant Cross, Asheboro, N. C. .	\$	2.35
Mt. Bethel, Summerfield, N. C. .		9.17

Total \$ 11.52

Mountain Work.

Bethel Church, New Hill, N. C. .	\$	3.77
----------------------------------	----	------

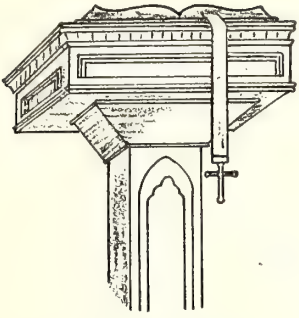
Total for the week \$ 86.05
Previously acknowledged ... 14,594.15

Total since Sept. 1, 1939 ... \$14,680.20

We express our sincerest gratitude for the above offerings, for the continued interest of the churches and Sunday schools in Missions. We are urging *now* more than ever that Sunday schools take a monthly offering regularly for missions and send it in to our mission office.

How better can we show our appreciation and devotion to our deceased secretary, who gave his very life for the cause of Missions, than to carry on the work which he loved so dearly? We trust that each and everyone will take a part in this world wide task, and toward the goal which we are all striving to reach.

MATTIE COX PARKER,
Mission Secretary.



THE PREACHER FOR THIS WEEK IS
ROY C. HELFENSTEIN,
MASON CITY, IOWA.

THE CHURCHES OF CHRIST IN AN HOUR OF CRISIS.

These are days which try men's souls—days that put every minister of the Gospel to "the test"; days which demand that the churches of Christ prove their right to existence.

This is no time for any superficial optimism or for any Pollyana philosophizing. This is no time for wishful thinking. Neither is it a time for mere quibbling over theological terms. "What's in a name? Would not a rose smell as sweet by any other?"

This hour of crisis calls for men and women of vision—not for visionary people, but for people of vision. For the churches of today to meet their obligation to the future, they must have two visions and one baptism—the vision of peril for a world that dethrones Christ, and the vision of promise for a world that enthrones Christ. And they must have the baptism of the Holy Spirit—the baptism of the spirit of Jesus, the spirit of sincere love for God and for humanity.

The present world situation calls all Christian men and women to deep contrition, and challenges the churches of Christ to genuine penitence. God forbid that the clergy shall be so gullible as to be victimized by subtle war propaganda as we all were in the World War! Let no Christian minister in these days ahead be guilty of implicating God in any way in that butchering business, incendiarism, and human slaughter that is being carried on across the ocean. To contend that war is God's purging for civilization is blasphemous!!! War is never God's way! It is always man's blunder—man's colossal folly, man's short-sightedness, man's inhumanity to man—the hell which man makes for himself and for others. But God has absolutely nothing to do with precipitating war. He shares absolutely none of the responsibility. God is the author of peace—man the author of war. War is a vicious repudiation of the Christian ethic and

a flat denial of all the claims of the Christian faith. War ignores the will of God and outrages the Christian conscience; war reveals the stupidity, the short-sightedness, and the inhumanity of man. War is the result of wrong attitudes toward life, wrong objectives in life, and wrong interpretations of life. War has never settled anything. Issues involved in war can only be settled at the council table after the fighting stops.

The world has war because of the failures of society. And the church itself shares in the world's guilt. The churches of all denominations share the blame for the present world situation, for all the denominations have sinned and come short of the expectations of God. They have all thought more of their own perpetuity than they have of world security. The churches have long lamented the sins of industry, of capital, of labor, of commerce, of governments, and of the other realms of human interest, but they have failed to repent of their own sin of selfishness and sectarianism. For its own sins, the church at large needs to spend time in penitential prayer, else it in blindness faces the future.

The present world situation challenges the churches of every name and creed to proclaim the message of redemption with renewed courage and hope. There is no one else to whom we may point the world but to Christ. He alone is the way out of the world's present disorder. Righteousness, justice, and peace can only come through him. There is no other good news but the Gospel of Christ for a world that is prostrate with its load of bad news. Not only must the church herald the message of God's redeeming love through Christ with holy boldness, it must itself practice a genuinely Christian way of life from the bottom up and from the inside out, else a crass materialism will push the whole world over the precipice of destruction.

If there was ever a time when the world needed the Christian Gospel, that time is now. There never was a greater need of the ministry of the church than that of today. And no man is worthy of the high office of the ministry who is indifferent to that need, or who, recognizing that need, doubts the sufficiency of Christ to meet the need. Every good minister of Jesus Christ in these days ahead will proclaim the Christian gospel with conviction and enthusiasm. The times call for religious affirmations. The world has grown apathetic with religious interrogations. Great affirmations of faith alone can arrest the

attention of a world gone mad in its quest for sensual indulgence and for gain.

The call of the world is for a way out, a light, a star of hope. The churches of Christ dare not countenance despair or recognize defeat. The churches must create confidence, stimulate courage, and strengthen faith, else God have mercy upon a world denied that ministry, and God have mercy upon those who still have hope in the church and its mission! Man's extremity has always been God's opportunity. And the night is always darkest just before dawn.

As the churches of Christ face the future, they are unworthy of any future unless they practice the spirit of brotherliness, fraternalism, and co-operation among themselves in answer to the Master's prayer "that they all may be one."

The spirit of Jesus in the lives of the men and women of the churches will cause them to pray earnestly and believingly for the people of the war-torn areas, and to pray for the war demons of every land who are responsible for wars, and who, for profit and prestige would bring every nation into this vortex of destruction. The churches should sincerely pray for the promoters of war that somehow the spirit of God may arrest and conquer their stubborn wills and make them captives of the Prince of Peace. God still works in a mysterious way His wonders to perform. Let the people pray as never before that those responsible for the war and for the world's evils shall be convicted of their sins, convinced of the error of their ways, and constrained to seek the way of righteousness and of peace. The churches should pray for a new spirit of brotherhood to possess the world and that such should begin within the church itself.

Let the churches of America pray for the churches of every land, and for Christians throughout the world that their faith shall not fail. Let the churches of America not cease to pray that our nation shall be kept in the ways of peace and that every nation shall soon spurn the philosophy of force and practice the gospel of love.

Unless the churches of Christ thus face the future in sincere penitential and intercessory prayer, there will not long be any future for the churches to face.

It is easy to say that we will have a better world, that the church will be more Christlike, and that Jesus will be given greater consideration as a result of the war. But no one has a

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

YOUTH CONFERENCE AT BLUE RIDGE.

The Southern Regional Planning Conference of the United Christian Youth Movement will meet at Blue Ridge, N. C., August 5-10, 1940. As the name implies, this is an inter-denominational young people's conference. Miss Lucy Eldredge and other denominational leaders are anxious that we be represented at this gathering. It is one of six conferences being held in various parts of the United States this summer.

Young people who have completed their junior year in high school and are under twenty-five years of age may go. Adult leaders may go from a denomination at the ratio of one to five youth delegates. The cost is \$15.50 for the week at the beautiful Blue Ridge Conference meeting-place.

There will be seminars on "Building a Brotherly World," "Building for Economic Justice," and "Personal Religious Living." It is planned to have one seminar on each for young people interested in local church work primarily, one for young people whose major interest lies in the work of city, county, state and national youth groups, and one for adult leaders of youth. For further information write to Rev. F. C. Lester, Elon College, N. C.

EASTERN VIRGINIA PILGRIM FELLOWSHIP MEETING.

Two hundred young people, pastors, and adults gathered at the Mt. Carmel Christian Church on Tuesday of this week for the fourteenth annual summer conference of the Eastern Virginia Pilgrim Fellowship. The highlight of the morning session was an inspiring talk by Dr. Walter H. Judd. Among the many things he said, Dr. Judd pointed out the three types of people who attend conferences: those who go for a good time and to meet friends; those who are inspired by the meeting and say they are going to do something about it, but when they get home they do nothing; and then there are those who are completely changed and ever seek to do God's will. The challenge came to the group as to what type of person each would choose to be.

"Pieces of Silver," a dramatic reading, was given at the afternoon session by Miss Evalyn Savedge. This was followed by the installation of the newly elected officers. Rev. J. H. Dollar led the installation service.

The nominating committee, composed of Mrs. W. B. Williams, Chairman, Mary Sue Turner, Edna Fulcher, James Worrell, and Henry Seymore gave the following report which was adopted:

President—Charles E. Heath, First Church, Newport News.

First Vice-President—Ray Day, First Church, Norfolk.

Second Vice-President—Margaret Butler, Suffolk.

Secretary—Elmore Eubank, First Church, Newport News.

Assistant Secretary—Iris Harris, Shelton Church, Portsmouth.

Treasurer—Emily Harrell, Liberty Spring.

Superintendents:

Devotional Life—Edith Jones, Holland.

Leadership Training—Mason Holland, Mt. Carmel.

Missions—June Joy House (Mrs. R. L.), First, Richmond.

Social Action—Allen Piland, Holy Neck.

Christian Endeavor—C. E. Warrington, First, Norfolk.

Publications and Reporter—Baxter Twiddy, Christian Temple.

Pastor Counselors—Rev. Joe A. French and Rev. Arnold Slater.

Lay Counselor—Miss Caroline Gort.

C. BAXTER TWIDDY,

Reporter.

CHILDREN'S DAY PROGRAMS.

The Board of Christian Education, Elon College, N. C., furnished each Sunday school superintendent with a program for Children's Day. Many fine reports have come to the office of programs given, and offerings received for the Board. Mrs. W. L. Harrell writes of the especially fine service at Cypress Chapel, given under the direction of Mrs. Henry Brothers, Mrs. Cyrus Brinkley, and Mrs. G. C. Mann.

If your Sunday school has not yet given a Children's Day program, or if you have not yet sent in your offering

to the Board of Christian Education, please make an effort to do so sometime during the summer.

RECREATION THAT ENRICHES.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 28, 1940.

SCRIPTURE: Luke 10:38-42.

Daily Readings—

Monday—A Religious Recreation—
II Sam. 6:12-15.

Tuesday—A Happy State in Zion—
Zech. 8:2-8.

Wednesday—An Unholy Exercise—
Matt. 14:1-11.

Thursday—An Unhappy Situation—
Luke 7:30-35.

Friday—Discretion Admonished—Rom.
14:16-19.

In a day when the eight hour work day and forty hour week is a prominent schedule throughout the nation, naturally we have much time for diversified projects and interests. This topic offers opportunity for wise planning in regard to recreation.

Make a survey of your community on (1) Which magazines sell best; (2) The kinds of motion pictures that are popular; (3) The amount of time young people spend at the radio and the kinds of programs to which they listen; (4) The number of books read per month. Use this as a basis for discussion on how the levels of recreation may be raised for your community.

Study local conditions: (1) What type of undesirable and destructive recreation is available? (2) What opportunities are there for the right kind of recreation?

Types of recreation that enrich: (1) Hobbies—let someone speak on the subject. (2) Dramatics—think together how you may produce plays for entertainment. (3) Games and sports—plan and plan and play together, plan to present a recreational program with the young people of some small church. (4) Music and art—have singing contests, art exhibits, etc.

Study and discuss the recreational activities of your Christian Endeavor. How can they be improved? What new type of recreation might the society sponsor? Is the society reaching the unemployed young people?

If we pay for others to entertain us while we sit passively, what is it likely to do for us?

What is the responsibility of the church to provide good times for youth in keeping with Christian ideals?

Suggested Hymns—

"When Morning Gilds the Skies."

"True-Hearted, Whole-Hearted."

"Take My Life and Let It Be."

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JOB'S REPENTANCE AND RESTORATION.

LESSON III—JULY 21, 1940.

LESSON: Job 42:1-13.

DEVOTIONAL READING: II Cor. 12:2-10.

GOLDEN TEXT: *The Lord turned the captivity of Job, when he prayed for his friends.*—Job 42:10.

In the first lesson on this series of Job we dealt with the problem of God's goodness, and the suffering of the righteous. The second lesson dealt with the problem of life after death. This last lesson is concerned with Job's repentance and restoration. Between the first and the last lessons there have been forty chapters made up for the most part of dialogue between Job and his friends who came to comfort him, and Elihu who came to add his wisdom, also, to the discussion. It is against the background of this discussion that we come to the closing verses which make up the Scripture lesson for today's study. These men who came to comfort Job insisted that there was an inflexible law that goodness brought rewards, and that sin brought suffering. They insisted that Job's misfortune was due to Job's sins. As was pointed out in a previous lesson, a great deal of suffering and trouble does come from sin, but not all of it is due to sin. Suffering has a disciplinary and a redemptive function, as well as a punitive one. It is after all of his friends have spoken that Job speaks the final word.

A Great Faith in the Great God.

"Then Job answered Jehovah, and said, I know that thou canst do all things, and that no purpose of thine can be restrained." Job, like many another man, when he came face to face with the facts of life had to make a supreme choice; he had to discard the idea of God, or he had to get a greater God. Job chose the latter course. Out of his vision of God there came to him faith in a greater God. God was greater than he had ever dreamed, and in these words he gives utterance to one of the most sublime expressions of faith which is to be found anywhere in the Scriptures. He saw God as one who could do all things. He had a great God. He also saw that although men could retard, and for the time being thwart God's purpose, that ultimately God was going to work out his purpose and plan to completion, that far off

divine event toward which, as the poet said, "The whole creation moved." One of the most interesting studies which one can make is to see how his idea of God has evolved, to see how men constantly had to enlarge their conception of God and the scope of his interest and his love and the measure of his purpose. There are many interesting milestones along this long journey, and one of the most interesting is this declaration of Job's faith in a God who could do all things, and in one whose purposes could not be restrained.

Trusting Where We Can Not Understand.

Job realized, as does every other sensible man realize, that when one comes to consider God he is dealing with that which ultimately must be beyond the power of the human mind to understand completely, or to exhaust fully. Frankly, when we are in the presence of God, we are in the presence of mystery. Job frankly confessed, "Therefore have I uttered that which I understood not, things too wonderful for me, which I knew not." This does not mean, of course, that a man can not know God. One of the basic statements of the Bible, and especially of Jesus, was that men could know God, and that they could know him at first hand experience. But the fact remains that one can not know all about God. If we knew him completely, if we understood him fully, the mystery would all be gone, and we would really have no God so absolute and so perfect that we could, or would, worship him. God is infinitely beyond anything that we can think.

From Hearsay to Experience.

"I had heard of thee by the hearing of the ear; but now mine eye seeth thee." Here again is a most significant statement. Much of Job's knowledge of God had been theoretical, inherited. He had accepted current ideas of God. Now he had had no experience of God. Heretofore he had simply heard about him, now he had come to know him at first hand. And that marked a new era in Job's religious experience.

This is the goal of every true believer. It is not enough to inherit one's religion, it is not enough to accept one's faith ready made, nor is it enough to believe certain things about God. These things have a place, but they are means to an end. A man

never comes into the heart of true religion until he comes to know God personally. There is a great deal of difference between knowing about God, and knowing God. There is a great deal of difference between believing something about God, and trusting God. The goal of all instruction in the Sunday School, and of all preaching, and of all services of worship is to bring men and women, and boys and girls into an experience with God. Christian education falls short of its supreme objective until men and women, and boys and girls can say, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

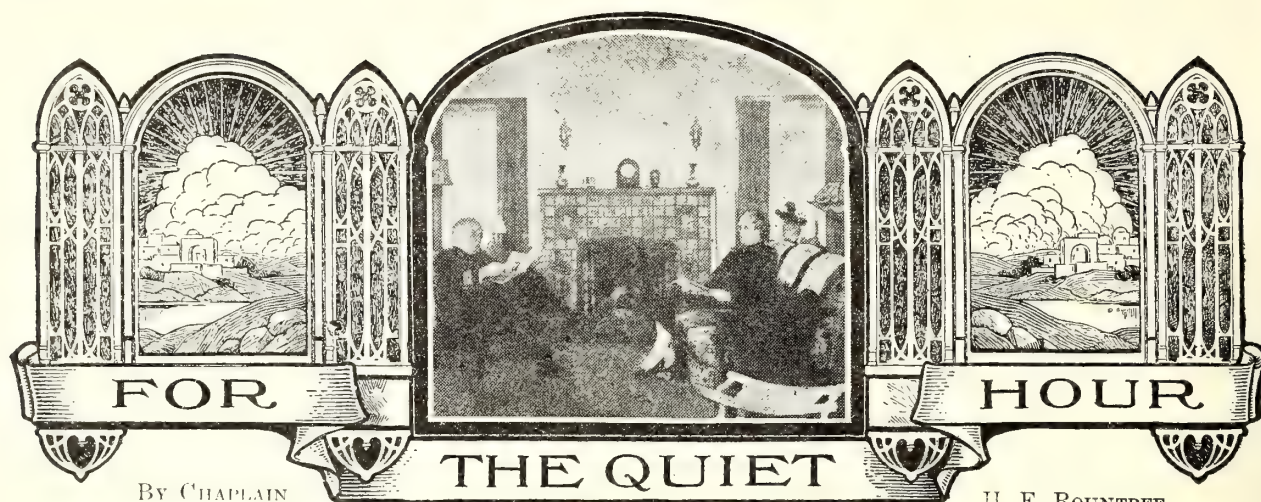
Seeing God, and Seeing Ourselves.

"Wherefore I abhor myself, and repent in dust and ashes." When Job saw God in his infinite power and in his infinite wisdom, and in his infinite love, he instinctively felt a sense of his own unworthiness. He saw the great gulf which existed between his own goodness and the holiness of God. He was smitten with a sense of shame and of penitence. This is the universal experience of those who see God in sincerity and in truth. No man can feel smug, or complacent, or self sufficient in the presence of the Eternal. This is one of the supreme contributions which services of worship and private devotions make to individual believers. Thus do they keep sensitive to spiritual influences and to spiritual ideals. Thus are they made conscious of their limitations and their own needs, and thus do they feel that constant stimulus to renew their own fellowship, and to avail themselves of spiritual resources by which they can live more victoriously. The man who habitually stays away from worship and who neglects private devotions can not possibly live at his best, nor will he grow as satisfactorily in Christian character.

Saving Ourselves By Helping Others.

"And Jehovah turned the captivity of Job, when he prayed for his friends." Thus is pointed out a profound spiritual and psychological law. When Job forgot his own troubles and began to think about his friends, when he prayed not for himself but for others, he had a new experience and life took on new meaning. Modern psychologists in the books which they are writing these days emphasize this great principle. Again and again they tell of patients who come to them all taut and tense, sometimes almost broken down in nervous and in physical health, those who are turning their thoughts inward, those

(Continued on page 14.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE FORMATION OF THE KINGDOM.

"Whom do men say that I, the Son of man, am?"—Matt. 16: 13.

Peter's answer to his Lord's question won for him the highest honor ever bestowed upon man. He was named the founder of the church and was given the keys to heaven and hell. What does all that mean?

There is no denying the compliment paid to Peter, and the part which he played in the building of the church and in the nomination which he gave salvation. Granting Peter that place, it is still more wonderful to believe that the church is founded upon a living Christ and not upon a dead Peter. It is comforting to believe that the church is not founded upon the frailty of a stammering man who in a moment of human weakness, and a time when Christ needed him most, denied ever knowing the man who had so blessed him and had so blessed the world.

Let us think a moment. Where do we stand?

Prayer—O Thou mighty Savior, Prince of Peace, Thou art the founder and builder of heaven and earth, of our souls and our salvation. Lead us unto Thy bosom. *Amen.*

TUESDAY.

WHAT ROCK?

"Upon this rock will I build my church; and the gates of hell shall not prevail against it."—Matt. 16: 18.

What Rock? Peter? Christ? The Gospel? It is the rock foretold in Isaiah 32: 2, "the shadow of a great rock in a weary land." It is the rock that Paul speaks of in I Cor. 10: 4, that spirit presence that followed God's people through the wilderness. It is the rock spoken of in Matthew 21: 44. Upon this rock if a man fall and become broken, and converted, he shall be saved; but if it

fall on him, it will grind him to powder.

What a wonderful rock this is. It is not Peter. It is another whose name is "Wonderful"—Jesus Christ.

Prayer—O, our God, forbid that in thought, word or deed, we shall ever reject the stone that has become the head of the corner. We dedicate our lives to Thee this day. *Amen.*

WEDNESDAY.

THE KEYS OF THE KINGDOM.

"I will give unto Thee the keys of the Kingdom of Heaven."—Matt. 16: 19.

What did Jesus mean by this?

We are told that the Pharisees of Christ's day shut up heaven against men by taking away the keys of knowledge and truth. In the light of this fact we find bestowed upon Peter the knowledge that Jesus Christ is God, and that it is upon this same truth and knowledge the salvation of every one depends. "Whosoever believeth in Him shall be saved." Therefore the knowledge that Jesus Christ is the mighty God and Savior is the key that will open the Kingdom of Heaven to any man who will receive it and it will shut heaven to those who reject it.

Prayer—Our Father, we look today, as Thou dost know, unto the mighty name of Jesus for the glory of the church to shine in our hearts. *Amen.*

THURSDAY.

WHEREFORE.

"Whatsoever thou shalt bind on earth shall be bound in heaven."—Matt. 16: 19.

Wherever Peter took the mighty name of Jesus it loosed men from their sins and infirmities and bound them to the throne of God by ties that persecution and death could not sever. It is the key that has never failed to

open. It is your key and my key, and that same power given to Peter is your power and my power. With that key we seal our destiny forever.

Prayer—Our Father, may we cut loose from the powers of sin and let Thee, our God, own us, now and always. *Amen.*

FRIDAY.

"WHY WE NEED A SABBATH."

God rested on the seventh day from all His work."—Gen. 2: 2, 3.

Let us get ready for next Sabbath. It is said that on an assembly line in a large automobile plant, God's law of work and rest anticipates every condition under which men live. One day's rest in seven is a physical, mental and spiritual necessity.

When God made the earth and gave it to man, He told him that he must rest the seventh day. This was not for the Lord himself, but for man. "The Sabbath was made for man." Even in his perfect state, God saw that man needs rest. That law has not changed. It is not only necessary for our highest good, but it is obligatory upon the race in order that man may enjoy the fundamental requirements of his physical, mental, and spiritual natures; and that blessing cannot be obtained elsewhere than in Sabbath rest.

Prayer—Our Father, Creator of all wisdom, give unto us to see Thy wisdom, and the faith to follow Thy biddings unto the perfect bliss. This we ask for Jesus sake. *Amen.*

SATURDAY.

THE SAVING POWER OF THE SABBATH.

"Let this mind be in you which was also in Christ Jesus."—Phil. 2: 5.

Not only does the Sabbath stand as a memorial to God's creative work, but it stands for the power of heaven and earth to save men from sin. It
(Continued on next page.)

“THE CHRISTIAN SUN’S” NEW
SET-UP.

The recent Greensboro session of the Southern Convention turned THE CHRISTIAN SUN over to the Board of Publications, and named that Board as follows: John G. Truitt, chairman, Rev. Jesse H. Dollar, Rev. W. E. Wisseman, Rev. J. E. McCauley, and Rev. W. M. Jay, D. D. That Board has elected Rev. W. E. Wisseman, secretary of the Board, and Rev. Jesse H. Dollar, treasurer.

The Southern Convention turned over to the Board of Publications the following sources of revenue for its year’s work:

The Board of Missions	\$ 600.00
The Christian Orphanage	600.00
Elon College	600.00
The Convention Fund	200.00
The Board of Christian Ed. ..	250.00
“Christian Sun” Subscriptions (estimated)	3,000.00
Total (annually)	\$5,250.00

What does it cost to publish THE CHRISTIAN SUN? It costs \$105.00 every week for printing and posting. In addition to this an allowance of \$200.00 annually has been pledged the editor (\$100.00 of this comes out of the Convention Fund in addition to the item from Convention Fund mentioned above), the sum of \$100.00 is allowed the managing editor for incidental expense, and \$200.00 is allotted for collecting, handling the subscription list, and securing new and renewal subscriptions by the Promotional Secretary’s office. This making the total cost of publishing THE CHRISTIAN SUN:

Printing and Posting	\$5,355.00
Editorial Expense	200.00
Managing Editor for Misc. ..	100.00
“Sun” Office at Elon College ..	200.00
Total (annually)	\$5,855.00

Rev. Robert Lee House, Richmond, Va., is the eidtor; Mr. John T. Kernodle, Richmond, Va., is managing editor, and his company is the publisher; and Rev. F. C. Lester, Elon College, N. C., is the one charged with the responsibility of securing new and re-newal subscriptions, and the handling (keeping listed and corrected) of the mailing list; and you are the subscriber. We must have the very finest type of teamwork on the part of everyone to make THE CHRISTIAN SUN the continuous blessing to our constituency it is designed to be.

Study the above figures. Notice that there is a total annual cost of \$5,855.00. The Board of Publications must have \$5,555.00 in a year to keep from running in debt (the difference between the \$5,855.00 and the *must* of \$5,555.00 is assumed by the Convention). But the Board of Publications

must have \$5,555.00, or we fail to pay for THE CHRISTIAN SUN. As stated in the first table of figures we have an income of \$2,250.00 from Boards, which leaves the sum of \$3,305.00 to be paid in by the subscribers to THE CHRISTIAN SUN. That is above the current expectancy based on past figures, and therefore demands a greatly increased subscription list.

Please subscribe for THE CHRISTIAN SUN, get the man next to you to subscribe, and promptly pay up if behind in your subscription. And send all money to the Rev. F. C. Lester, Elon College, N. C., because he is the one the Southern Convention has authorized to receive such money.

It is loyalty we need. It is an increasing list of subscribers we need. You believe in THE CHRISTIAN SUN and the Southern Convention, let us each one do our part, and more if necessary.

JOHN G. TRUITT, *Chairman,*
Board of Publications.

SUN’S PULPIT.

(Continued from page 9.)

right to say it. God only knows what the world will be as a result of the war! And the longer the war continues, the greater will be the blow to civilization. Unless the churches are more Christlike now in this time of crisis, more faithful in prayer for peace and more loyal in service for the Prince of Peace, they have no right to hope or expect that either God or society will give them recognition after the war is over and the crisis past.

The churches should pray, and every true American should pray that America shall not be dragged into the war, and that never shall the American people be subjected to air raids, black-outs, gas masks, bomb proof caves, wartime rations, war hysteria, war measures, war’s carnage, war’s crushing taxes, war’s demoralization, and war’s hideous death toll. Let those who have not prayed before, begin to pray now!

Let us all beware of war propaganda calculated to plunge America into the war! It is reported that Hollywood is already producing pictures to incite the spirit of war and to make America another victim of war’s inferno. God help us!

There are too many complications involved on all sides in the background of the European conflict for America even to expect to understand the implications. The war is the result of European hatreds centuries old, hatreds that our participation in the war could not absolve, but by which new hatreds would be engen-

dered that would make the setting for other wars to follow.

There is no need for American citizens to suffer the hell of war simply because the nations of Europe have chosen that path. The terrifying picture of modern warfare should cause every true American to think and speak only in terms of peace, and to pray daily for world peace. Let men in public life cease talking about “if” and “when we get into the war.” Such talk strikes at the heart of peace and helps to open the way to war. Such talk is absolutely un-American. The world needs that America shall forever be at peace with every nation, and that she may ever be the ambassador of peace among the nations.

America has “come to the Kingdom for such a time as this” to prove that peace is better than war, and to serve the world in the ministry of peace.

America is the world’s last vestige of hope for democracy. For the sake of America and for the sake of the world of tomorrow, we dare not crucify that hope on the cross of war.

QUIET HOUR.

(Continued from preceding page.)

is a day of prayer, of righteous and holy thinking, of worship, of considering thy neighbor and of a consecration that carries itself into the thought and action of the week. This spiritual exercise is necessary for a balance of thought and spirit in the life, for right living, and for a mind like Christ’s.

Prayer—Our Father, we pray for the consolidation, the comfort, the love and the fellowship of Christ tomorrow, and that we may have the courage to back our faith by keeping the Sabbath holy unto Thee. In Jesus’ name we ask it. *Amen.*

SUNDAY.

“Wherefore if any man is in Christ, he is a new creature: old things are passed away; behold they are become new.”—II Cor. 5:17.

The redemptive power of the Sabbath is simply the power of God seeking to restore man. It has been called “a memorial of the perfect Eden of the past and the Father’s pledge of the perfect paradise that is to come,” and he who walks thereby is wise. “It is a golden clasp that binds man to his Maker.” That is a beautiful thought, isn’t it? But no more beautiful than they who believe it and clasp it.

Let us pray that we may not miss it. *Amen.*

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

We had a very pleasant group of visitors from Asheboro, N. C., on last Sunday afternoon, headed by the pastor of our church there, Rev. Lanson Granger. The most of them had never visited the orphanage before. They not only went through the buildings but looked at our herd of dairy cattle.

When people come and see for themselves they get a better idea of the work here. They see the entire plant. They also see the opportunity offered our church to help the little children which the church has in its care. We appreciate Bro. Granger's bringing a group of his church people to see us. We wish that many of our church people would come. We are always glad to have visitors.

We are happy this week that our financial report shows that we have climbed up to and passed the ninth rung in our financial ladder for the year. We hope to reach the tenth rung this month. How much do you want to help us? It takes money to run our orphanage and care for the nearly one hundred children. It always makes us happy to receive letters like the one from which we quote: "Please find enclosed fifteen (\$15.00) dollars as a personal gift from me to the orphanage. I am deeply interested in the work that you are doing for the children." This is not the first offering this good woman has sent to the orphanage. She gives because she is interested. We certainly have many others in our church who should be just as deeply interested. Don't you want to show your interest in a substantial way.

If my friend's house should burn to the ground and he had no money to build another one, I could go and lay my hand on his shoulder and say that I deeply sympathized with him, and he would appreciate my sympathy. But the most substantial sympathy I could render him would be to give him a check for a hundred dollars to help him to build another house. We want your prayers, we need them to strengthen us. We want your interest in this work for the church. But please back your prayers and your interest with your gifts.

Will you not remember the children of the Christian Orphanage in your list for benevolent giving?

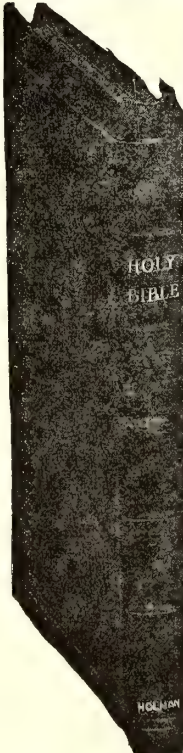
CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 18, 1940.		Special Offerings.	
Amount brought forward	\$9,065.13	Mr. & Mrs. Harold Barney	5.00
Sunday School Monthly Offerings.		Miss Sarah Ellison	15.00
Eastern N. C. Conference:			20.00
Auburn	\$ 4.70	Total for week	\$ 194.20
Damascus	1.30		
Catawba Springs	5.00	Grand total	\$9,259.33
Turner's Chapel	2.11		
	\$ 13.11		
N. C. & Va. Conference:			
Durham	\$ 11.21		
Burlington	32.01		
Gibsonville	4.25		
Ingram	2.61		
Happy Home	5.77		
	55.85		
Western N. C. Conference:			
Park's Cross Roads	\$ 9.16		
Pleasant Cross	1.33		
Grace's Chapel	5.00		
Ramseur	8.45		
Ether	1.00		
Flint Hill (M)	.20		
Needham's Grove	1.25		
Pleasant Union	1.45		
High Point, First	1.81		
Pleasant Hill	5.57		
	35.22		
Eastern Va. Conference:			
Union, Southampton	\$ 6.50		
Waverly	3.95		
Wakefield	2.00		
Spring Hill, Nov., 1939,			
through June, 1940	6.68		
Rosemont	17.82		
Suffolk	25.00		
	61.95		
Valley Va. Central Conference:			
Bethlehem	\$ 3.23		
Whistler's Chapel	2.17		
Timber Ridge	2.67		
	8.07		

SUNDAY SCHOOL LESSON.
(Continued from page 11.)

who are thinking of themselves, those who are making themselves the center of their desires and their activities. Again and again they tell of how cures have been effected and of how sanity has been restored, of how health has been renewed when these people get out of themselves, when they have begun to think about others, when they have given themselves to great causes outside of themselves. This same principle holds true spiritually as well as psychologically. The soul that is always thinking about itself, always praying for itself is not a healthy, growing soul. It is as a man reaches out and takes others into his sympathy, his concern, and his prayers that the soul grows. Job and thousands of other men and women have found fulfilled in their own experiences the truth of the words of Jesus that if a man will lose his life for Christ's sake and for others, he will truly find it.

The Best Bible That Can Be Made



Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN

INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible

With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/2 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NĒB-U-CHĀD-NĒZ'ZAR the king, unto all people, nations, and languages, that dwell in all the	B. C. 570. ch. 3. 4; 6. 25.
---	-----------------------------------

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold . . 35 Cents Extra

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00
Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor not later than Friday preceding the date of publication. Emergency notices will be received up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BYRD.

Miss Lois Byrd, aged thirty-four, daughter of the late Jethro and Annie Bettie Byrd, of Nansemond County, Va., died Thursday morning at 3:30 o'clock, after an illness of three weeks. She is survived by four sisters, Mrs. Harry Brinkley, Mrs. J. E. Bridger, and Miss Annie Byrd of Nansemond County; Mrs. J. W. Ballard of Wakefield, Va.; four brothers, Willis W., Jethro J., James R., and Floyd S., all of Nansemond County.

Cypress Chapel was the family church, of which she had been a member from childhood, until a few years ago, when she transferred her membership to Suffolk. She was one of the technicians at Lakeview Hospital, and was a most popular and efficient member of the hospital staff. Her's was an inspiring life, sweet, faithful, and talented. May God bless the bereaved.

Services were conducted by her pastor, and Rev. R. E. Brittle, Saturday afternoon, at 3:00 o'clock, with a large congregation of relatives, co-workers from the hospital, and friends, present.

JOHN G. TRUITT,
Pastor.

NEWSOM.

Larry Edward Newsom was born May 6, 1862, near Goldsboro, N. C., and died June 5 1940. Mr. Newsom attended Trinity College and became a teacher in the public schools in Wilson, Johnson and Wayne Counties. There were but few better posted men than Bro. Newsom on the problems of state and church.

Mr. Newsom and his wife, Miss Julia, were active in religious work and conducted services regularly in a splendid building constructed on their own land. One of his cherished ideas and plans was to see the Eastern North Carolina Conference from Johnston County connected with the Eastern Virginia Christian Conference in Gates County, N. C.

Mr. Newsom is survived by his wife and his daughter Helen. The burial services were conducted from the home in Lucoma, N. C., and the burial in the family burying ground on the farm. Funeral services were conducted by the writer, assisted by Rev. J. G. Johnson of Laurinburg. May the grace of God sustain the loved ones and friends.

JAS. L. FOSTER.

COBB.

Mrs. Nina Holland Cobb, widow of the late Thomas M. Cobb, died March 26, 1940, at her residence near Franklin, Va. She was seventy years of age and leaves to mourn their loss two children, Mr. Clayton Cobb and Mrs. Mary Edith Holland, and two grandchildren, Page and Bobbie Cobb.

She was a member of Bethany Christian Church until it consolidated with the Franklin Christian Church, and since that time has been a devoted member of the Franklin Church.

She was a loving companion and mother and friend to all she knew. We will miss her, but we bow in humble submission to our Heavenly Father who called her to a better world.

Resolved that we express to her loved ones our deepest sympathy, and that a copy of these resolutions be entered on the minutes of the Franklin Congregational-Christian Church, a copy be sent to "The Christian Sun" for publication and a copy be sent to the family.

E. L. BEALE,
E. P. JONES,
Mrs. J. A. WILLIAMS,
Committee.

OUR COLLEGE.

(Continued from page 6.)

for current demands. Please do not confuse these two funds—one for the payment of the debts of the college and the other to assist in meeting current obligations. To meet current obligations the Convention has provided for a fund that we know as conference apportionments. All funds contributed for this purpose are credited on conference apportionments. If the churches through Sunday schools, other organizations, and the local church budgets would raise conference apportionments in full, current funds of the college would be in excellent condition. We are not and have not at any time in the past eight years solicited contributions from individuals for current accounts

other than through conference apportionments. The late Dr. W. W. Staley who was tremendously interested in the college devised the plan for every church in the Convention to contribute to Elon College through the conference apportionment plan. It is a wise plan, and the church has no idea of abandoning it, but it is hoped that every church will adopt this plan and see that the entire apportionment is raised. We hope that you will think often of the college and of its needs, and that all will be glad to lend support.

L. E. SMITH.

FROG LEGS FOR SUPPER.

(Continued from page 7.)

off came shoes, up rolled trouser legs, and skirts were held above the water level with one hand as they splashed into the creek.

Mother had told Howard, Elizabeth and Agnes that they must be back with the frog legs in an hour if they wanted them fried for supper. The three of them had caught enough nice ones to have a skillet full for supper, but Elizabeth wanted to find just one more! So, reaching her hand into a hole in the bank of the creek she felt a nice big frog. "Oh! it is a big one," she said, "and hard to pull out." Can you imagine her surprise and fright when the frog which she pulled out was a water snake. Elizabeth threw the snake down, jumped out of the creek, and said, "Whew, let's go. That's enough!"

RURAL FELLOWSHIP ESSAY CONTEST.

The Christian Rural Fellowship is sponsoring an essay contest, which is open to any minister or member of our churches. The topic is "What Are the Characteristics of a Christian Rural Community?" The first prize is \$100.00. Rev. T. A. Tripp of the Town and Country Department of our Church is one of the five judges. For further information write F. C. Lester, Elon College, N. C.

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

A COLLEGE FOR WOMEN Degrees of B. S. in Religious Education and B. S. in Social Work. Under Educational Division of Congregational-Christian Home Boards. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Expense and endowment checks solicited.

For literature and catalog write

Pres. R. G. Clapp, D. D.
5115 Fowler Ave. Cleveland, Ohio

DR. ATKINSON'S REPLY TO AN OPEN LETTER

My Dear Dr. Smith:

Your open letter to me in "The Christian Sun" of June 25 (1936) was more than generous and could have come only from a great heart and a sincere soul. Your lines of approval of the service I have sought to render, as editor of "The Christian Sun" for twenty-eight years, with other letters of similar tone from my brethren, more than compensate for all the work as editor for this period. Indeed, I am grateful.

And now your questions.

First—"What do you consider the three most significant undertakings of your church in the South during the last half century?"

To me all undertakings of the church, especially of a corporate type, are deeply significant in that they indicate a moving together, toward a definite goal and objective. Moreover, every such undertaking directly affects every other interest and enterprise of the church. We rise or we fall together. All the institutions and enterprises of the church thus become deeply significant since if one member suffer, all the other members suffer with it, and the eye cannot say to the ear, nor the hand say to the foot, I have no need of thee. We are members one of another and as such we rise or fall, rejoice or suffer together. With this said, one who has observed the facts, or will read our history must readily declare that Elon College, which opened its doors to students in 1890, is the most significant undertaking of our church in the South during the last half century, because along with the rise, progress and prestige of the institution, there has gone the rise, progress and prestige of every department of the church. Since the college has been our most stupendous and gigantic undertaking, demanding as a necessity of its existence, both larger gifts than any other enterprise and more men and women employed in its staff as all-time workers, its significance is at once apparent and reflects its life and power throughout the entire church. Although the missionary enterprise as a distinct feature of the church, was launched prior to the opening of the college, and although the spirit of benevolence and of Christian education was manifest in many quarters prior to that date, these enterprises were quickened into action and given a new impetus towards a larger vision and a wider faith, as the intelligent leadership of the church manifested itself through the students and graduates of Elon College.

Second—"What do you consider the three greatest responsibilities now resting upon our church and awaiting our hearts and our hands?"

My candid conviction is that the greatest responsibility that the church of our day has is that of deepening, or, shall I say, recovering the spiritual life of the church, and of every community and home of which the church is a part? I find myself in accord with a recent pronouncement of the Federal Council of Churches of Christ in America to

the effect that the church is running at low ebb, that there are many vacant pews in our churches, that the sanctity of the Sabbath is being recklessly disregarded, or abused, and that violence has been done to moral and spiritual standards. The recovery of the spiritual life, the establishment of new moral standards, (where old ones are torn down), building up the morale, influence and power of the local church, through the spiritual life of its individual members is, to me, the greatest responsibility and charge our church now has. How this is to be done, I doubt if anyone of us can say with accuracy. Maybe through the widespread effort of Evangelism. Maybe through the teaching of Christian education and the building of Christian character. Maybe by courageously rising, like one man, and through sacrificial giving, wiping out the indebtedness of our own Elon College, and thus make it free to do its work of quickening again all our other enterprises. Whatever the road to recovery may be, the greatest responsibility now is recovery.

Third—"What do you consider to be the most effective means in meeting these responsibilities and of accomplishing the task that God has laid out for us as a church?"

The answer to this question has been anticipated in a measure, through the answer to the second question. The church cannot rise to its deserved might and majesty, as long as even one of its institutions, its most weighty institution in particular, is hindered in its divinely appointed task of building up the kingdom of righteousness and discharging the functions whereunto it was created. My conviction is that if we are willing now, and can summons the courage, and spirit of sacrifice, to wipe out the indebtedness of Elon College, this would be in a very large measure restore confidence in ourselves, and renew our courage for greater tasks in the service of our Lord. Every institution and enterprise of the church has its loyal and enthusiastic friends and adherence. That is why it is necessary for a church to have varied institutions, and enterprises, that through them men and women, boys and girls, of many minds and attitudes, may all be enlisted at least in some phases and features of church work, and that some at least, as all should be, shall be interested in, faithful to, and willing to sacrifice for, every enterprise of the church.

We must never forget the fact that ours is a spiritual kingdom, and that the church is ever seeking to enlarge and make more powerful on the earth the kingdom of heaven; that is to say, the kingdom of righteousness among men. Whatever best leads to this desired goal is at once the greatest responsibility, as it is the chief asset of the church of God on earth. By patience, by prayer, by fortitude, through self-denial, we shall win out in and through the church since the church is the body of Christ and cannot perish from the earth.

J. O. ATKINSON.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, JULY 25, 1940.

No. 30.

Cosmic Patriotism

(AN EDITORIAL)

We have been reminded more than once of man's habit of creating God in his own image. God thus becomes the incarnation of man's littleness. The parochial concepts of finite beings is elevated to the rank of deity, then worshiped with great fervency. Extreme nationalism is the collective projection of personal and primarily selfish motives to the status of ultimate authority.

We agree that the garden variety of "Patriotism is not enough." It is ultimately its own worst enemy. Cosmic patriotism is the only safe expression for zealous lovers of a country. Man, created "a little lower than the angels," should be expected to evidence a bit of cosmic concern. Earthly parents may have obviously favorite children, but "God is no respecter of persons" or nations. God, the infinite pioneer, loved the world, and, doubtless, all his worlds. God is neither Aryan, Democrat, or Republican. Therefore the themes of our praise and the objects of our supreme devotion should transcend the immediate and the transitory. Even "God Bless America" should not be sung to the neglect of "God of the Earth, the Sky, the Sea." Exclusively terrestrial themes may deprive one of a much needed perspective in a time of crisis. Citizens in a war torn world should speak and sing the name of our ancient God, but speak it with cosmic meaning and undiminished reverence.

LET THERE BE LIGHT

NEWS AND VIEWS

"Character is what you are; reputation only what others think of you."

The Valley of Virginia Central Conference of Congregational and Christian Churches will meet on Wednesday and Thursday, August 7 and 8, at Bethlehem Christian Church at Tenth Legion, Va.

The Eastern Virginia Sunday School Convention which was held at Suffolk on Tuesday of this week was very well attended, and Richmond delegates reported that the addresses were both instructive and inspirational. We hope that the press committee will have a report of this important meeting for THE CHRISTIAN SUN next week.

Mr. Pastor, why not give other churches the benefit of what your church is doing to promote its general program. It may be that the things you have tried and found successful will work just as well somewhere else. At any rate, it will not hurt to let others know what your church is doing. At least write THE CHRISTIAN SUN a post card, if nothing more.

Two important meetings are being held in the Southern Convention today, Thursday, July 25. The Western North Carolina Sunday School and Christian Endeavor Convention is meeting with Smithwood Christian Church, near Liberty, N. C., with Rev. W. T. Scott as the guest speaker. The Virginia Valley Central Women's Missionary Conference is being held at Linville Christian Church, Linville, Va., with Rev. and Mrs. L. E. Huber, missionaries to Africa, as the guest speakers.

Vacation Bible Schools are being held this week by Student Summer Service workers as follows: Miss Frances Lamb, Holland-Holy Neck (Eastern Virginia); Miss Elizabeth Newton, Bethlehem (Valley); Miss Anne Eshelman, Hope Mills (Eastern North Carolina); Miss Dorothy Gwaltney, Brown's Chapel (Western North Carolina); and Miss Nellie Gayle Joyner, Pleasant Ridge (North Carolina and Virginia). Next week Miss Eshelman will be at Morrisville, N. C.; Misses Gwaltney and Joyner at Needham's Grove, N. C.; Miss Lamb at Barrett's in Eastern Virginia; and Miss Newton will continue at Bethlehem.

VALLEY SUNDAY SCHOOL CONVENTION.

"Consecration in Service" was the theme of the Virginia Valley Central Sunday School and Christian Endeavor Convention, which met at Bethel Christian Church, near Elkton, Va., on July 17, 1940, with Prof. Clarence Phillips, president, presiding. The principal address was made by Dr. Forrest L. Knapp, associate secretary of the World Sunday School Association. Dr. Knapp gave an excellent talk in which he presented practical ways for teachers of religion to improve their service.

In the afternoon one of the pastors, Rev. P. B. Sanger, gave a fine ad-

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of July 28, 1940.

Sun.—The Law of Increase—Mark 4: 21-25.
Mon.—Increase Through Love—Luke 6: 27-45.

Tues.—The Grace of Liberality—II Cor. 8: 1-15.

Wed.—Liberal Distribution—II Cor. 9.

Thurs.—The Law of Harvest—Gal. 6: 1-10.

Fri.—Give Regularly—I Cor. 16: 1-2.

Sat.—In Proportion to Your Love—Mark 14: 1-8.

JOIN WITH US IN READING THE BIBLE

dress, and group meetings were held as follows: Pastors and Superintendents led by F. C. Lester; Young People and Their Teachers led by Miss Thelma Morris; and a general group which discussed worship under the leadership of Rev. R. D. Coulter.

At the evening hour the young people of Mt. Olivet (G) Sunday School led a worship service and Rev. R. E. Newton, pastor of our group of churches near Luray, spoke on "Loyalty in Service."

Eighteen of the twenty-two churches in the Conference made reports which indicate that some progress is being made in religious education in the Valley of Virginia.

The 1941 Convention will meet with the Mayland Christian Church.

Officers for the coming year are as follows: president, Ralph Rothgeb; vice president, Clarence Phillips; secretary, Anna Lou Showalter; treasurer, E. L. Showalter. The following superintendents were elected: Chris-

tian Endeavor, Amy Louderback; Teacher Training, Mable Higgs; Missionary, Mrs. Nelson; Home Department, Mrs. R. A. Whitten; and Cradle Roll, Mrs. Clarence Phillips.

It was a delight to share with the large group in attendance this happy day of study, good fellowship, and inspiration. The Bethel Church entertained in royal Virginia fashion. The Convention was undergirded by a feeling of deep spiritual reality.

F. C. LESTER.

FEDERAL COUNCIL DELEGATES: ATTENTION!

Certificates of election to membership of the Federal Council called to meet in Berkeley, Cal., August 13-20, 1940, are in the office of the secretary of the Convention. On receipt of request by the delegates or alternates for certification the same will be duly countersigned and forwarded. It is important that delegates secure these certificates that they may be presented to the Federal Council Registrar at Berkeley.

JAMES H. LIGHTBOURNE, Sec'y,
Southern Convention.
401 Church Street,
Burlington, N. C.

NOTICE TO DELEGATES TO THE GENERAL COUNCIL.

While quite a few of the delegates to the National Council to be held in Berkeley, California, August 13 to 20, have signified their intention of going by automobile, there may be those who feel that they cannot spare the time required for the automobile trip. For the information of those, the following has been obtained from Mr. C. A. Overton, Jr., District Passenger Agent of the Norfolk & Western Railway:

Passengers leaving Norfolk, at 1:30 p. m., and Richmond at 1:55 p. m., connect with train leaving Petersburg at 3:10 p. m. Those leaving Durham at 1:45 p. m., will connect with the same train leaving Lynchburg at 5:57 p. m., while those leaving Winston-Salem at 3:00 p. m., can connect with the train in Roanoke at 7:30 p. m.

This train reaches Cincinnati at 7:45 the next morning, and leaves at 9:10 a. m., reaching Chicago at 3:25 p. m. Train leaves Chicago at 10:30 p. m., and reaches Berkeley, Calif., at 7:25, the third morning following. Thus, one leaving Richmond Thursday afternoon would reach Berkeley (San Francisco at 8:25 a. m.) on Monday morning, and would have Monday and part of Tuesday in which they

(Continued on page 15.)

UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship of Churches will observe Sunday, September 15, as Christian Missionary Association Sunday. It is expected that on this Sunday there will be held, in each of its thirteen churches of the North Carolina and Virginia Conference, a morning service at which conference missions will be presented and an appeal made for Christian Missionary Association memberships. To this end this tentative schedule of speakers has been drawn and approved by the Fellowship:

Bethlehem, Dr. L. E. Smith; Berea, Mr. Zeb Lynch; Elon, Rev. W. M. Stevens; Shallow Ford, Rev. Melvin Dollar; Union, Mr. J. H. McEwen; Burlington, Dr. D. J. Bowden; Carolina, Rev. L. L. Wyrick; Hopedale, Mr. Samuel Barber; Long's Chapel, Mr. James H. Lightbourne, Jr.; Bethel, Rev. J. H. Lightbourne, Sr.; Concord, Rev. G. C. Crutchfield; Mt. Zion, Mr. Vitus Holt; Haw River, Mr. D. R. Fonville. Messrs. J. E. Wilkins, Claude Walker, H. N. Truitt and E. B. Rascoe are held as reserve speakers.

Graham Providence and Graham Christian and Mebane Churches, members of the Fellowship, are not included in this plan since the first two are members of the Western and the last of the Eastern Conference. It might be well for these three churches and the conferences in which they have membership to consider the advisability of their transfer to the North Carolina and Virginia Conference. All three are located within the area of the influence and activities of the North Carolina and Virginia Conference and isolated from the fellowship of the churches of the Conferences in which they have membership.

It is hoped the churches, the laymen and the ministers will cooperate in the observance of this appointed occasion, and that where it is necessary the ministers having other appointments for that day will make the arrangements required for their service within the bounds of the Fellowship.

The president of our Fellowship is a young man with a large enthusiasm and a fine zeal. His first experience of presiding over the Fellowship was a happy one, for it was in the opinion of many, the best session the Fellowship has had. The attendance about filled Union Church and the program was presented by members of the Fellowship and related to timely subjects and matters. Let us rally to the support of our young president, Mr. Samuel Barber of the Shallow

Ford Church, and meet his enthusiasm with enthusiasm, his zeal with secured results.

J. H. LIGHTBOURNE,
Chairman,
Program Committee.

LETTER TO THE EDITOR.

4980 Marlborough Drive,
San Diego, Cal.,
July 15, 1940.

Dear Mr. House:

The "In Memoriam" issue of THE CHRISTIAN SUN, relative to Dr. Atkinson, has just reached me. All that is said of him, or could be said of him, is not too good. Personally, he was first in my life when I left home for Elon College in 1898. I was in one of those annual special cars that took the group from Virginia to Elon that year. Dr. Atkinson was my idol and my inspiration during my college days, and ever afterward as well. So strongly was he the ideal of, not only myself, but of many other young aspirants that the people accused them of emulating his mannerisms and his oratory, which accusation was a high compliment.

Dr. Atkinson entered deeply into the lives of my wife and myself when we were married in the year 1906. That was a divine touch in our lives for which he was not altogether to be blamed. To me he was teacher and instructor and a wonderful inspiration. To her he was pastor for many years. As he was to the thousands whom he knew and who knew him, he has always been a warm friend to us, intuitively appreciation of every experience through which we he knew us to be passing. God bless his memory. I am sure He will.

It is a striking coincidence that I should have contributed in advance a tribute to his memory. If you have had time to do so, you probably observed that the Monday and Tuesday items of the Quiet Hour page of this "In Memoriam" issue of THE CHRISTIAN SUN are two expressions of such a memorial. They were written, of course, without reference to any one and with no sense of filling such a purpose, but nevertheless they could not have been written more fittingly and certainly not more timely. For this strange coincidence I am very thankful.

Since my last communication to THE CHRISTIAN SUN, misfortune has struck in my home again. For an indefinite period, Mrs. Rountree has been put to bed for a complete rest. But since her illness is not regarded as greatly serious, it is confidently ex-

pected that she will recover in due course of time and treatment. This, obviously, alters our plans and cancels our engagements for the summer, and we will not be able to go to the Sequoias as had been anticipated. Paul said that man may do what he pleases but God gives the increase. We belong to God; our work belongs to Him, therefore all is well.

H. E. ROUNTREE.

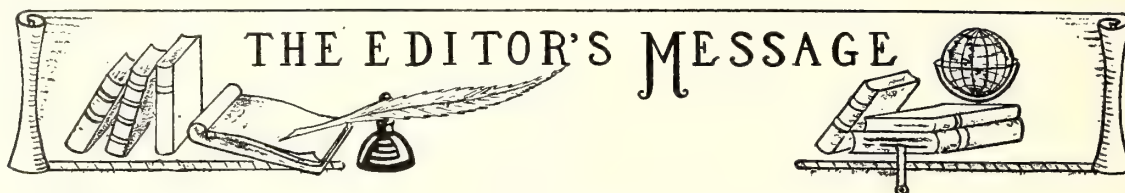
FIFTH SUNDAY OFFERINGS.

It is to be hoped that all Sunday schools within the Convention will comply with the Convention's action calling for all of our Sunday schools to send fifth Sunday offerings to the college. These offerings are to be applied to conference apportionments and credited to the church whose Sunday school makes the offering.

The fifth Sunday offering has a value other than financial. It affords the opportunity for those who are interested in Elon College, our institution of higher learning, to present the college its achievements and claims, also to remind the church that the college is an institution of the church and has been a faithful servant of the church for fifty years, that it is our one and only institution of higher learning, and that it is an institution of which every individual of the Sunday school and church has a right to be proud. During the summer months the college sorely needs every bit of outside support that it can possibly secure. We operate Elon on income from the college itself plus what we secure from Sunday schools and churches of our Convention. The offering the past year was approximately \$1,500 less than the year before. Fifth Sunday offerings declined, and money paid by the churches declined. Every Sunday school and every church is urged to do its part and help to see that the entire conference apportionment is paid. The past year we received barely half the amount apportioned. The Convention has increased its assessment on the college for the support of THE CHRISTIAN SUN by \$100. We will be required to pay \$600.00. How can we pay unless we receive?

I do hope that the pastors and officials of the churches and Sunday schools will bear in mind the needs of every institution of the church and see that every institution shares fairly on a pro rata basis of the amount raised. The Convention is fair in its apportionments, and certainly the churches would want to be considerate in their responses.

(Continued on page 15.)



WHERE ART THOU ADAM?

God called unto Adam and Adam was in hiding. Adam, mankind, continues to hide. He seeks to elude, to evade God. Ever and anon he hides here behind the skirts of heredity, there behind the bush of environment. He finds convenient and accessible cover under economic and totalitarian expediency. Adam whistles persistently to drown the voice of God and keep his courage up.

Adam Plays With Power.

Adam has been playing with power, terrific power. Proudly he assumed the self-elected role of cowboy, then that of gangster, soldier, and conqueror. Adam liked a gun, it was so much fun. There was no harm in a gun. But the gun was loaded, and, quite naturally, it went off. New and unexpected hostilities arise. Adam is annoyed and frustrated by his own dangerous plight and by the distant voice of God.

Adam Goes to War.

The simple, peaceful life in his former economic Eden is rapidly reduced to a faint memory. No longer content with making a living, he is now engaged in making a killing. He is no longer an insignificant Corporal; his promotion to the office of Lieutenant Commander has been swift and dramatic. Patriotism has now become his religion. Honor must be defended to the last ditch. Pacifism, cowardice and weakness are all synonymous. His pride must be preserved even though the world be drawn into the vortex of a titanic holocaust. Adam is off the great highway of civilized living, mired in the long and fatal detour of battle. Yet, in the evening shadows when the guns have temporarily ceased to speak, Adam is vaguely conscious of a still small voice calling.

Impenitent.

The mounting list of casualties, the cry of the maimed, the record of hunger that stalks abroad, the ancient words "thou shalt not kill" are considered only for a moment, and all such childish thoughts are hastily put aside. "Why that bit of political chicanery was all a part of the game. After all, diplomacy must dictate the strategic policy." Adam will not confess his own political and international transgressions. His heart is hardened; his conscience is calloused. He would die rather than admit error or blame. God called in vain.

"Paradise Lost."

Long ago it was written in the first Book of the Hebrew Scriptures that Adam was placed in a garden. In their second account of creation recorded in the third chapter of the ancient document we are told that paradise was lost.

Adam enjoyed this primeval habitation for a season. God revealed himself progressively to Adam and religion became a reality. The scientist, theologian and philosopher built up a vast body of truth. Culture flowered in many lands. Civilization was developed. Adam and God were the best of friends; they were co-

workers. The future was bright. Continued progress was inevitable.

Gradually Adam began to behave like a spoiled child. He no longer knew the value of a dollar. The more he had the more he wanted. He became greedy, selfish, vindictive. He would no longer listen to reason for he thought he knew more than God. Since God became a back number, Adam plunged headstrong in his battle for conquest and supremacy.

Then things seemed to go wrong. Progress went into reverse. Adam was beset by foes and Frankenstein's on every hand. In such a war-infested Eden there was no longer a hiding place. His head is bloody, yet unbowed. But, alas, his brilliant bureaucracy has now become a battlefield, his garden is now a graveyard, his dance a dirge. God weeps.

"Paradise Regained."

Adam, convalescent, was still dazed. Where was he? Where had he been? What had he done? It was as though he had been drunk for an age. During this prolonged reflection it gradually dawned on his sobering conscience that he could not permanently evade or ignore God. He was finite, God was infinite. His own wisdom was not infallible; he proposed, God disposed. God had by no means capitulated in his plan to build a new and better world. The judgments of God had placed a restricting hand upon the wicked machinations of Adam. And while Adam had his few bases for military aggression, God had one billion and seven hundred million bases in as many human hearts for spiritual aggression. Truly, God was not "emeritus," he was even then in his vast, war-torn garden gearing his universe to eternal laws, bringing order out of chaos, and furthering his program of redemption.

Adam was truly penitent. And when the voice of God came again saying "whom shall I send, and who will go for us?" Then said Adam, "Here am I; send me."

R. L. H.

SPIRITUAL EMPLOYMENT AGENCIES.

Unemployment has been and still is one of the most perplexing and one of the most distressing problems of our American social order. Everyone has been aware of this problem, and every town and city has its employment agency.

It has not been so widely publicized; but there is a spiritual unemployment problem in our land which is far more extensive and equally as dangerous as that of industrial unemployment. The number who are industrially unemployed has never been accurately determined. It has probably been around ten million people. But there are probably five times ten million people in this good land of ours who are spiritually unemployed. Many of them have their names on the rolls of our churches.

The churches of all denominations need to be aroused to their responsibility for these people who have

no spiritual interest. The church should be an agency for furnishing people with spiritual activity. One of the most important reasons for the existence of the church is to provide a medium for service. For activity in spiritual affairs is absolutely essential to spiritual life and growth.

The church should first devote its attention to its own inactive members. The percentage of inactive members is often as high as half the total enrollment. These should receive first consideration because these members have definitely committed themselves to a particular church. Their names are known to church officials, and addresses can be learned if they are not already known. Nor can it be hoped that the unchurched will ever be very greatly impressed when church membership means so little to so many who are nominal members.

The church, however, should not confine its efforts to its own members, or to those who voluntarily seek its fellowship. Everywhere, in town, city and open country, there are hundreds of people who have no church connection and no spiritual interest or activity. Twenty-five years ago this situation was confined almost ex-

clusively to the city. The new-comers in rural areas were so few that they were easily drawn into the religious activities of the community.

Now the movement has been reversed. People are moving out of the towns and cities and building homes along the highways. In these newly built up communities, there is generally a church which has been there a long time, and has a definite hold on the people who have lived there for years. This new situation is the churches' opportunity to do such a work as has never before been possible. Among these new-comers are those whose ability could provide new leadership and whose financial support could make possible a more adequate program. They should be sought out, and made to feel welcome, and given a place in the program of the church.

It is doubtless true that church work is more difficult today than it has ever been before. But it offers also opportunities today which have never existed before. Every church should become a recruiting office for kingdom enlistment, and an employment office for those who are spiritually inactive. S. C. H.

The Preparation and Delivery of Sermons

By DR. CARL S. PATTON.

[A book reviewed by Dr. H. S. Hardeastle before the Eastern Virginia Ministers Association and published at the request of that body.]

FOREWORD.

Just a word about the author—Dr. Patton speaks out of a wide experience. For years he has been the pastor of some of our leading Congregational Churches; he has been a teacher; and a few years ago he was called to the Pacific School of Religion as the Professor of Homiletics. He has held important positions in the Congregational fellowships and recently was elected Moderator of the General Council of Congregational-Christian Churches. It is out of the background of many years of Christian experience, and of preaching and teaching, that this book comes. He brings out of the treasure of his mind and heart things both new and old.

The book is written in the free and easy style and is very readable. At the same time it is a solid and substantial book and can be read and studied with profit.

CHAPTER I.

In the first chapter of the book Dr. Patton emphasizes *The Primacy of Preaching*. He readily admits, and even emphasizes, the fact that the

modern minister must be a man of many talents and perform many offices. He must be a leader of public worship, and Dr. Patton emphasizes the importance of public worship in our modern life. The minister must also be a business man, in a real sense a business executive. It is well also if he is a skilled director of religious education, and especially if he knows how to work with boys and girls. He must be, of course, a pastor. There is no substitute in Dr. Patton's mind for the pastoral office of the minister. But above all Dr. Patton insists that the minister is primarily a preacher. A man may succeed in all of these other fields, but if he fails as a preacher he fails at the strategic point of his ministry.

"The real output of a church is the ideas that come from its pulpit. What people need are things to think about—ideas, ideals, convictions, thoughts that move the mind, beliefs that enlarge the soul, words that proceed out of the mouth of the Lord via the mouth of the preacher. It does not matter how many people attend the church suppers, nor how well the

every-member canvass is conducted, if what comes from the pulpit is trivial, commonplace, sterile. Ideas move the world. What the editorial column is to the editor, the schoolmaster's desk to the teacher, the platform to the singer, or the stage to the actor, the pulpit is to the preacher. It is his one and only chance."

Dr. Patton adds this word of encouragement. A preacher may not be an intellectual giant or a silver-tongued orator, but he can be a real preacher by using such wisdom and knowledge as he may have and may acquire, and by demonstrating by his manner of life and his sincerity his conviction of the things by which men live.

CHAPTER II.

Dr. Patton turns first to the *Material for the Sermon*. "What kind of stuff ought to go into sermons?" he asks. He reminds his readers that it is often said that a man ought not to preach anything which he has not experienced. Dr. Patton shows how this is impossible in a great many senses, but he does show the grain of truth in the idea that a man ought not to preach anything which in some way has not become real to him. Guesses and hypotheses carry little weight. Speculations can never take the place of convictions. To be sure a man's preaching ought to become richer the longer he has lived, for he can speak out of the ever enriching experiences of his own life.

In answer to the question, what should a man preach about, or what stuff ought to go into his sermon, the author states that we ought to preach anything that will help people. He agrees with Dean Shailer Mathews that "people come to church not for the truth but for help." His answer to the question, therefore, is preach what helps people. In brief he suggests several fields which form the basis of preaching. First of all he says that it helps people to believe something fundamental about life and religion. The fundamental religious belief is belief in God. The minister ought to preach about God. He ought to be able to portray his character, to interpret his purpose, and to make known his love. Dr. Patton thinks that the average minister does not preach enough about God. And he pointedly says, "If the preacher has nothing to say about God he would do better to stop and get something to say." With the idea of God basic to his preaching it would be impossible for him to preach about trivial things.

In the second place, it helps people
(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Why do good people suffer? That is a timely question. Humanity plods the way of adversity with a deep-rooted conviction that pain and disappointment are tokens of punishment for wrong doing. But when a good person enters the shadow of such experiences the theory of punishment seems to break down. At this point the seeker after truth begins to ask questions.

Human goodness is not, in itself, a wall of protection against the forces of evil. Satan attacked Jesus and tempted Him with all the skill and cunning of personified evil. It is interesting to observe that this attack was three-fold. This corresponds with the experience of Job. When Satan sought to disprove the integrity of Job he took away his property, his children and his health. Poverty, bereavement, sickness—these three constitute a formidable array of methods to break down the faith and integrity of an ordinary Christian. These attacks failed in the experience in Job. But they confused this ancient good man.

God sends the rain upon the just and the unjust. No one questions the justice of the Almighty in this respect. Why should it be thought unreasonable for good people to have a share in adversity and suffering? Is Christianity able to endure the severest tests of temptation and misfortune? Will a good man turn against God when he loses his property, faces bereavement and becomes a victim of painful disease? Is a man good because he is rich, happy, and healthy?

The phrase "the patience of Job" should not be taken too lightly. He suffered intensely. He fought valiantly. Great emotions made battle within his soul. The counsel of his friends and his own words indicate the intensity of his trouble. It was not an easy battle for him to wage, and the victory came after days of great stress and strain. When he said: "Though He slay me, yet will I trust Him," he was sounding a note of triumphant faith. The victory was assured for him in that hour of trial. His integrity was beyond question and his fidelity was above reproach.

Thus it should be with all Christians. Good people suffer because human character must be tested and tried. A new steam boiler is tested

before being shipped for installation. This test is not made for the purpose of destroying the boiler, but to prove that it is capable of withstanding certain pressure when put into service. A purchaser would hesitate to purchase an untested boiler. And a seeker after spiritual power wants some assurance that the religion he accepts is capable of giving him personal power over the forces of evil. Men want a religion that makes them good and powerful. Such a religion is Christianity, for millions have tried and tested its promises and found them to be true.

Men may lose their faith in some professing Christians. But the Gospel of Jesus Christ presents a basis of faith and life worthy of our confidence and loyal support. There are thousands of genuine Christians in the churches of our land. They have loved and lived in the realm of deep piety, personal consecration and faithful devotion. Some days are dark and the way of life is not clear. But they trust in the loving care of a Father's guidance. They feel the touch of His hand when they cannot see the end of the road. In times of trial they trust in God. In sickness and in health, in joy and in sorrow, in prosperity and in adversity they keep faith in His word. Others take knowledge of them and come to a better understanding of the power of Jesus Christ.

I. W. JOHNSON.

PROPOSED YOUNG PEOPLE'S ORGANIZATION FOR SOUTHERN CONVENTION.

Prior to the convening of the recent biennial session of the Southern Convention of Congregational and Christian Churches, an interested group of young people within the Convention met in the home of Rev. F. C. Lester, Promotional Secretary for the Convention, Elon College, N. C. This group of young people prepared a special report for the Convention. After expressing its convictions regarding the Convention, its work, and the part that the young people should play in that work, the following suggestion was submitted:

"That a Pilgrim Fellowship Council be set up in the Convention. This council is to be composed of two young people from each of the five Conference Pilgrim Fellowships. One of these young people from each of

these Conference Fellowships would be preferably the Conference Fellowship President and the other young person to be elected by the Conference Pilgrim Fellowship with the exception that this other young person from the Eastern Virginia Conference be the president of the Young People's Missionary Conference. This would make ten young people on this Council. Added to this group would be two representatives elected by and from the Board of Christian Education and two representatives elected by and from the Woman's Mission Board. This council composed of ten young people and four adults would elect its own officers and set its own date of meeting."

The Executive Committee of the Convention in session referred this suggestion to the Board of Christian Education for its disposition. The Board of Christian Education in session at Elon College June 28 authorized the organization of a young people's council for the Southern Convention of Congregational and Christian Churches, the council to be constituted on the basis outlined in the above suggestions. The Board of Christian Education and the Woman's Mission Board of the Convention have elected their two representatives. The young people representing the various conferences have been selected. The meeting of this committee constituting the proposed council is called to meet at Elon College Friday evening, July 26, at 8:00, and will be in session Saturday, the 27th, and as long as may be necessary to complete its work. The Board of Christian Education is offering to pay the actual expenses of travel to and from the college for delegates if necessary, and the college has invited the entire council to be its guests for this meeting. This is a very vital meeting so far as the church and young people are concerned, and it is hoped sincerely that every member will be present and that all may gather together without prejudice and for the purpose of forming an organization that will afford opportunity for our young people to serve the church definitely and effectively.

Should the readers of this article have convictions or suggestions that would be of help to the meeting, you are earnestly urged to convey the same to the writer at Elon College.

L. E. SMITH.

We have become diseased nationally and internationally, and Hitler, whom we blame, is just the particular running sore.—*John Haynes Holmes, D. D.*

FOR THE CHILDREN

Dear Friends:

I am very happy to send to you who read this page the very first letter that I received. I do hope that all of you will write something which you would like to have included in this friendly section of our page.

Dear Mrs. Todd:

I notice you asked in "The Christian Sun" for the little boys and girls to write short letters, so mine will be very short as I am a little boy of just seven years old. Can't write very much yet as I am a little nervous, but hope to be able to do better when I get a little older and stronger. However, I really enjoy your page as well as other little boys and girls, especially the cross-word puzzle, and would you believe it—I can fill out every one of them, and oh! how I enjoy it.

Charles Edward Joyner,
Zuni, Virginia.

Charlotte Thomas of Jonesboro, N. C., will not be four years old until November. Her birthday comes on Armistice Day just as mine does. Every week when the postman brings THE CHRISTIAN SUN, Charlotte can't wait for her mother to stop what she is doing and read the Children's Page to her! When Charlotte's mother read my letter which asked for you to write a short letter for our page, Charlotte said to her mother, "Mother, you know I can't write a letter yet, but I'd love to write to Mrs. Todd and tell her how much I like our Children's Page. You tell her for me, mother."

Thank you, Charlotte, and we want you to write a letter for our page when you get old enough to go to school and learn to write letters.

There are many boys and girls who read this page who can write nice letters. Let us hear from you!

Sincerely,

DOROTHY TODD.

LOVE ONE ANOTHER.

Little children, love each other,
Is the blessed Savior's rule;
Every little child is brother
To his friends at home or school.
We're all children of one Father,
The great God who lives above.
Shall we quarrel—No, much rather,
We would be like Him—all love.

What we have we'll share with others,
Give kind looks and gentle words;
Then we'll live like happy brothers
And be known to be the Lord's.

—Author Unknown.

A LITTLE LAD WHO SHARED.

Jesus was telling stories. People crowded close to hear. There was one little boy who loved the stories, too. As he sat listening to Jesus he forgot about the basket which he had carried so carefully from home. In it his mother had put a lunch of bread and

fishes. But the little boy forgot to eat as he listened to the stories.

At last it was supper time. But the people did not move to go home. Jesus knew they must be hungry. They had been out on the hillside with Jesus for a long time. "Where shall we buy bread for all these people to eat?" he asked.

Then the little boy remembered his lunch. In a few minutes Andrew, one of Jesus' friends, was saying to him, "There is a boy here with a lunch of bread and fish."

So the people sat down on the grass. The little boy brought his basket of lunch to Jesus. Soon the people were eating and resting. And the lunch came out of a little boy's basket, a little boy who shared.

Sometimes we work together, and sometimes we just play,
But whether it's work, or whether it's fun,
If we share, it's a happy day.

A verse to remember: "They help every one his neighbor."—Isa. 41:6.

:: :: ::

This week Mr. Todd and I were on our way to visit some of our church members, when we say on the highway ahead of us a rather unusual sight. An old gentleman was walking along in the hot afternoon sun with his coat over his arm. Ahead of him walked boy and girl, not yet twelve years old, carrying a heavy suitcase between them. They had thrust a stout stick through the handle and the boy had one end of the stick and the girl the other. Their small backs bent over the load which they were carrying for the old gentleman.

Mr. Todd stopped our car and asked if we might help them on their way. The old gentleman accepted gratefully but the boy and girl lived in the very next house up the road so they said they would walk the rest of the way.

We discovered that the old gentleman was Mr. McNeil. He had been down in South Carolina visiting some of his children. He told us about the "good time he had while there—having attended every service but one of a revival meeting and having gone down to the Georgia state line, almost, to attend a singing convention." The little boy and girl were neighbors of his who lived about a mile from his home and they had helped him to carry the suitcase the two miles which he and they had come from Sanford before Mr. Todd and I came along.

When we let Mr. McNeil out of the car at the lane which led up to a house on the hill, two little boys who had been playing on the lawn came rushing madly down the hill to greet "Grandpa," whom they must love very much.

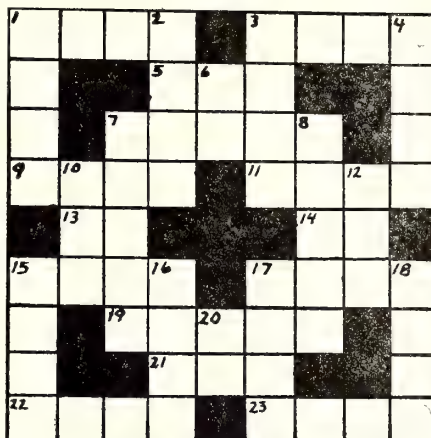
CROSSWORD PUZZLE.

Across.

1. Unoccupied space (Luke 14:22).
3. Always (Deut. 19:9).
5. Tree in which Absalom met his death (II Sam. 18:9-12).
7. That which quenches thirst (Matt. 10:42)
9. Hot weather.
11. A great body of water (Gen. 1:2).
13. West Virginia, without the a.
14. Zine.
15. Jesus came to guide them into the way of peace (Luke 1:79).
17. Baby goats (Luke 15:29).
19. The bird which brought bread to Elijah (I Kings 17:6).
21. A girl's name.
22. To have courage (Rom. 5:7).
23. To talk with God (Psalm 5:2).

Down.

1. Seventh son of Benjamin (Gen. 46:21).
2. A ditch around a fortress.
3. Pieced out.
4. To gather in, harvest (Hosea 10:12).
6. Preposition meaning near by.
7. To move to and fro; to hesitate.
8. A kin of Syria (Isaiah 7:1).
10. A female sheep.
12. The finish.
15. To discover (Matt. 7:7).
16. Not wild, as a domesticated animal.
17. To tend or care for (Gen. 28:15).



18. To remain at a place
20. Virginia.

Answers to Last Week's Puzzle.

- DOWN—1. Plow. 2. Lock. 3. Seas.
7. Ocean. 9. Work. 11. Sets. 13. N. D.
14. Ia. 15. Peep. 17. Eggs. 19. Ramah.
21. Rat. 22. Rock. 23. Same.
ACROSS—1. Pool. 3. Sion. 5. Owe.
4. Nets. 6. We. 7. Order. 8. Neigh.
10. One. 12. Tag. 15. Pear. 16. Park.
17. Eats. 18. Shoe. 20. Ma.



MISSION BOARD INCOME.

For the year ending August 31, 1939, the income of the Mission Board was \$17,520.45. THE CHRISTIAN SUN carries the income to date. I appeal to the membership to make a special effort to equal last year, which showed a decrease of \$614.41. The Woman's Board contributed \$8,432.00 which was practically one-half of the income. I assume that they will do as well this year. The Sunday school monthly offerings amounted to \$2,943.94, which was very good. The income from this source can be increased. I appeal to the officers of the Sunday School Convention to enroll every Sunday school on the honor roll. Considering the time and money spent on all phases of Christian education this should be easy.

I beg the young people to see that every Sunday school takes the monthly offering for Missions.

J. E. WEST,
President.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 20, 1940.

Sunday Schools.	
First, Greensboro, N. C.	\$ 6.81
Fuller's Chapel, Henderson, N. C.	5.00
Newport, Shenandoah, Va.	3.23
Hank's Chapel, Pittsboro, N. C.	7.17
Shiloh, Ramseur, N. C.	3.00
Mt. Olivet (G), Geer, Va.	3.02
Shallow Ford, Elon College, N. C.	14.64
Class No. 4, Shallow Ford S. S., Elon College, N. C.	1.45
Pleasant Ridge, Guilford College, N. C.	2.50
Winchester, Va.	3.44
New Hope, Harrisonburg, Va. ...	5.61
Total	\$ 55.87
Individuals and Churches.	
Mt. Carmel, Walters, Va.	\$ 1.72
Christian Chapel, Corinth, N. C.	2.76
West & Withers, Suffolk, Va. (Return premium on bond of Dr. J. O. Atkinson)	5.39
Total	\$ 9.87
Total for week	\$ 65.74
Previously acknowledged ...	14,680.20
Total since Sept. 1, 1939 ...	\$14,754.94

We acknowledge with deep gratitude the offerings from Sunday schools and churches the past week for missions. We feel that perhaps

some of the Sunday schools and churches are in doubt as to where the offering should be sent. Please send your offerings to the Mission Office, Elon College, N. C. We are trying so hard to have our offerings for the year reach the total of last year. Won't you help us reach that goal? It would be wonderful if every Sunday school in the Convention would send a monthly offering for missions and thus help us reach our goal.

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Board of Missions, Southern Christian Convention for Quarter ending June 30, 1940:

Receipts.	
Valley Va. Central Conference:	
Women's Societies	\$ 140.43
Young People's Societies	47.25
Cradle Roll Societies	10.33
N. C. & Va. Conference:	
Women's Societies	931.91
Young People's Societies	43.83
Willing Workers' Societies	28.80
Cradle Roll Societies	9.27
Eastern Va. Conference:	
Women's Societies	842.55
Young People's Societies	148.90
Willing Workers' Societies	83.89
Cradle Roll Societies	44.55
Grand total	\$2,331.71
Disbursements.	
Home Missions:	
General Work	\$1,073.00
Asheboro, N. C., Church (Thank Offering)	14.00
Foreign Missions:	
General Work	1,073.00
Grand total	\$2,160.00
Respectfully submitted,	
MRS. H. S. HARDCASTLE, Treasurer.	

NORTH CAROLINA AND VIRGINIA
CHRISTIAN MISSIONARY
ASSOCIATION.

On Tuesday following the third Sunday of September, the 17th, the Christian iMssionary Association of the North Carolina and Virginia Conference will meet in annual session with our church at Reidsville. Two months and this meeting will be on us! But up to this time and except-

ing the memberships from the Burlington Church, only two membership fees have been received by the financial secretary. This is a call for the payment of dues.

However, because of the balance carried over from last year and the sums received from the Conference Expense Fund appropriations have been met as they have fallen due. Pastorate No. 2 has not met the conditions named by the Association but assistance will be given this group, no doubt, for the splendid start it has made in the forming of a pastorate.

Two other groups of churches are thinking constructively and hopefully of forming pastorates. Both probably will ask for assistance and it should be granted. But to make the grants, funds will be needed and for the Christian Missionary Association to have funds memberships must be secured and kept active.

Have the Fellowships observed the Christian Missionary Association Sunday and appealed for memberships in the churches of their groups? Can we not have one hundred Christian Missionary Association members in good standing by Tuesday, September 17?

JAMES H. LIGHTBOURNE,
Financial Secretary.

A LAYMAN'S CREED.

I believe that in our perceptions of truth we but catch glimpses of a Being who is far beyond our power wholly to see or understand.

Thus the austere truth of mathematics, in all its complicated and orderly progression, is one aspect of the eternal verity of God.

So music, in all its sweetness of melody and chord, is one aspect of the fundamental harmony that is God.

So art, in all its perfection of form and line and color, is one aspect of the divine beauty that is God.

To the individual, these perceptions are essentially similar, that is, they come as flashes of insight or poetic vision. Jesus had to a supreme degree this poetic quality of understanding. He saw, and revealed to men, that at the core of things, in the midst of all this infinity of beauty, harmony and truth, there is a heart of love. This revelation stands on equal grounds, and is quite as valid as the others.

The mathematician finds truth as he solves problems; the musician enjoys harmony as he plays or sings; the artist sees beauty as he carves or paints. So the Christian knows God only through experience, in quiet meditation and in loving service to his fellowmen.—Walter P. Reeves, in *Advantage*.

PRAYER.

By MRS. B. H. McCARN.

[The following was used as a devotional in a missionary meeting at Elon College, N. C.]

SCRIPTURE READINGS John 16:23-33.

If I were going to choose a text from this scripture, it would be a part of the 24th verse, reading like this: *Ask, and ye shall receive, that your joy may be full.* It presents the matter of prayer to us in the nature of a very direct and pointed command. It is presented as though it were a duty to be performed by all, a duty that allows no excuse.

I have heard said that the word "ought" is the mightiest word in the English language, and I think it should weigh upon the soul of man as to what he ought to do. What I ought to do is the only thing that concerns me, not what people say. This applies properly to prayer. We should pray in spite of what tongues may say, and the "ought" that prompts our prayer ought to be like hunger to our body for food, a craving that gives neither rest nor quiet until we satisfy it.

Why do men pray? In the first place, for their own sakes. God is mighty, but men are weak and prayer with the Infinite gives us a sense of security that helps us to exclaim with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me." Call it fear if you will, but prayer in time of danger will calm the beating heart and steady the trembling hand. Men ought to pray because it is a pathway to spiritual certainty. Adoniram Judson once said, "I never was deeply interested in a subject, I never sincerely prayed for anything but what it came. At some time, no matter how distant the day, somehow, in some shape, probably the last I should devise, it came."

I like the old rhyme which says:

Prayer is the pathway to heaven
And whosoever will may climb;
The child in its morning beauty,
The sage bowed down with time,
The king in his royal raiment,
The outcast clothed in crime.
Prayer is the pathway to heaven
And **whoever will**, may climb.

Rest your soul upon those words, "and whoever will, may climb." Cling to them. Prayer is our approach to the tender heart of God, our means of finding and knowing Him.

Life is not all sunshine, and prayer probably does not restore financial losses and things of that kind, but it instills new hope and makes failures stepping-stones to success. Some day your confidence shall be rewarded and prayer shall bring you out of dark-

ness into a light that shall never pass away.

We live in a restless, hurrying age. In closing I leave with you this recipe, which I read several years ago, on how to relax and find rest. This was so impressive to me that I thought perhaps you, too, would like it.

1. Let us cultivate the practice of prayer a few minutes each day.

2. Let us think of God.

3. Let us learn of and lean on Him.

This will help. His promise through Jesus is not vain. *Ask, and ye shall receive, that your joy may be full*

GREENSBORO LETTER.

Our First Church sustained a great loss recently. On July 2, 1940, in the seventy-fifth year of his age, Harrison Van Simpson peacefully slipped away after six months of confinement to his bed by a stroke. Mr. Simpson was a member of the Board of Deacons. He was a regular attendant at all services, welcoming all who came with a hearty handshake. His character can be very well summed up from a remark of his pastor at his funeral: "There was no task of his church too small for him to do." He delighted to do the little things that had to be looked after around the church. A pastor never had a more useful, helpful member than he. For a number of years, he had been Treasurer of the Church Relief Fund.

But he will be missed not only in his local church but in the Conference and Convention gatherings of the church as well. For many years he had served as a Collector at the Annual Conference. He always attended the Southern Convention, and was deeply interested in all the general enterprises of the church. Elon College had no more loyal alumnus than he. He was a student of the college during the first year of its history and his grandson, Billy Simpson, was the first of the third generation to register there. His only son, William Van Simpson graduated in 1918.

But Mr. Simpson is not dead. He lives, and will continue to live in the hearts of those who knew him and loved him. He lived an humble, consecrated life with a simple faith in God and his goodness, and his friends rise up and call him blessed. The many kind deeds he did will be treasured, and his faithfulness, loyalty, and selflessness will be an inspiration to many a life.

MRS. W. E. WISSEMAN.

The only conquests which are permanent, and leave no regrets, are our conquests over ourselves.—*Napoleon.*

BLOCKING THE TIDES.

Tides are mighty cosmical forces. The heavenly bodies combine with the earth in unison of power as the tides flood and ebb twice in twenty-four hours. The commerce of the seven seas is lifted in their quiet strength and in some deep gorges they rush in turbulent surge. Trade waits for their aid and fishermen consult their comings and goings as they ply their craft. Down at the shore the tides have much to do with life.

The strength of the tides penetrates even our land-locked cove and links us with all the world but just behind our little house is a pond where the tides no longer rule, and this is a parable.

Once there was a tidal pool where there is now a swamp. The little inlet became blocked by dead leaves and twigs and the sand drifted down and lowered the bed of the tiny stream. The tangy salt water could no longer reach and sad changes came. Instead of clear clean water weeds there are cattails and ferns and scum. In the place of yellow perch and crabs there are now frogs and mosquitoes. The blocked tides have taken much of the pleasantness and beauty from the pond.

We are thinking of the great tides of God's spirit sweeping through the world, the inspiring challenge of our missionary and extension work and the efforts of our Church administration to bring the mighty movements of the Kingdom into the last local church, to bear upon the heart and conscience of every member and to produce service and sacrifice in every department of our great denomination. There are many channels by which these tides can flow into the lives of the church, even to the remotest cove and with the new waters will come freshness and life. But, alas, the tides can be blocked.

Very small obstructions can keep the sweep of the tides from any life, or any church, as the dead twigs kept the tides from our pond. A provincially minded pastor, a narrow visioned official, a neighborhood obsessed leader of women's work, can stand between the mind of a local church and the surge of the world movement in this epochal day. There are those who can prevent the streams of the spiritual influence and the call of God's world from reaching the people and turn what ought to be a tidal pool to a religious swamp, breeding bugs and bad smells.

The moral is plain: keep the channels of your spirit open to the tides of God and his glory shall flow through us.—*Editorial in Methodist Protestant-Recorder.*

Pilgrim Fellowship

"Youth at Work in the Church"

MILLS DELEGATES FROM EASTERN VIRGINIA FELLOWSHIP.

It was decided at the annual meeting of the Eastern Virginia Pilgrim Fellowship last week to ask each church youth group to contribute a minimum of \$2.00 toward the expense of their delegate to the National Pilgrim Fellowship Council meeting at Mills College, Oakland, Calif., August 13-20. (Smaller contributions will be welcomed and appreciated, however.) The total amount needed is \$75.00. The following contributions were made at the meeting as a starter toward this goal:

Newport News	\$ 4.00
Rev. F. C. Lester	1.00
Mt. Carmel	3.00
Holy Neck	2.00
Mr. W. V. Leathers	1.00
Suffolk	5.00
Christian Temple	2.00
Waverly	2.00
Rosemont	2.00
Total	\$ 22.00

All contributions should go to Miss Emily Harrell, R. F. D., Suffolk, Va., by August 5.

The appointment of the delegate was left to the nominating committee, and a report will be made just as soon as the committee can complete its work.

FLINT HILL SOCIETY PROGRESSING.

The young people of Flint Hill (M) Church in Western North Carolina organized a Christian Endeavor society on February 24, 1940, with thirteen charter members. They now have a total membership of fifty-two, and the society is still growing.

They have been giving some of the most interesting programs I have ever heard. Many of their programs are composed of debates centered around current events that involve the young people of our church. They often give a quiz on Old and New Testament characters and books. For one interesting program ten members each took one of the Ten Commandments and made a short talk on it.

The average attendance is very good, and they are doing a splendid work. I think they deserve praise

and credit for their efforts. They give a social every month, creating new interest and winning new members.

The total membership of the church is only forty-three, so you can plainly see what the young people here at Flint Hill are doing. We are now holding our revival and are expecting a good meeting, with God's help, and an increase in our church membership.

KENNETH REGISTER,
Pastor.

IN LIFE'S EARNEST MORNING.

In life's earnest morning,
When our hope is high,
Comes Thy voice in summons
Not to be put by:
Nor in toil nor sorrow,
Weakness nor dismay,
Need we ever falter—
Art not Thou our stay?

Teach us, Lord, Thy wisdom,
While we seek men's lore;
May the mind be humbled
As we know Thee more;
Let the larger vision
Bring the childlike heart,
And our deeper knowledge
Holier zeal impart.

Should Thy face be clouded
To our spirit's sight,
Speak thro' human kindness,
Shine thro' nature's light,
In the face of loved ones,
Or the ties of home—
Only, gracious Father,
To Thy children come.
—Ebenezer S. Oakley.

NEW ELAM HAS VISITORS.

The Youth Fellowship Club of the Pleasant Hill Baptist Church recently gave a fine program at New Elam Christian Church in the Eastern North Carolina Conference. New Elam does not have a young people's society at present, and perhaps this will encourage them to begin one. It is a fine thing for our young people to exchange programs with young people of other churches in our denomination and in other denominations. If there is some church near you which does not have a young people's organization, why not make arrangements to visit there and help them organize.

GOD IS AT THE ORGAN.

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 4, 1940.

SCRIPTURE: Psalm 19: 1-6;
Romans 1: 18-21.

Daily Readings—

Monday—God and the Elements—I Kings 19: 8-13.

Tuesday—The Universe and Man—Psalm 8.

Wednesday—Character and the Creativeness of God—Isaiah 40: 10-15.

Thursday—The Inescapable God—Psalm 139: 1-12.

Friday—Provision for Birds and Flowers—Matt. 6: 26-30.

Saturday—Culmination of God's Work—Rev. 22: 1-5.

The meeting should be held out of doors.

Use hymns, such as:

"Day Is Dying in the West."

"For the Beauty of the Earth."

"Fairest Lord Jesus."

"Now the Day Is Over."

It is wrong to think of God only in connection with the spectacular. God is in everything that is good. When we look upon the growing child, the blossoming flower, the ripening of fruit and the harvest, the silent movements of the planets, the sun and stars in their glow, all these reveal God at work. His mind and power are back of the laws of nature, and everything that happens in response to these laws are the acts of God. Natural phenomena are a part of God's revelation of Himself to mankind.

Various persons should give testimony on "How I have heard God speak to me through some natural phenomenon."

For Short Talks—

1. How God teaches us through nature.

2. Expressions in Psalms of God in Nature as "the heavens declare the glory of God."

3. Where to look to find God in our world.

4. The great lessons Jesus drew from nature, as the lily, the grass of the field, etc.

5. Poems on nature which reflect God.

6. The laws of the universe—God's ordaining.

For Discussion—

1. What did Jesus mean by "My Father worketh hitherto and I work"?

2. Is nature a sufficient revelation of God?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

WEIGHING CONSEQUENCES.

(A PRINCIPLE OF TEMPERATE LIVING.)

LESSON IV—JULY 28, 1940.

LESSON: Proverbs 1:7-10; Isaiah 5:11, 12, 18-23; Galatians 6:7-9.

DEVOTIONAL READING: Mark 9:42-47.

GOLDEN TEXT: *Godliness is profitable for all things, having promise of the life which now is, and of that which is to come.*—I Timothy 4:8.

A man who had lived long and who had observed well set down the results of his experience, and his observations. The result is what we call the Proverbs. They are gems of truth in condensed form, and they are concerned with practical ways of life.

The Fear of Jehovah.

"The fear of Jehovah is the beginning of knowledge; but the foolish despise wisdom and instruction." At the very beginning of this book of Proverbs, the man lays down the basic principle of all sound and sane wisdom—it is the fear of Jehovah. He does not mean fear simply in the sense of being afraid of Jehovah, but rather in the sense of awe, of reverence, of respect. He recognized that there are powers greater than man, that there is wisdom beyond mere book knowledge, or even common sense—there is the wisdom which comes down from above, the knowledge which comes from those who have sensitive minds and hearts and who are obedient to divine impulses. This, says the writer of Proverbs, is the beginning of true knowledge. A man can not be wise in the best sense who depends simply upon his own wisdom and on his own knowledge.

A wise man also is willing to listen and to learn. Only the foolish man despises wisdom and instruction. Even the wisest can learn something, sometimes even from the humblest. Jesus himself said that there are some things hidden from the wise and prudent, that is, those who trust in their own wisdom and feel self-sufficient, but which are revealed to the untutored and to the unlearned. A meek spirit and an humble heart are open doors to truth, wisdom and knowledge.

Giving Heed to Our Parents.

"My son, hear the instruction of thy father, and forsake not the law of thy mother." To be sure, there are

some things which our fathers and mothers do not know. For instance, the average young person in high school soon gets beyond the point at which his father or mother can help him with his school studies. Father and mother have either never had some of the more advanced studies in modern high schools, or if they have had similar courses they have either forgotten them or methods have changed so radically that it is difficult for them to help their children with some of these high school problems. But father and mother still know more about many things than high school boys and girls. They may be a little conservative, seem a little old fashioned, and even at times act like old fogies, but out of their experience and observation they have learned some very important things which they would like to pass on to their children and by which they can help their children to avoid some of the mistakes which they have made, and some of the experiences of modern life which will do them harm. A wise son or daughter regards the instruction and the advice of father and mother. The young person who goes contrary to the instructions of father and mother, as a rule does so at his peril. This means, of course, that fathers and mothers should keep alert and alive to the problems of their children and should seek to adapt themselves to many changes which our modern world has made necessary. The principle holds good, and when this wise man said, referring to the instruction of the fathers and mothers, "For they shall be a chaplet of grace unto thy head, and chains about thy neck," he was simply putting in beautiful language the beauty and strength of character which comes to those who try to heed the instruction of the home and to keep faith with its ideals.

On Your Guard.

"My son, if sinners entice thee, consent thou not." Every young person should be on his guard against temptation, and he or she should realize that some of the most subtle and some of the most insidious and dangerous temptations come from those who are his friends. Jesus on one occasion said, "A man's foes shall be they of his own household." Thus was he saying in a dramatic way that sometimes those who are most intimate with us and those who love us

most can be sources of temptation, and keep us from living at our best. It is not safe for a young man or a young woman always to go with the crowd. It is not safe for them to have their standards of conduct set by the crowd. Happy is that young person who, when companions entice him, he can have strength of character to say, "No, thank you," or "I can not do that." To be able to say this is a mark of true manhood and true womanhood. Any sissy can go with the crowd; it takes real character to live by one's convictions.

Slaves to Drink.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!" Both Jews and Romans considered drinking in the morning as disreputable, and intoxication at an early morning hour indicated confirmed intemperance. The fact that a man rose up early in the morning to drink showed that he had become a slave to this great evil. It is significant that our word *alcohol* comes from two Arabic words, "El Gohul," which mean *The great evil spirit*. Alcohol is well named. It is one of the greatest evils with which men have to contend. It is all the more dangerous because in so many cases, perhaps in the majority of cases, it fastens itself upon its victims before they are conscious that they are already its slaves. An eminent scientist, after making an exhaustive study of alcohol and alcohols stated that three out of every ten who begin to drink end up by becoming confirmed drunkards. Every young man and every young woman, and every adult for that matter, ought to pause to take serious thought before he or she embarks on any course so fraught with possible and actual danger. What guarantee do they have that they will not become one of those who end up by becoming drunkards?

Crooked Thinking.

"Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." A well known minister has written a book entitled *Tricks Our Minds Play On Us*. It is an authoritative, scientific book and while very readable it deals with the basic facts of our inner lives. It emphasizes what every other psychologist emphasizes; namely, our tendency to rationalize, to give a reason for the things which we do, to justify ourselves in our actions, to make ourselves believe that the things we do are all right, or final-

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

BACK TO THE BIBLE.

"Holding forth the word of life."
—Phil. 2:16.

Its pages are filled with beauty, wisdom, and inspiration. Its stories instill in us a love for it, a love for right, and a love for one another. If we would fill our place in the world and fulfill His purpose for us; if we would have our children grow up to be good men and women, we must know it, read it, and teach it to them.

No one, irrespective of religious convictions, is truly educated who is ignorant of this book. Let us read it and believe it.

Prayer—O Lord, Thy Book tells us of Thyself and Thy love. Inspire us to embrace it and to follow Thee all the way. *Amen.*

TUESDAY.

THINKING THINGS TO SUCCESS.

"Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things."

"Love thinketh no evil."—I Cor. 13:5.

"Did you ever stop to think how many little things are permitted to become great troubles by simply thinking them over? Most of our trials and difficulties start that way. Forget them."—*San Diego Club News.*

Prayer—O God, our God, create within us an eternal desire to be in communion with Thee. Whatever seems contrary, make us optimistic by reminding us of the good and on Thy certainties for good. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

THE MOST PRECIOUS THING.

"They helped everyone his neighbor, and everyone said to his brother, be of good cheer."—Isaiah 41:6.

"The most precious thing in the

world is good will. It is something as fragil as an orchid, and as beautiful. It is more precious than a gold nugget, and as hard to find. It is powerful as a great turbine, and as hard to build. It is as wonderful as youth, and as hard to keep. It is an intangible something, this good will of others, yet more to be desired than much gold. It is the measure of a man's success and determines his usefulness in life."—*Exchange.*

Prayer—Almighty and Everlasting God, deliver us from the selfishness that reduces the meaning of life and service. Help us to realize that service to our fellowman is a sacred trust. In Christ's name we ask it. *Amen.*

THURSDAY.

CHARACTER.

"My hart is fixed, O God, my heart is fixed: I will sing, yea, I will sing praises."—Psalm 57:7.

Someone has said, "We are all mathematicians and either add to or subtract from the sum total of human happiness."

Henry Ward Beecher said, "All higher motives, ideals, conceptions, and sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life." So it is with the practice of Christianity.

Prayer—O Lord, push back the horizon of our souls that we may see what we may be, and enable us to call into action all the powers of our being for good. *Amen.*

FRIDAY.

WOMEN AND THE WORLD TODAY.

"There were also women."—Mark 15:40, 41, 47.

We had the pleasure of the company of a professional woman for about thirty minutes today. Her hob-

by is "Better Movies and Better Politics." She spoke of the part that women may take in bringing the world to its senses.

It is true that woman has filled a great place in world affairs throughout the history of the world, and she is filling a larger place today than ever before. God give them power. However, there is no doubt that fundamentally woman is the homemaker of the world, mother of man, and builder of the race; and all the "Beauty Parlors" of earth cannot give to her the radiant beauty that comes to her in fulfilling this noble function. Add to that Jesus Christ, who has ever been her strength and joy, and we know she will have a large part in bringing the world to its senses through Him.

Prayer—O Lord, we thank Thee for the women of the world whose lives lead us to the Savior. *Amen.*

SATURDAY.

SELF-DENIAL.

"If any man would come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24.

Charles Francis Adams in speaking of the good qualities of George Washington said that unselfishness in Washington was his chief influence over men. "If there is one quality," he said, "more than another which exercises useful control over men, it is the total disregard of self." This was Jesus' way. It is the way for us to take.

Prayer—May Thy Spirit, O Christ, enter into our lives, grow in us, strengthen, mellow and refine our natures in the interest of others, until we are worthy to be called Thy servants. *Amen.*

SUNDAY.

TOUCHING THE DIVINE.

"As many as touched him were made perfectly whole."—Matt. 14:36.
(Continued on next page.)

SUMMERS.

(Continued from page 5.)

to know about Jesus. In a very frank and very reverent way Dr. Patton calls attention to the fact that there is a great deal of confusion in the minds of a great many people about Jesus. There are many misunderstandings, many misinterpretations. He feels that the average minister can render a large service by setting forth in an orderly way the facts about the life and teachings of Jesus.

In the third place, it helps people to have their difficulties removed. Some of these difficulties are practical; some of them concern the church rather than Christianity as a system of belief and practice; some of them are intellectual difficulties; certainly some are intellectual difficulties; certainly some of them are difficulties about the Bible; and some of them are difficulties growing out of the question of the bearings of Christianity upon the practical problems that press upon the world. The social gospel in its truest sense has a place in the program of preaching. Furthermore, it helps to be put into a good mood. People need to have courage, and hope, and faith quickened in them.

The things discussed thus far are what Dr. Patton calls Primary Material for Sermons. In this chapter he also discusses what he calls secondary material for sermons. This material will come in part from the preacher's own experience. It will come also from the study and reading of books. But he calls attention to the danger for the man who does nothing but read books. He suggests, therefore, that the minister should be a student as well as a reader. He suggests, for instance, that a minister take a certain field and make a more or less intensive study of that field over a period of a year or two, or even longer. It may be some period of religious history; it may be a literary period; it may be an intensive study of either the Old or the New Testaments, or it may well be church history. And Dr. Patton suggests that no minister ought to fail to make some study of philosophy. In addition to these fields the minister can get materials from his general reading and from his observation and experience. The fact that a minister must produce, produce, produce makes it imperative that he constantly replenish not only his inner life but his mental processes.

CHAPTER III.

Now that the minister knows what materials he is to use in his sermons, how should he go about completing the sermon? What is to be done with

this material? How is he to use it? The suggestion is treated under two heads — Structure and Style. Dr. Patton lays down one fundamental rule for the structure of a sermon. He insists that the simplest and most universal principle applicable to all arts is that of unity. The good preacher will ruthlessly apply this principle of unity. He will religiously exclude from every sermon that which would break the unity of the whole. No matter how pretty a phrase may sound or how lovely he may think a piece of poetry is, he must not introduce it into a sermon unless it is in keeping with the central theme.

The first law of the sermon, says Dr. Patton, is to get a good start. There is an art in taking people as they come from their homes, from their work, and from the amusements of the days of the previous week and lead them into high places on Sunday morning. Let the preacher, therefore, give much thought to his introduction. It is especially important that he get his hearers' interest and attention at the outstart. Just as important in Dr. Patton's thinking is the conclusion of the sermon. He feels that most conclusions are too brief. He is insistent that the minister should know how to bring a sermon to a suitable conclusion. As to the arrangement of the material in between there is no arbitrary rule. To be sure the material ought to be logical. Above all things there must be progress, movement of thought. Dr. Patton insists that progress is the essence of a good sermon. Humor also has a place in the sermon, if it can be brought in with the keeping of the law of unity. Pathos also may have a place, but it is to be used sparingly, and must be used with extreme care.

CHAPTER IV.

It is important that the structure of the sermon be sound. It is just as important, perhaps more important, that its style be good. There is no arbitrary standard of style. Style, according to the author, will be governed by the spirit of the age in which the minister lives. For instance, Dr. Patton calls attention to a sermon by Thomas Chalmers in 1825 which had in it a sentence of over two hundred words. In contrast to this style, the modern minister will make his sentences short, even snappy. There is also a shift in emphasis from what may be called oratory to what is conversational style. But this does not mean that true eloquence does not still have a place in the modern man's sermon. Nor does it mean that there is no place for beauty in the sermon.

The fundamental element in public speech is force. What the preacher is after is to get his ideas across to the people in front of him, and not merely to get them across, but put in such a way that they are inescapable. Any element of style in a service must be made subordinate to that of force. Every other element is valuable as it contributes to force.

In reply to the question, "How does one get force?" Dr. Patton presents and discusses the following factors—clearness, simplicity, directness constitute force. The conversational style also contributes to force. Brevity is another element in force. The use of familiar words helps to make up force in the speech. Beauty helps. Picturesque or pictorial language is another powerful element in force. Short and familiar words, rather than long and unfamiliar ones, contribute to force. Especially do Anglo Saxon words, which lend themselves to simplicity, clearness and definiteness, contribute to the force of a sermon.

A minister can improve his style by reading. If he recognizes his deficiency in the matter of style and would like to improve himself, let him read widely and let him read the best books. Dr. Patton believes that the minister should be a reader of contemporary fiction, especially of the novel. He also believes that the preacher should be familiar with the modern poetry movement. The reading of poetry will help him to make his style concrete and picturesque, and will also make him familiar with simple language and short words. One other factor enters into the matter of force in a sermon—a man's interest in what he is saying. Let him believe in what he is saying, let it be something that commands the whole assent of his judgment and feelings, and he will have one of the most effective factors in the matter of force and style.

(To be concluded next week.)

QUIET HOUR.

(Continued from preceding page.)

When we try to serve the world or community, or a brother's friend; when we try to be kind and do a kindness, we touch what is divine. We get dignity, courage, self-respect and joy through that touch. When we find a job in which we can be of use, we are hitched to a star and we move with God.

Prayer—O Thou Light of our hearts, be Thou our shield and stay. Grant us to be with Thee today and when our work is done, may it be well done. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

"I do hereby will and bequeath to the Christian Orphanage Dollars, for its general uses and purposes." Have you written that important document that will make disposition of the property you have accumulated during your sojourn here on earth? If God has blessed you and entrusted to you two talents, five talents or ten talents, have you been a good steward of the talents with which He has entrusted you? Have you always felt that because they were in your possession you could use them entirely for your own benefit and pleasure? Or have you felt that if others were in need, that part of what God had given to you might belong to them?

What about the Good Samaritan. when he found the man whom thieves had stripped of his clothing and possessions and had left him half dead on the road between Jerusalem and Jericho? A priest had come that way, and when he saw him he passed by on the other side—he offered him no assistance, though the man was in great need. Then a Levite passed that way. He did come and look at the man, but if he had money in his pocket, he kept it for himself. Both the priest and the Levite lost a wonderful opportunity to do a kindly deed—one which should have brought a real joy to their hearts. But when the Samaritan came that way, it was different. He had compassion on the wounded man. He got off his beast. He bound up his wounds; pouring on them oil and wine. He forgot about himself. He placed the man on his beast and walked himself. He carried him to the inn and provided for his keep until the poor fellow should be able to travel again.

Part of the Good Samaritan's possessions were needed by this man in need. He gave of them freely and in a loving spirit. Do we as church people pass up golden opportunities to serve, or do we pattern after the Good Samaritan?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 25, 1940.

Amount brought forward \$9,259.33

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Piney Plains\$ 11.00
Christian Light:
Church 3.60
Sunday School 1.14

Fuller's Chapel	5.00		Valley Va. Central Conference:	
Hayes' Chapel	2.00		New Hope	\$ 7.20
		\$ 22.74	Mt. Olivet (G)	3.19
				10.39
N. C. & Va. Conference:			Endowments.	
Mt. Bethel	\$ 3.00		L. S. Holt	150.00
Shallow Ford	13.00			
Greensboro, First	8.95		Special Offerings.	
Lebanon	1.01		Mr. May	\$ 3.00
		25.96	Mr. Breedlove	20.00
			Mr. Stout	20.00
				43.00
Western N. C. Conference:				
Shiloh	\$ 2.00		Total for week	\$ 275.09
Randleman	3.00			
		5.00	Grand total	\$9,534.42
Eastern Va. Conference:				
Old Zion	\$ 13.00			
Berea, Nansemond	5.00			
		18.00		

NEW
LOW PRICES

THIN
BIBLES

TEACHERS CONCORDANCE REFERENCE
HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE
Biblical Atlas with Index and Maps
also
TREASURY OF BIBLICAL
INFORMATION

A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.

ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS
BY
REV. F. N. PELOURDET, D.D.
Author of Select Notes on the International Lessons, etc.

TABLE OF CONTENTS

Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
 reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER
Full 8 Vo. Size 5½ x 8 inches
Part Page Specimen of Print, Black Face Type, Center Column References

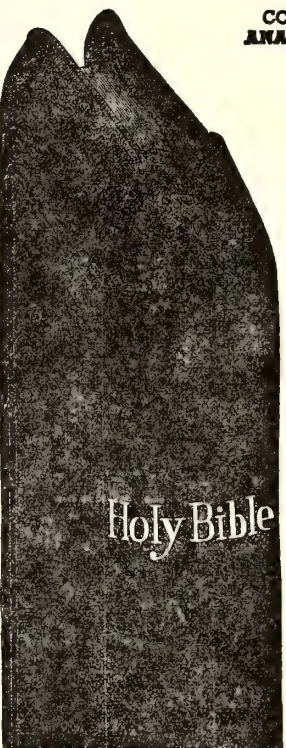
The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:
44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, even all her
living.

A. D. 33.
(1 John 2, 17.
e Matt 24, 1.
e Luke 12, 44.
e Luke 21, 7.
e Deut. 32, 14.

18 And pray ye that your flight be
not in the winter.
19 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

Standard Authorized Version Old and New Testaments
No. 1708C—Morocco Grain, overlapping covers, gold titles,
stained edges \$2.50
No. 1712C—French Morocco Leather, overlapping covers, red
under gold edges 3.50



The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.
R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.
H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.
One Year.....\$2.00
Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor not later than Friday preceding the date of publication. Emergency notices will be received up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

RESOLUTION OF RESPECT.

Resolved: That in the translation of our beloved sister, Mrs. K. H. Sale, our society, the church and the Valley Conference have sustained a great loss. She served the society, the church and the Conference with unswerving loyalty. She discharged her obligations in the high offices which were entrusted to her with distinction and honor. Her deep devotion to the cause of missions, to which she gave herself unreservedly is a challenge and an inspiration to us for an enlarged service and a greater effort in this world wide task.

We bow in humble submission to the will of our God who doeth all things well, and we earnestly pray that He will comfort and bless her loved ones and friends.

Another hand is beckoning us,
Another call is given;
And glows once more with angels' steps,
The path which reaches heaven.

Alone unto our Father's will
One thought hath reconciled;
That He whose love exceedeth ours
Hath taken home His child.

Fold her, O Father! in Thine arms
And let her henceforth be
A messenger of love between
Our human hearts and Thee.
(Whittier.)

Resolved: That a copy be spread upon the records of this society a copy sent to the family and a copy be forwarded to "Christian Sun" for publication.

Adopted.
Mrs. ROBT. A. WHITTEN,
President of Woman's Missionary
Society of Winchester, Va.

RICE.

Mrs. J. B. Rice, daughter of the late Mr. and Mrs. Fletcher Tuck, was born October 29, 1880 and passed to her reward on Sunday, July 21, 1940, at the age of fifty-nine years, eight months and twenty-two days.

On June 4, 1899 she was married to Mr. John Rice, who survives her, together with the following children: Arthur, Walter, Alpie, Mrs. Florine Barnett, Mrs. Elsie Chandler, Mrs. Pearl Yancey, Clarence, Claude and Donald. Reuben and Mrs. Frances Rice Tuck are her deceased children. She leaves thirty-two grandchildren, and one brother, Mr. Earl Tuck of Lynchburg, Va.

Sister Rice was ill for four months, but bore her intense suffering with patience. She was a devoted mother to home and loved ones, and a splendid nurse in sickness. While her duties in her home were many, she found time to help her neighbors in sickness and in need. The funeral was at her church, Union, Va., on Monday, July 22 and burial in the town cemetery. A large crowd attended and the floral designs were many, paying a worthy tribute to this useful Christian lady.

C. E. NEWMAN.

FIFTH SUNDAY OFFERINGS.

(Continued from page 3.)

The following fifth Sunday offerings are received, and in acknowledging these receipts the college expresses its great appreciation for this co-operation and help.

Churches.

N. C. & Va. Conference:
Palm Street, Greensboro \$ 6.52

Sunday Schools.

N. C. & Va. Conference:
Belew Creek 1.96
First, Greensboro 9.40

Eastern Va. Conference:

Spring Hill 4.10
Suffolk 49.45
Union 2.00
Liberty Spring 6.00

Eastern N. C. Conference:

Wake Chapel 4.52
Turner's Chapel 2.14
Fuller's Chapel 3.75

Western N. C. Conference:

High Point 1.00
Ramseur 7.24
Park's Cross Roads 2.53

Va. Valley Central Conference:

Bethlehem 1.78
Newport 1.69
New Hope 1.27

Total for week \$ 105.35
Previously reported 2,012.00

Grand total \$2,117.35

L. E. SMITH,
President.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

ly to justify ourselves in taking some action which we greatly desire. Dr. Stolz says in modern, scientific language what Isaiah was saying twenty-five centuries ago. People were doing crooked thinking, they were inverting moral values, they were living by false standards. And he saw the woe that ultimately would come into such lives.

The Law of the Harvest.

"Whatsoever a man soweth, that shall he also reap." Here is the eternal law that applies as much to the things of the spirit as to the things of nature. The man who tills the field of his evil nature will reap a harvest of evil things. The man who sows selfish thoughts will reap the unwholesome harvest which comes as the result of selfish living. The same principle applies to greed, to self indulgence, to any evil. But there is a promise, as well as a warning, in this great law. He who tills the field of his spiritual life will reap a harvest that abides even unto eternal life. And the wise man will sow not to the flesh, for of the flesh he will reap corruption, but he will sow to the spirit, for of the spirit he shall reap eternal life. "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

NOTICE TO DELEGATES.

(Continued from page 2.)

could see the San Francisco Fair. The return trip could be made from San Francisco to Chicago over the going route, or it could be by way of Los Angeles, at the rates given below. Going by Los Angeles would only require the additional time to go from San Francisco there and the time one desires to spend in that city. If the return is made by way of Los Angeles, the side trip to the Grand Canyon can be made at the cost of \$5.00 and one day's time. Thus, one leaving San Francisco on the 20th at 12:00 noon, would arrive in Los Angeles at 9:40 p. m., and leaving Los Angeles on the 21st at 8:15 p. m., would reach home Sunday afternoon, or Monday afternoon if they visited the Grand Canyon.

The round trip fare from Richmond to San Francisco and return, including lower berth standard Pullman to Chicago and lower berth Tourist Pullman beyond, is \$144.45. Using coach to Chicago and Tourist Pullman beyond, the rate is \$115.80. Meals on the train from Chicago to San Francisco can be obtained as low as 35c for dinner and 25c for breakfast.

J. T. KERNODLE.

AMERICA HAS A CHINESE PROBLEM

[Pertinent Paragraphs from an Address by Dr. Walter H. Judd, former Medical Missionary to China under the American Board, and Noted Authority on Conditions in China of Today.]

"If the United States does not take a part in the Far Eastern conflict, the life of every citizen in this country will be affected to a far-reaching extent. We sympathize with China but we do nothing about it. . . . There is a great deal we can do about it. . . .

"One half of China is over-run. Forty million people are driven from their homes in the greatest mass migration in the history of the world. . . .

"The Japanese are striking at the Chinese where they know they are the most vulnerable. The Chinese life is built up, not about a political structure, but about the family unity. The Japanese know this. In their raids, as I recall that in Hankow in 1937, the Japanese bombs did not fall near the airport or near the arsenal. Those bombs fell in densely populated sections, when the men were away at work, therefore killing women and children. There was a psychology in this. The Japanese were hitting the Chinese where they are the most vulnerable—against the family unit. That has been the rule and not the exception in 14,000 Japanese air raids. The Japanese are attempting to break the will of the families to resist. I have unbound Chinese men who were trussed up and forced to look on while atrocities were practiced on their mothers, wives and daughters. . . .

"We have our employment problem over here. The Chinese never did have. If there are two or three able bodied, educated men in the family they can produce the living. They help the rest of their relatives. The individual in China does not rise as quickly as he does in America, but he doesn't bankrupt his nation by it coming to the help of his relatives. . . .

"Education and culture is next to the family unit in the Chinese conception. Their leaders, including political leaders are picked after they have passed certain tests. They have poise and judgment. The Japanese know this. Therefore, their bombing of universities and colleges is not accidental. . . .

"After the Japanese invasion I actually saw Japanese soldiers giving poppy seed to the Chinese. They were encouraged to plant them and

produce opium. Arms and military machines cost money. Japan figures that opium can break down the Chinese resistance without so much cost. . . .

"The United States supplies over half of Japan's war needs. We were bombed so many times we almost got used to it, but I couldn't get used to being bombed by planes made in the United States. All of Japan's aviation gas comes from the United States. . . .

"It seems like hypocrisy for the United States to condemn Japan's acts and then continue to provide her war materials. I have often wondered if my people back home knew what they were doing. . . .

"China can still save her homes, if she were only concerned with Japan, but we are aiding Japan, and she realizes the unlimited supplies in this country. . . .

"When American women buy silk stockings that means bullets for the Japanese army. You good women attend church suppers to raise money to send missionaries to China to help the wounded and then buy Japan's silks so she can trade with us to buy war materials to wound the Chinese that the missionaries treat. . . .

"If Japan takes China she will have taken over one of our greatest potential markets. The Chinese have their doors and gates open for American trade. We are supplying the weapons by which Japan hopes to subject her to the Japanese power and thereby deprive us of a market. . . .

"We are building up Japan against ourselves by helping her to defeat China. We didn't need a Pacific navy as long as China was strong and free, but we may find a Pacific navy inadequate if Japan wins. . . .

"America has got to be better than a good neighbor. She must learn to carry her share of the load in international affairs. There will be war for this country, if we don't carry our share of the load. We are faced with the question of security. Japan is a threat to that security. The Far East is our problem and we must do something about it. . . ."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, AUGUST 1, 1940.

No. 31.

Strong of Body, High of Spirit

Strong of body, high of spirit,
Valiant youth goes striding forth;
His the seasons that inherit
All the treasure trove of earth.
Sky and sunlight, dream and labor,
Mountain crag and sparkling shore,
Love of God and love of neighbor,
Love of God: Love of man!
These are thine, immortal youth.

Lord who liveth, youth undying,
Thou who knowest this our path,
Move among us, still defying
Nights of fear and gulfs of wrath.
Though our years are far and ranging,
We are young who walk with truth,
Hearts at peace that know no changing,
Love of God: Love of man!
These are thine, immortal youth.

—Richard Felton.

LET THERE BE LIGHT

NEWS AND VIEWS

Salem Chapel will hold home-coming services on next Sunday. Former pastors and members and the public are invited.

The Virginia Valley Central Conference will convene on Wednesday and Thursday, August 7 and 8, 1940, with the Bethlehem Christian Church, near Broadway, Va. We wish for them a most successful Conference.

Rev. E. T. Cotten of Cincinnati, Ohio, visited the editor this week. Mr. Cotten has been pastor of the Plymouth Congregational Church for the past four years. During that time one hundred and fifty members have been received into the church.

Revival services were held recently at Beulah Christian Church, near Wake Forest, N. C. Rev. Charles B. Howard assisted the pastor, Rev. E. M. Powell. Thirty members were added to the church. This church will observe Home-Coming Day the fifth Sunday in September.

The church at Ether, N. C., was organized just thirty years ago next Sunday. Home-coming services are to be held both morning and evening in commemoration of the organization of the church. The public is invited and former pastors and members will be especially welcome.

Rev. M. L. Grissom, Jr., is assisting Mr. Powell in evangelistic services at Bethlehem in the Eastern North Carolina Conference this week. Revival services will begin at Morrisville the first Sunday in August. Mr. Powell has secured the services of Rev. S. E. Madren for this series of services.

It is expected that a group of the young people will attend the Pilgrim Fellowship Council which will be held at Mills College, concurrently with the National Council at Berkeley. Names that have reached us are: Mrs. House of Richmond, Miss Truitt of Greensboro, and Mr. Andes of Harrisonburg.

In just a few days the youth of our denomination will begin to gather for their own council meeting, to be held simultaneously with that of the General-Council, in the near-by city of Mills College, Calif. The poem on the first page of this issue might well have been dedicated to such a gathering as we hope this may prove.

Among those going to the General Council which is to be held in Berkeley, Calif., we learn, are Dr. and Mrs. John G. Truitt, and Mrs. J. Monroe Harris and Mrs. Herbert Harrell, who expect to start their trip today. Dr. H. S. Hardeastle is planning to leave not later than Monday of next week. There will probably be quite a number of others who have not notified THE CHRISTIAN SUN of their intentions.

HANK'S CHAPEL HOLDS REVIVAL.

Hank's Chapel Christian Church, Pittsboro, N. C., witnessed another six months of success, both spiritually and financially. The Sunday school average is one hundred and twenty-five. The young people's Fellowship meets twice a month with good programs. The women's Missionary Society is working hard this year to reach the standard of excellence. The Bible School was held the last of June, studying the book of John. The pastor, Rev. W. J. Andes, taught the Bible School. Mrs. A. W. Andes was

DAILY BIBLE READINGS

FOR THE

CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

For Week of August 4, 1940.

Sun.—Offerings Brought to the Tabernacle—Lev. 17: 1-9.

Mon.—Vows in the Presence of the People—Psalm 116.

Tues.—Possession and Distribution—Acts 4: 32-37.

Wed.—Honoring the Lord—Prov. 3: 1-12.

Thurs.—The Gift That Was More—Mark 10: 41-44.

Fri.—Gifts a Memorial—Acts 10: 1-4.

Sat.—Unrestrained Liberality—Ex. 36: 1-7.

JOIN WITH US IN READING THE BIBLE

here to train the children with the assistance of other committees of the church for a children's program which was given on Saturday night following the Bible School. The people of Hank's Chapel are always glad to have Mrs. Andes. Her work is full of the Spirit.

The revival began Sunday, July 28. Rev. R. C. Richiard of Bynum, N. C., is assisting Rev. W. J. Andes. Services in the mornings at 10:30, and in the evening at 7:30.

MRS. TOMMIE C. FARRELL,
Reporter.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION ELECTS OFFICERS.

Eastern Virginia Sunday School Convention elected the following officials and departmental superintendents for the year 1940-41:

President, Mr. Mills E. Godwin, Jr., National Bank of Suffolk, Suffolk, Va.

First Vice-President, Rev. B. H. Watkins, Wakefield, Va.

Second Vice-President, Rev. Jesse H. Dollar, 2309 Roanoke Ave., Newport News, Va.

Recording Secretary, Mr. W. H. Baker, 1028 24th Street, Newport News, Va.

Executive Secretary, Rev. Joe French, Hickory, Va.

Treasurer, Mr. J. W. Folk, Suffolk, Va.

The departmental superintendents elected were, as follows:

Christian Education, Rev. Arnold Slater, Holland, Va.

Literature, Rev. R. L. House, 3000 Grove Avenue, Richmond, Va.

Missions, Mrs. Walter Seeley, Wakefield, Va.

Cradle Roll, Mrs. A. S. Morrison, 910 Edgewood Street, Berkeley, Va.

Beginners, Mrs. E. O. Wood, 623 Riverview Avenue, Portsmouth, Va.

Primary, Miss Fannie Maie Pierce, 201 Poplar Avenue, Norfolk, Va.

Junior, Mrs. Minnie C. England, Waverly, Va.

Intermediate, Mrs. H. S. Hardeastle, 272 E. 39th St., Norfolk, Va.

Senior, Mrs. J. Ryland Darden, Holland, Va.

Young People, Mrs. J. Vaughn Beale, Franklin, Va.

Adults, Rev. R. E. Brittle, R. F. D. No. 5, Suffolk, Va.

Home Department, Mrs. C. C. Rawles, 133 North St., Norfolk, Va.

W. H. BAKER,
Secretary.

HOLDS ANNUAL SESSION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference met at Smithwood Church (near Liberty) on July 25, 1940, with a good representation from most of the churches of the conference being present.

The Convention was called to order at ten o'clock by the president, George T. Gunter. The song service was conducted by Rev. M. A. Pollard. The Rev. Kenneth Register (pastor of the host church) took charge of the devotional service. Thos. B. Lowe gave the welcome address and response was made by Tommie Farrell. The presi-

(Continued on page 15.)

The Rural Church

REV. W. MILLARD STEVENS, *Convention Chairman.*

THE RURAL CHURCH COMMITTEE.

At the last Session of the Southern Convention a "Committee on the Rural Church" was voted by the Convention. The following were appointed to membership on the Committee for the next biennium: Rev. W. Millard Stevens, Rev. C. E. Newman, Rev. R. D. Coulter, Rev. W. J. Andes, Dr. I. W. Johnson, Rev. H. E. Crutchfield, Rev. A. L. Granger, Jr., and Rev. M. A. Pollard. As you will note, each Conference within the Convention is represented by two members on the Committee.

The purpose of this Committee is, as follows: "To make a study of the rural churches in North Carolina and Virginia, with special consideration to the rural churches of our fellowship within the Southern Convention area. The study is to include all phases of rural life which relate themselves to the rural church and religion, and out of this study to suggest a program for our rural churches." This is, indeed, a large order, however it is hoped that the Committee will be able to make at least an acceptable beginning on it during this biennium.

The Committee offers its services to our rural churches in any way in which it might be of service. We ask for the cooperation of the churches, with their members, in determining the status of our rural churches and in seeking a profitable course for them to pursue in ministering to rural life and religion.

SOME OBSERVATIONS AND CONVICTIONS.

The rural churches of the South are today face to face with the growing problems, or opportunities, of rural life. Rural life in the South today is not the same rural life in which men and women lived ten or twenty years ago, it has experienced a high degree of urbanization and socialization which has made it very different and challenging. The present day rural church must face these changing conditions and meet them in a creative way.

Rural people are today emerging from a period of socialization which has brought them into a close and vital relationship with urban society, as well as bringing them into a realization that life in all parts of the world is closely related to the life of other parts of the world. Moreover,

this process of socialization has brought forth a demand for higher social and economic standards of living. We that are a part of rural society today are aware of this and are faced with the necessity of meeting these changes and feel a great need for guidance in making the proper adjustments to them. As we emerge from this process of socialization, we hardly know which way to go. It seems to the writer that the rural church stands in a very unique place in rural life to render this service of guidance. It can not do it, if it is only a "meeting house," it must not only seek to develop the spiritual life through preaching and worship services, but must seek to serve the whole life of the community through a program of full ministry motivated by Christian principles and Christian love. If the rural church is to do this, it must have the active support of all Christians within its community. The church must challenge the people and gain their active support. Indeed, the rural church must and can be a guide and a light at the "cross roads" of the life of the people within its community and in the life of people everywhere.

It goes without saying that the rural church should seek to develop the spiritual life of the people through public worship, as well as furnishing and suggesting material for private devotions. The public worship services of the rural church should be of such a level that it would promote reverence and spiritual

growth, and not of the type that serves only the purpose of getting the people in the church for the preaching. One should not discount the possibility of a constructive and helpful worship service in the rural churches until one is convinced by actual experience that the people do not profit from them. The worship services and sermons should develop the spiritual life of the people and call them to the giving of their lives to Christ and His Church.

Every rural church should consider the possibility of having directed programs of recreation and social life of all ages. Moreover, it should have a planned program of ministry to the under-privileged of the community. It is often true that these people can not come to the church but the church can go to them.

Rural churches should consider the possibility of sponsoring public forums on varied subjects related to rural life, such as Rural Health and Sanitation, Rural Home and Marriage, Soil Conservation and Better Farming Practices, and many other related topics. Religion has actively advocated Soil Conservation since the time of the compilation of the "Holiness Code" in the book of Leviticus (see chapter 25), and now is no time to cease this practice. Moreover, the rural church should encourage its people to become home owners, if possible, and discourage the practice of absentee ownership of land. Before we discount this we should give the idea fair consideration in the light of the teachings of Christ and the present day life and needs of our rural people.

Many other things could, and should furnish the reader with something to think about.

Information for Delegates to the General Council

1. Write at once to Council Committee, First Congregational Church, Berkeley, and give the following information to the host church:

(a) When you plan to arrive and how long you expect to stay.

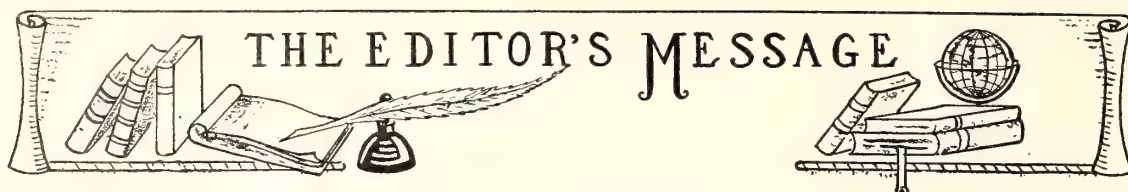
(b) Indicate by what method you expect housing in Berkeley.

(1) Room and breakfast in a University cooperative or Approved Dwelling at \$1.25 per person per day for two in a room, or \$1.50 per person per day for one in a room. Out of this amount the Berkeley committee will retain 10% for overhead. This will be the basic way of taking care of delegates as it has been in the last three Councils. If you desire to make

reservation for these accommodations please enclose \$1.25 or \$1.50 per day for each day for which reservation is made.

(2) Hotel or International House accommodations. International House with single rooms without bath at \$2.00 per night (no meals included) will be official headquarters for laymen. More than one hundred rooms are also available in International House for women. There are sharply divided wings for men and women. No families can stay together and there are no double rooms. All delegates staying at International House or hotels must make private arrange-

(Continued on page 9.)



ELON AND AGRICULTURE.

As the Rural Church Committee this week directs our attention toward the country, a statement by Dr. L. E. Smith in the June 6 issue of "The Christian Sun" is recalled: "Dr. Thomas A. Morgan of Washington, D. C., and of New York City, and honorary alumnus of Elon College, gave a cash donation of \$5,000.00 for the purpose of completing payment on the Huffines estate containing fifty acres, more or less, adjoining the college property on the north, that the college might have the first unit in a farm on which to produce necessary articles for the dining room."

Dr. Morgan has set a fine example, "May his tribe increase!" Perhaps other benefactors may be found who will add to this farm unit. A Department of Agriculture may conceivably be developed on this beginning. A farm on which food may be produced to feed hungry students will meet a temporary need and supply an economical means of local production, but a farm on which young students learn to farm may enable them to ultimately feed hungry families and lift the standard of rural living. Knowledge of farm produce may thereby be pushed back beyond the usual can opener approach.

Agriculture and the State.

There is no more reason for turning the teaching of agriculture and related subjects over to the State than for turning the other studies of an academic nature over to such institutions. The study of agriculture is elemental and fundamental to our civilization. Such a course of study could and should ultimately be offered at Elon. Specific contributions for this worthy Department might be solicited with marked success. Such a course would meet the needs of the boy who could only attend college one or two years, who might never be able to teach, but might be trained and equipped to carry on the fine Biblical tradition, "A sower went forth to sow."

Whence Cometh These Students?

Many, if not a majority, of the Alumni of Elon are true sons of the soil. Faculty and students, in many instances, have "come out of the wilderness," or up from the banks. The college must continue to look toward the wide open spaces for future students. A substantial part of the income through the years has come rather directly from the soil. Elon was agrarian in its incipency. It is not only a child of the Southern Convention, it is also a child of the soil. It is still, we are grateful to say, situated in the heart of the Piedmont Plateau (the human heart is a little to the side), and has not yet been engulfed by the metropolitan movement.

A Balanced Curriculum.

The possible danger is that, while deriving its resources of students and funds from rural areas, the college through its curriculum caters and contributes primarily to a civic civilization. Many of the educational, cultural, and religious advantages of the college will be equally advantageous in both city and country. But the graduates who return to work in rural areas should

be fortified with a basic knowledge of rural sociology and modern agricultural techniques.

A Trio.

The church, farm, and the college cannot produce harmony if one party is behind or off key. There are approximately one hundred and fifty rural, or semi-rural, churches in the Southern Convention. Many of these churches will never do very much for the college until the college does something more for them, until the college furnishes them with ministerial and lay leadership which has "studied to show itself approved unto God," workmen and farmers who need not be ashamed. Then the level of production and contribution will rise in a corresponding ratio.

The Basis of Stewardship.

It is a fallacy to assume that all members and all churches are able to give. This is generally true, but there are gross exceptions to the rule. Some are able to give, but unwilling; others are willing to give, but unable. The same rule will not apply to both. A different remedy must be found for each. Stewardship is related to production as well as to distribution. The inefficient farmer cannot possibly be a philanthropist. But the trained, efficient farmer may contribute agriculturally not only to the college, but to rural life in general and the Kingdom of God.

DELEGATES TO THE GENERAL COUNCIL.

Delegates who attend the General Council at Berkeley, Calif., are most fortunate. The benediction of trans-continental scenery will be theirs. Many will realize the dream of a lifetime in seeing the Golden Gate Harbor of San Francisco. Extra-curricular activities will doubtless include a visit to the Golden Gate Exposition on Treasure Island. The Council will offer a rewarding glimpse into a great church, the First Congregational Church of Berkeley, and an opportunity to hear some of the great preachers of our day. Practical, stimulating seminars will survey the church and religion from the "Inner World" to the "Gospel and Christendom."

Delegates will doubtless return with an enlarged conception of our Christian gospel and a vision of our own strategic place in this national fellowship. Having been exposed again to the focal point of a great heritage and witnessed the church in its organized strength and influence, these delegated pilgrims may return with unprecedented desire to lift high the banner which has been placed in our hands. Let us hope that they will not forget to pass along to us some of the crumbs from that great spiritual banquet at Berkeley and bring authentic tidings of that much publicized California climate.

Since the delegates of our Convention do not share in the General Council travel fund (because we have not participated in the per capita tax), it is appropriate for the local church to share the delegates' expenses.

R. L. H.

The Preparation and Delivery of Sermons

By DR. CARL S. PATTON.

[A book received by Dr. H. S. Hardeste before the Eastern Virginia Ministers Association and published at the request of that body.]

(Concluded from last week.)

CHAPTER V.

In his chapter on the *Preparation of the Sermon* Dr. Patton calls attention to the fact that a minister constantly has to produce. Week after week, year after year, he has to have something ready for Sunday. He does not discount inspiration, but he suggests that there is no substitute for hard work. He is rather critical of the minister who sits around half the week waiting for a "hunch," and suggests that the minister would do far better if early in the week he decided what topics he was going to use and got down to the hard work of preparing his sermons. He does not put much stock in planning sermons a whole year ahead, but he does believe that it is best for a man to have in mind early in the week, or even earlier in advance, the topics or themes on which he plans to preach. Thus he can brood over these thoughts, be alert both in his reading and in his observation, and thus bring to his sermon preparation a wealth of information and resources. Dr. Patton also speaks a word against being too critical in the matter of sermon preparation. He thinks that it is a mistake for a man to be too critical of his work as he goes along. He has no patience with the man who spends hours polishing a few phrases to make them sound pretty. Rather let him prepare his sermon, moving ahead rather steadily, and then after it has been completed let him correct, revise and polish up. Dr. Patton thinks that the minister ought to write his sermons even though he never reads them or refers to the manuscript in the pulpit. He also believes that a minister should do his own thinking on his sermon before he turns elsewhere for help. Clippings and filing systems have some value, but they are often over rated. A loose-leaf notebook, to be carried around with one, in which to jot down thoughts and illustrations can be made a very efficient helper. The author calls attention that back of every sermon are two kinds of preparation—the long preparation and the short preparation—the short one for next Sunday; the long one for the next forty years.

CHAPTER VI.

One of the most interesting and intriguing chapters in the book is Chapter Six which the author entitles

A Chapter in Between, with the sub-head, "Containing Miscellaneous Matters Not Belonging or Not Treated Elsewhere." It is the longest chapter in the book, and time and space will not permit an extended discussion of it. But perhaps a mere listing of some of the topics discussed therein, in Dr. Patton's inimitable style with his unusual common sense and with his delicate humor, will make you want to get the book and read it. This chapter alone is worth the price of the book. Here are some of the sub-heads of the chapter: The Preacher's Temperament; Preaching Old Sermons; Classification of Sermons, such as topical, textual, and expository; Special Sundays, and Special Days, such as Easter, Christmas, etc.; Series of Sermons, their advantages and disadvantages; The Evening Service, its place in the modern church and its fine potentialities; The Book Sermon, the Funeral Sermon; The Matter of Selecting Titles for Sermons; The Moods of the Preacher; The Matter of Originality; The Preacher's Underlying Philosophy; Missionary Sermons; Anecdotes; College Preaching; Children's Sermons; Evangelical Preaching—these are some of the themes which are treated briefly but very adequately in this chapter. One has to read it to realize what a wealth of suggestion and inspiration there is in it.

CHAPTER VII.

In this chapter on "The Delivery of the sermon," Dr. Patton suggests that it would seem that the proper way to deliver a sermon would be the way that is natural to the man who is delivering it. Yet here appears a queer thing; we all get into unnatural habits—the pulpit tone, the minor cadence, the forced smile, the awkward or nervous manipulation of the hands, and so on. He says that it is a good thing if a minister has a wise, sympathetic, and tactful wife who can help him to be on his guard against the things that hurt the effect of his sermon. The author calls attention to the fact that the fundamental objective in delivery is force, just as it is in style. This does not necessarily mean a noisy force. Indeed, force in the delivery of a speech may be as quiet and unobstructive as the force of sunshine, and people may be as unconscious of it, but unless the

sermon strikes home in the delivery as it would not if it were merely read there is nothing to be gained from its delivery. One of the first factors in force is for the preacher to keep in mind that he is going to add by his delivery to whatever force there is in the thought he has to present. Let him try to make every sermon the best possible sermon, and then let him go into the pulpit feeling that he has something worthwhile to say. He may be mistaken in his estimate of the sermon, but in the long run nothing will give a man the element of force more than the feeling that he has something to say. The preacher should say, "Better or worse, this sermon is going to go over at its maximum because of the way I give it."

There are, of course, other factors which give force to delivery. A good voice, to be sure, is important. One of the things which the minister ought to learn how to do is to use his voice in the middle register, where it will not be tiresome by being either too high or too low. Proper control of the breath is a great factor in the use of the voice and helps in the matter of force in delivery. Dr. Patton makes two brief and blunt suggestions: First, let the preacher "throw his chest out," and secondly, let him "hold his belly in." He insists that the latter is as important as the former. If a minister wants to improve himself at this point, let him practice it diligently. It might also be well for him to consult an accredited vocal teacher.

Another factor in force in delivery is articulation. It is to speaking what clearness is to style. It does not make much difference what a man has to say if people do not hear him when he says it. It is important, therefore, that the minister learn to enunciate clearly. Only thus will he be able to speak distinctly. This distinctness does not come from the throat, but rather comes from the way one uses his lips, the tip of his tongue, and his teeth. At the place where the sound finally issues made into words is where the distinctness or the indistinctness is manufactured. Dr. Patton suggests that it would be a great help for any minister who wants to learn how to articulate his voice or to enunciate more clearly to go to hear some great singer. Let him carry a pair of opera glasses with him, sit up close, and notice what she does, especially when she sings consonants. One will probably be amazed at the effect, and one will probably benefit thereby if he practices what he has seen.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The recent session of the Eastern Virginia Sunday School Convention of Congregational-Christian Churches was held in the Suffolk Christian Church, on Tuesday, July 23. About two hundred delegates and visitors attended the session which opened at 10:00 A. M., and closed at 4:00 P. M. Four and one-half hours seem to be too short a time to give to this important department of our church, in the annual session. Addresses by Dr. H. S. Hardecastle, President; Rev. Herbert G. Council, Jr., and Dr. Forrest L. Knapp were the principal features of the program. Dr. L. E. Smith and Rev. F. C. Lester briefly presented the work of the Board of Christian Education.

In the informal half-hour Departmental Conferences one of the most vital questions under discussion was: "The Importance of a Vital Relation of the Sunday School to the Church." It was disclosed that there is a growing tendency of many people who attend Sunday school to omit attending the worship service of the church. Men and women, as well as children, leave immediately after the close of the school session, apparently satisfied with that as a recognition of their obligation to the church and their duty to God. This habit is on the increase, and rural churches are not free from its effects.

It may be granted that there are people who cannot attend the Sunday school and the preaching or worship service of the church. But this number is not comparable with the large number who fail to attend church service. This condition has developed during the last twenty-five years. And one of the direct contributions to this situation can be traced to the leaders of the Sunday school and the parents of children. A study of modern Psychology has convinced many so-called experts that children cannot understand ordinary worship services of the church. Therefore, they conclude that it is an imposition to require them to attend such services, unless special provision is made for entertaining the children. Parents have accepted this conclusion and have either sent the children home or taken them in person.

However, parents and teachers in the public school have not hesitated to encourage these same children to take up studies which tax their minds more than the average worship service

of the church. It is not difficult to explain, on the basis of Psychology, that if these children do not attend the worship of the church in the most formative period of their lives, they will not be inclined to begin in their late teens. Religious habits have already been formed, and in this process the worship service has been eliminated, as far as the church is concerned. Today, in many churches, a large percentage of the congregation is beyond the age of forty years.

If this condition is not changed, what will become of the church service when the adults of this generation who, for the most part attended church in their childhood, have passed away? This condition can be changed within a few years. But the help of parents and leaders in the Sunday school must be enlisted. If parents quietly sit down with their children and patiently and persistently teach them that attendance of church service is as much a part of their duty as going to Sunday school, a good beginning will be made. And this must be done very early. Sunday school teachers can do their part in this promotion of church attendance. The daily newspaper can make a valuable contribution. The public school can be of great assistance by manifesting an interest in having pupils attend some church on Sunday.

Church attendance can be doubled in the next twelve months by the agencies mentioned above. In this generation there is an urgent need for recovering an interest in the church as an institution. If the church people are unwilling to do their part, the work will be left undone. The need is urgent. The opportunity is pressing and inviting. Will you enlist?

I. W. JOHNSON.

CIVIC CLUBS.

The average community, town, and city in our country has one or more organizations that are known as Civic Clubs. The membership of these clubs as a rule is constituted by business and professional men—men of high standing, of influence and position in their respective communities. The majority of the members of the Civic Clubs in this country are churchmen. The usual Civic Club meeting carries with it at sometime during the program recognition of religion,

Last week I had the privilege of attending the assembly of the Rotary Clubs of the 189th District of North Carolina. The assembly was held at Atlantic Beach. There were something like 125 men in attendance. The religious attitude of the assembly was noticeable. All sessions were opened with prayer, and in addition to popular songs usually sung by Rotary Clubs, religious songs were used. The program dealt with the business, professional, economic, and political interests of the country. There were a number of interesting and profitable addresses. Their program was, of course, interspersed with fun and frolic but of a clean and high type nature. The banquet was the high hour of the assembly. The banquet program consisted of songs—popular, patriotic, and religious. The banquet speaker was Henry Dwire, Director of Public Relations, Duke University. Mr. Dwire in his genial nature favored the audience with a flow of homespun philosophy presented in a humorous and entertaining way. He left no doubt as to the stand of Rotary Clubs in regard to civic pride, moral standards, and patriotic obligations.

Attending this assembly and noting the deference given to religion in all sessions, I could not refrain from contrasting in my own mind meetings of educational associations in the State of North Carolina that I attended two years ago. One was sponsored and directed by one of our great universities and the other sponsored and directed by colleges throughout the Southeast. On the banquet occasions of both these educational gatherings in which many denominational institutions were represented, there were no religious songs sung, no grace before meals, and no particular reference to religion.

The point of this presentation is that the individual who is Christian at heart will be Christian in his living and that his Christianity will demonstrate itself on public occasions as well as in the private walks of life. These days are not only filled with uncertainty for all of us but are crowded with terrifying experiences for many who live in the world today. The tides of destruction that sweep Europe may some day, and that not in the far distant future, sweep the shores of our land. In hours of apparent security as well as in moments of danger, God is still our refuge and our strength, a present help in the time of trouble. More than at any other time during the lives of those who live today, we need to know that

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

It must be that the weather has been too warm for you to write any letters, because you haven't sent me any this week. I can't much blame you. I have waited until the last day to write this page, hoping that the weather would be cooler. You should just see my face! Perspiration is bathing it all over. All day long I have worked on this page a little while and then fanned a little while. Perhaps August will bring hotter or cooler weather to us. I, for one, want it to be cooler.

All of you will be glad to know that John Fulton, Jr., is able to be out on the porch at his home this week. He was anxiously looking forward to getting some letters from some of you. I hope that you did not give him the same treatment which you have given me.

I was visiting one of my neighbors the other night and one of their boys, little "Pete," was trying to memorize some verses of Scripture which he was to learn for the Booster Club program. His mother told me that when he came home that afternoon he told her he was going to quit being a Booster because he had to memorize twenty-five verses of Scripture! I told "Pete" that he would be very glad that he had kept on being a Booster when he got to be older. I think that every boy and girl who takes the time and trouble to memo-

rise some beautiful passages of Scripture from our Bible will be very proud and happy over the fact when they get to be as old as I am. Therefore make the most of your Vacation Church School days and learn every bit that you can.

Will some of you write and tell me what you have been doing in your Vacation Church Schools? Thank you! I shall be watching for those letters.

Sincerely,
DOROTHY TODD.

VACATION TIME.

Little Frank, who had lived most of his life in the big city, was visiting his country cousins. One day Frank's aunt ran out of stovewood for the stove and had to go cut some. Little Frank trailed along at her heels and sat on a log at the woodpile watching the ax with wide eyed wonder. Finally after his Aunt Bert had cut an arm full of wood and was picking it up—Frank said, "Aunt Bert, could you kill a bear?"

Eugene was spending some time with his grandmother in the country for the first time. His grandmother let him help her fix the vegetables for the Sunday dinner. They had just gotten through shucking the roasting ears when grandfather brought the chicken in, which he had killed for tomorrow's fried treat. Grandmother took the chicken, poured the scalding

water over it, and started to plucking the feathers. Little Eugene went over to his grandmother and looking up into her face, asked, "Grandmother, may I help you shuck the pullet?"

JESUS REGARDED WOMEN
HIGHLY.

If you had been a girl in Palestine you could not have gone to school. Perhaps you think that would have been fun! Maybe you have said sometime, "I wish I didn't have to go to school." But suppose you really did have to stay at home and watch your brother go off to school. Wouldn't you think about the games, the stories, the planning and the work you were missing?

Why didn't the girls in Palestine go to school? There were at least two reasons. They had to help their mothers cook and spin and weave and sew and mend; they had to get the water from the well and do other work about the house. People at that time thought girls did not need an education; they did not think that women were as important as men.

How did Jesus feel about women? We know that he loved his mother very much. One of the last things he thought about was who would care for her after he died. Often he visited the home of Mary and Martha and Lazarus. He talked with them all about his message and work. Jesus found women as keen and eager to learn about his teaching as men.

Prayer—Dear God, we are thankful that you love all people. We are glad that it does not matter whether we are boys or girls, whether our skin is light or dark, we are all your children. Help us to be worthy of your love. Amen.—From *Thoughts of God*.

PRAYERS TO BE MEMORIZED.

We thank Thee, loving Father,
For sleep and food and play;
For watching through the night-time,
And helping us each day.

Thou art great and Thou art good.
We thank Thee, Father, for our food.

Father, make us true and loving,
Father, make us good;
Show us how to help each other
As we should.

Thank you, God, for this new day;
Help me in my work and play.

Help me to share my games and toys
With all my friends, both girls and boys.

When evening shadows softly come,
Thank you, God, for rest and home,

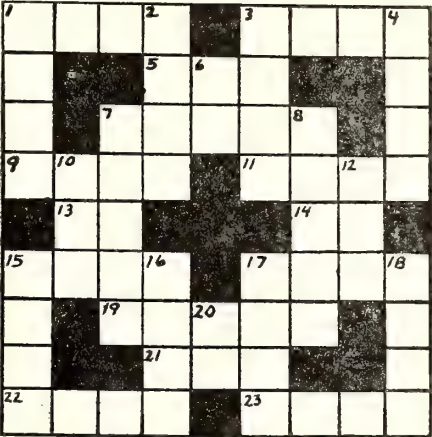
CROSSWORD PUZZLE.

Across.

- 1. What Jesus came to do for the broken-hearted (Luke 4: 18).
- 3. To boil slowly.
- 5. Frozen water.
- 7. To have knowledge (Matt. 7: 16).
- 9. To eat dinner.
- 11. To halt.
- 13. Negative reply.
- 14. Article meaning one.
- 15. Thrifty and wise insects (Prov. 30: 25).
- 17. Past tense of fly.
- 19. A bird of Palestine (Psalm 104: 17).
- 21. Devoured.
- 22. Flat container for carrying dishes.
- 23. A Priest (Neh. 10: 14).

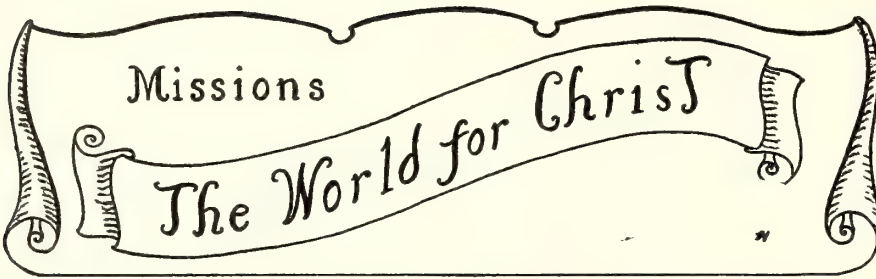
Down.

- 1. A part of the body (Matt. 8: 20).
- 2. A string or cord (Isaiah 28: 17).
- 3. Puts together with needle and thread.
- 4. To cover a package with paper.
- 6. Company.
- 7. Hard parts in a piece of wood.
- 8. The stem of corn.
- 10. Lodging place (Luke 10: 34, 35).
- 12. Single in number.
- 15. The sister of your father or mother.
- 16. Support (Isaiah 10: 20).
- 17. To unbind, set at liberty (Gal. 5: 1).
- 18. A crawling insect (Job 25: 6).
- 20. Old Testament.



Answers to Last Week's Puzzle.

- ACROSS—1. Room. 3. Ever. 5. Oak.
7. Water. 9. Heat. 11. Deep. 13. W. V.
14. Zn. 15. Feet. 17. Kids. 19. Raven.
21. Mae. 22. Dare. 23. Pray.
- DOWN—1. Rosh. 2. Moat. 3. Eked.
4. Reap. 6. At. 7. Waver. 8. Rezin.
10. Ewe. 12. End. 15. Find. 16. Tame.
17. Keep. 18. Stay. 20. Va.



TEN GOOD REASONS FOR FOREIGN MISSIONS.

Why do I believe in foreign missions?

1. Because—I believe in Christ. His belief in foreign missions is evidenced in His incarnation, in His death on the cross, in the glory of His resurrection, in His final message on Olivet; as exalted Head of the Church, His belief has not changed.

2. Because—as a Christian I have caught something of the spirit of Christ and, therefore, if His passion to seek and to save lost souls. Consequently, it is my joy to imitate Him, to realize His ideals and to extend His kingdom.

3. Because—He bade His disciples proclaim His Gospel to all the world. As I am one of His disciples, I believe this command involves me. His wish is my pleasure, His will is my law. If He says, "Do this!" I take Him at His word and strive to do it.

4. Because—I am a member of His church and am under vows to promote its growth and efficiency. His church is His method of proclaiming His Gospel and saving the world. It is a united and organized effort to accomplish what no individual could do.

5. Because—Christianity is a religion of expansion and must grow—or die. Therefore, as I want it to live and to emancipate humanity, I must proclaim and help others proclaim the Gospel until the Kingdom of Christ shall encompass the world.

6. Because—I am a product of foreign missions. Were it not for the early disciples and other foreign missionaries, I would today be without the Gospel and the blessings of a Christian civilization. For "all that is best in modern civilization is the fruit of the transforming power of the Gospel."

7. Because—as a debt of honor I must pay the "debt of strength" to weakness; intelligence to ignorance; wealth, to poverty; health, to sickness; comfort, to sorrow; hope, to despair; and the Gospel to a lost world.

8. Because—the only way I can pay this "debt of honor" to those missionaries who suffered greatly in

their stewardship of the faith that I might know the Christ and be saved, is to pass the Gospel on to others.

9. Because—to evangelize humanity is to save the world from the tragedy of evil. To bring un-Christian nations into fellowship with the Son of Man is to create a new brotherhood of mutual understanding, honor, protection, and righteousness, thereby outlawing war and greed and a multitude of evils.

10. Because—all Christian missions are one. If I believe in home missions, I must also believe in foreign missions. I must not neglect my home land, but I must go beyond it. Beginning at Jerusalem, I must go, or send, into all the world, simply because He said so.—Rev. H. T. Beatty, in Women and Missions.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 27, 1940.

Sunday Schools.	
Pleasant Hill, Liberty, N. C. . . .	\$ 5.78
Apple's Chapel, Gibsonville, N. C. .	7.74
Auburn Raleigh, N. C.	5.26
First, High Point, N. C.	1.00

Total \$ 19.78

Individuals and Churches.	
Pleasant Cross, Asheboro, N. C. . \$	1.52
Elk Spur, Fancy Gap, Va.	.44
Rocky Ford, Fancy Gap, Va. . . .	.59
Rosemont Norfolk, Va.	16.55
Asheboro, N. C.	5.00
Salem Chapel Walnut Cove, N. C. .	12.00

Total \$ 36.10

Woman's Board, S. C. C.	
Mrs. H. S. Hardestad, Treasurer, Norfolk, Va.:	
General Work—Home	\$ 1,073.00
Asheboro, N. C. (Thank Offering)	14.00
General Work—Foreign	1,073.00

Total \$ 2,160.00

Specials.	
Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00

Total for week \$ 2,218.88
Previously acknowledged 14,745.94

Total since Sept. 1, 1939 . . . \$16,964.82

We do appreciate and are deeply grateful for the offerings acknowledged above. The women have helped so much by their contribution this week, but we still lack \$236.91 of reaching our goal for September 1. We beg that every Sunday school will take a monthly offering this next

month and thus help us reach our goal, which we are striving so hard to do. We can do it if every person and each Sunday school will work toward this mark.

MATTIE COX PARKER,
Secretary.

THE UNANSWERABLE "WHY?"

On July the third, Elizabeth (Betsy) Cannon Boone was a happy little girl, eagerly preparing for a trip to New York to see the World's Fair. Shortly before noon of that day she was taken by a sickness which later was diagnosed as a bloodstream infection. At ten o'clock in the evening of July the thirteenth, she quietly closed her eyes for the last time on the scenes of this world.

Betsy was the only daughter of Dr. and Mrs. Waldo Boone. She was a beautiful child, with a personality of sweetness and charm to match the loveliness of her form and features. She was unusually talented in music, playing both the violin and piano. She played her first violin solo in church before she was five years of age. Her school work was of the highest standard, and was a joy both to herself and to her teachers. In her nine years and ten months of life, she had endeared herself to all those who had come to know her.

Last week Arline Phyllis Smith was attending the evangelistic services at her church, Shallow Ford. She was a member of the junior choir which with happy voices had made the services of each evening an inspiration and a joy. She gave her heart to Christ, and on Friday evening she united with the church and was baptized. On July the twenty-fifth she met death by accidental drowning in Haw River. This afternoon, July the twenty-seventh, her funeral is being conducted from the Shallow Ford Christian Church. She was fifteen years of age, and would have been a senior at the Elon High School next year.

There is no way of estimating the sorrow which the death of such lovely girls brings to the hearts of those who loved them. Such experiences must inevitably raise deep questions in the minds of thinking people. Are the plans of God for his children subject to accident in the same way as the plans of man are subject to accident? Has the plan of God for that particular life been completed and the divine mission fulfilled? Has a merciful Providence taken this course to remove the individual beyond the reach of future ills? These are questions which no human mind can answer.

But when the first keen anguish of

separation has been allayed, there should come the realization of the priceless blessings which that brief life has brought to the hearts of those who loved her best. None will ever be able to value the ineffable joy that a baby's tears, smiles and laughter bring into the home. He who has shared the tender trustfulness of a little girl's love has known as great a happiness as is possible in this world.

It is but natural that one should long for the joys that one has known. The disciples of Jesus treasured every tender word and loving smile of the Master when he walked no more with them. But they learned that the secret of life is to express in their own lives the kindness and love of the Christ. So it should be with those who have known the sweetness, purity and love of a little girl's heart, remembering that of such is the Kingdom of Heaven.

STANLEY C. HARRELL.

INFORMATION FOR GENERAL COUNCIL DELEGATES.

(Continued from page 3.)

ments for accommodations. If you desire hotel accommodations write immediately to Council Committee for information. The address of International House is University of California, Berkeley, Calif.

(3) Privately entertained. The Council Committee is not arranging for any free entertainment.

(c) Your address in this region if you are not to be assigned by the committee.

(d) Whether you expect to come by railroad, automobile, etc. Such information is important in your assignment to lodging. If by train, designate railroad and train.

2. In addition to \$1.25 or \$1.50 per day for lodging and breakfast you will need to allow for two additional meals. One Berkeley church will serve two meals every day at 35c for lunch and 50c for dinner. Meals at wide range available in surrounding eating places. Total expense of Bay boat trip and Exposition is \$1.20. Free daily sightseeing trips will be provided by Committee.

3. Ample free parking space will be provided around the Council church.

4. Laymen's Headquarters will be at International House.

When You Reach Berkeley—

1. Remember that it can be cool, if not cold, in California in August. Bring your topcoat.

2. The Campanile of the University of California is a good landmark. It is the tall slender tower at the foot of

the Berkeley Hills. The Council Church is south of the Campus.

3. Report to Pilgrim Hall of the First Church at Dana, Durant and Channing Way, Berkeley, immediately on arrival for registration and headquarters of Entertainment Committee.

4. Make application at once to Berkeley Committee for any special lunches or dinners which you may plan to direct. Give approximate number you expect.

5. The Berkeley Committee have suggestions for trips in California before and after the Council. Inquire for these suggestions in notifying the committee of your attendance.

6. Get a basic information sheet from Berkeley. It will answer most of your questions.

7. Berkeley is easily accessible to Oakland and all bay cities. A 35c bridge toll each way per car is involved in going to San Francisco. The interurban fare to San Francisco is 21c.

8. Address all communications to Council Committee and all personal mail telegrams and express to First Congregational Church, Berkeley, Calif.

9. The Nominating Committee and the Business Committee will each have an office. Places will be announced in the Bulletin and persons having occasion to bring matters before these Committees should arrange with the Chairmen for hearings well in advance.

10. The office of the Council will be established in Plymouth House adjoining the church. The Secretaries and the Scribes, when not engaged in the meetings, will generally be found there.

PREPARATION OF SERMONS.

(Continued from page 5.)

Another factor in force is variation in the rate of speaking. Every sermon, and every part of a sermon, should not be delivered at the same rate of speed. There should be variation in the rate of utterance. Nothing gives more of an impression of monotony to an otherwise good sermon than delivery of it at one uniform rate. Let the minister study this problem carefully.

Another very important but often overlooked factor in force is that of pause. It can be used most effectively, either before an important statement is to be made or immediately after it has been made. Dr. Patton quotes the advice of an old actor to a younger one to this effect: "Never pause unless you have a reason to. But when you pause, pause as long as

you can." He thinks that rightly interpreted that is good advice.

As to whether a man should speak without notes, with notes, or with a manuscript, Dr. Patton thinks there is no hard and fast rule. He thinks that every man should find his own way and use it. In any event, however, he believes that the sermon should be written out before hand even though the minister does not read it.

In a challenging paragraph, Dr. Patton emphasizes the fact that when a man delivers a sermon he ought to give it everything that he has. A sermon costs intelligent convictions to begin with, and after that it costs nervous and physical energy. The preacher faces a crisis every time he stands before a congregation. He must be keyed up to it, keyed up all over in his nerves and in his muscles so that when he gets through he feels as if he had done a day's work. As someone has said, if he isn't tired when he gets through preaching, it is a sure sign that his congregation will be. A man must square himself for preaching as he would for any other struggle. "A loose-hanging body, a pair of semi-collapsed lungs, hands that hang wooden, a stance with one leg and one foot unused, will never bring him through. He must bring to the front all the resources he has. . . . He must preach with his whole personality."

One wishes that he could quote the chapter with which Dr. Patton brings this book to a close. It brings a note of encouragement and hope to even the average minister, but perhaps it will suffice to quote only the closing paragraph. After exalting the ministry and showing briefly some of the regards of it, he writes these words:

"But when one gives himself to a cause which he feels to be the best in the world, then this mere pleasure, half egoistic and half physical as it is, gives way to a deep spiritual satisfaction. The ambassador for Jesus Christ has some part of the dignity that belong to his Master. When a man speaks for God, and speaks a true word of God, God speaks in him, and without any spiritual pride the man may feel the blessedness of that fact. Few men in any other calling have the opportunity which the minister has of improving themselves intellectually and spiritually; few have any such opportunity to get inside the hearts and lives of so many good people. The ministry is a great calling. If it cannot always be greatly served, it can at least be served always honestly, faithfully, gratefully, and up to the limit of one's power."

Pilgrim Fellowship

"Youth at Work in the Church"

PROGRAM OF SECOND NATIONAL COUNCIL OF THE PILGRIM FELLOWSHIP.

MILLS COLLEGE, OAKLAND, CAL.,
AUGUST 13-20, 1940.

FIRST DAY—TUESDAY, AUGUST 13.

- 10:00 A. M. Meeting of Commission Leaders, Executive Committee, and Regional Chairmen.
- 12:30 P. M. Luncheon, followed by registration throughout the afternoon as delegates arrive.
- 2:30 P. M. Opening Service of Worship, led by the National Council Officers in charge of Walter Staves and Tom Keehn.
- Welcome, President Aurelia H. Reinhardt, Mills College.
- Address, Dr. Harry Thomas Stock, General Secretary, Division of Christian Education.
- 3:30-4:15 P. M. Organization Sessions of the Commissions.
- The object of these brief sessions is to clear the decks for the beginning of solid work the next morning.
- 4:15-6:00 P. M. Free Time for Exploration of the Campus. A Leisure Time Guide is provided.
- 6:00 P. M. Dinner and Fellowship Circles.
- 7:30 - 9:00 P. M. Get - Acquainted Party.
- 10:00 P. M. Introductions followed by Eventide Fellowship.

SCHEDULE FOR OTHER DAYS.

- 7:30 A. M. Breakfast. (The Executive Committee will eat breakfast together and act as a steering committee for the Council.)
- 8:30-9:15 A. M. Convocation. Service of worship with address on the Statement of Purpose.
- 9:30 - 10:45 A. M. Commissions—"Christian Faith in Action."

The membership of each commission is chosen to include young people from different parts of the country. The registration blank provides for first, second and third choice. On the basis of carefully prepared material the commissions will consider the program of the Pilgrim Fellowship for 1941 and 1942. The commissions will supply the plenary sessions and state groups with projects or emphases which may be included in the national or state programs.

10:45-11:00 A. M. Intermission.

11:00 A. M.-12:15 P. M. Regional Meetings—"Pilgrim Fellowship in Action."

Delegates will meet by regions with regional youth chairmen and adult counselors. The purpose of these meetings is to make clear what state and association Pilgrim Fellowship groups may do in terms of the Statement of Purpose and in the light of the commission reports. A survey of present activities in the state conferences will be presented.

12:30 P. M. Luncheon. (Commission leaders will lunch together.)

2:00 P. M. Informal Workshop.

This period will vary from day to day and will include different activities such as choir work, preparation of daily bulletin, hearings of the commissions, panel discussions, and such other activities as may be desired to train young people in leadership for state and association work.

2:00 P. M. (Friday afternoon) Young Adults meet with Dr. John L. Lobingier.

6:00 P. M. Dinner and Fellowship Circles.

The entire membership of the National Council is to be divided into groups of about ten under youth leadership. These groups will eat dinner together and will have one hour together in a Fellowship Circle following the dinner hour. This time may be spent in any way the group sees fit—worship, discussion, out-of-door program. Tom Keehn is responsible for this item on the program.

8:00 P. M. The Evening Program.

10:15 P. M. Eventide Fellowship.

This is a family meeting where we discuss the day's happenings, endeavor to interpret them, receive the report of the General Council Messenger, and close with devotions.

EVENING PROGRAMS.

Rev. Porter Bower in charge. The evening programs are flexible and therefore not scheduled in detail. Some things to be included are:

Tuesday—Get-Acquainted Party.

Wednesday—Festival of Nations, with nationals present in costume.

Thursday—Reception to Denominational Leaders. Dr. Oscar E. Maurer, Dr. Douglas Horton, Dr. Frederick L. Fagley, Dr. William F. Frazier, Dr. Fred F. Goodsell, Dr. Dwight

(Continued on page 15.)

MANAGING MY TIME.

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 11, 1940.

SCRIPTURE: Ephesians 5:15-17;
Colossians 4:2-5.

Daily Readings—

Monday—A Time for All Things—Ecc. 3:1-8.

Tuesday—Slothfulness Is Detrimental—Prov. 24:30-34.

Wednesday—The Time of Repentance—Mark 1:14-15.

Thursday—Sow Wisely; Reap Profitably—Gal. 6:7-10.

Friday—No Time to Waste—Rom. 13:8-14.

Saturday—"Take Time to be Holy"—1 Peter 1:13-19.

Suggested Hymns—

"Fairest Lord Jesus."

"Take Time to Be Holy."

"Take My Life and Let It Be."

"O Day of Rest and Gladness."

This is the first of three topics on Stewardship. This would be a fine time to have a study course in Stewardship. Get some one to make a talk for the three Sunday evenings on that particular subject. We shall study in order: Stewardship of Time, Stewardship of Talents, and Stewardship of Money.

A number of things are making demands upon the time of young people. Home duties, movies, sports, parties, church work, hobbies, books, studies etc., are only a few of the things that demand consideration. It is important that young people choose wisely the activities with which they will occupy their time. If an activity is injurious to young people, leave it alone. If the total outcome is wholesome and good it is a worthy activity. A low-grade movie is worse than a waste of time.

Short talks should be made on these items which should be in our daily budget of time.

1. A period for silence and meditation.

2. Do some Christian service each day.

3. Spend time for self-improvement.

4. Make friendly contacts each day.

5. Regarding each day as a new day.

What to Do—

1. Make out a time budget for one week.

2. Discover how much time is given to God and the church.

3. Do our public schools teach us to use our leisure or spare time well?

4. What project may you do for the church?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE HIGH WAY AND THE LOW.

LESSON V—AUGUST 4, 1940.

LESSON: Psalm 1; Matthew 7: 24-27.

To every man there openeth a way,
a way, and ways,
The high soul climbs the high way
And the low soul gropes the low,
And in between on the misty flats
The rest drift to and fro,
But to every man there openeth a
high way, and a low,
And every man decideth the way
his soul shall go

Thus does a modern poet put in poetic language the same thought which the Psalmist put also in poetic language long, long ago. This first Psalm contrasts the way of the righteous, and the way of the wicked.

The words of Jesus, which also form a part of today's lesson, present this matter in another form—the contrast between the wise man and the foolish man. It is rather significant to understand the hard and fast division which the Bible makes between men. To be sure, they grade off, and in the final analysis there is a clear cut distinction and a sharp division.

Steps in Moral and Spiritual Breakdown.

"Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers." Thus is put in language the gradual decay of the moral and spiritual life of a man. First he walks in the counsel of the ungodly, he listens to the advice of those who would entice him; then he sits in the way of sinners, and finally in the seat of scoffers. The word, scoffer, is where we get our word, cynic, which means doglike. As a rule, when a man breaks down within, he becomes cynical, he scoffs at the high values of life, he questions the motives of those who try to do right, he holds in light esteem the sanctities of life. To be sure, there are those who do have honest intellectual difficulties with the things of religion, but in many cases, perhaps in the majority of cases, there is a moral breakdown of character within. As a rule, when a man stands in the seat of the scoffer, he is trying to hide some of his own life.

Delighting in the Law of the Lord.

But his delight is in the law of the Lord." The happy man is the man who serves God, not from fear of consequence, or even for hope of reward, but from the sheer delight of

doing God's will, and of pleasing his loving Heavenly Father. For many of us religion is a weight instead of wings. We get little joy out of it because we render our homage grudgingly and do our service complainingly. But there is a sheer joy in the lives of those whose delight is in the law of Jehovah, a law written not so much in a book as the law written in the inner life. God's will to know, God's will to do, God's will to love—these are the steps by which a true Christian comes to new levels of grace.

A Lost Art.

"And on his law doth he meditate day and night." Meditation is a lost art in modern life. Very few people take time to think, to meditate upon anything, much less upon high things such as the law and the love of God. People have to be on the move all the time, they have to have something to entertain them. Not only do a great many of them keep their radios going at full blast throughout the whole day, and not only are many automobiles now equipped with radios, but some people actually have to carry a small portable radio with them as they walk on the streets. For the most part these radios are tuned in from morning until night on programs which contribute little, if anything, to the intellectual stimulus or the spiritual renewal of life. The average American takes little, if any time, to practice the art of being quiet, or meditating, of being still. All too often he pays a terrific price for his business. No wonder life becomes so superficial and shallow, when we have lost the art of being quiet and of being still, and knowing that there is a God, of hearing him speak to us, and of having him minister his grace unto us. Alas, in many services of worship the service is cluttered up with so many things that at the end the worshiper has not been rested or renewed. Even in services of worship there is all too little time for meditation.

Like a Tree.

"He shall be like a tree planted by the streams of waters." There is a beautiful analogy between the righteous man and the tree planted by the rivers of water. Like the tree, he is rooted deep in an element that gives stability and that insures fruitfulness. The Godly man whose soul is rooted in God finds a source of constant re-

newal. His life continues fruitful. He prospers in the things which give abiding value to human life. Furthermore, he offers shelter and protection to those who are buffeted by the heat and by the storms of life. Christians are to be like trees, but they are to be more than simply shade trees; they are to be fruit trees, and they are to bring forth fruits of the spirit

Like the Chaff.

"But the wicked are not so, but are like the chaff which the wind driveth away." The figure is that of a threshing scene taken from the time and the land in which the Psalm was written. The writer had seen the farmer, after cutting the grain, put it on the threshing floor and have the oxen tread upon it to thresh out the good grain. Then he would take a fork and throw the chaff and the good grain up into the air so that the strong wind would blow across the threshing floor and separate one from the other. The heavier grain, of course, would fall back to the threshing floor to be picked up and stored for future use. The chaff on the other hand would be blown away. Thus does the Psalmist liken the wicked, which have little or no value and which can not stand the winnowing, searching processes of God. Sin has in it the seeds of its own destruction. Sin is suicidal. Men who are bent upon evil do not have enduring qualities and have no use in the constructive program of the coming of the Kingdom of God. Sin makes cowards of men. "Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous."

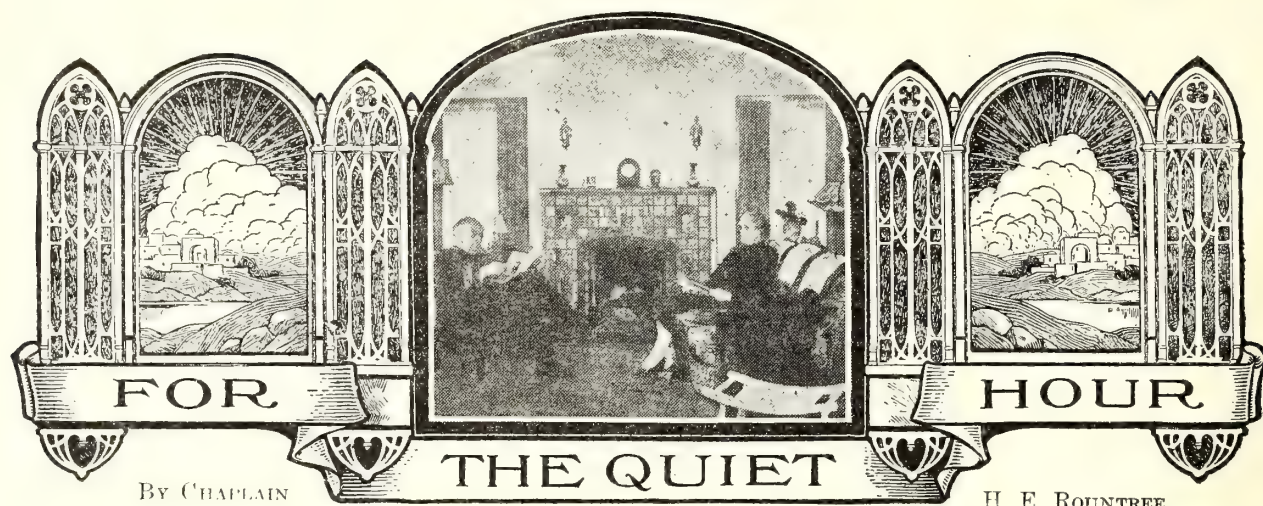
The Way of the Righteous and the Way of the Wicked.

"For Jehovah knoweth the way of the righteous; and the way of the wicked shall perish." Thus does the Psalmist sum up the contrast between the godly and the ungodly man. God knows his own. As has been suggested, sin has the seeds of its own destruction within itself. On the other hand, the man who walks in the way of the righteous has the whole universe on his side and behind him. He is linked up with invisible spiritual powers, indeed, the natural forces are at work on his side. Ultimately his way shall be vindicated.

Wise and Foolish Builders.

Jesus put this truth in another way when he told the simple story of the wise man who built his house upon a rock, and of the foolish man who built his house upon the sand. An impor-

(Continued on page 13.)



MONDAY.

THE PATH OF LOVE.

"Everyone that loveth is begotten by God."—I John 4: 7, 8.

"He who seeks heaven alone to save his soul may keep the path, but he will not reach the goal; while he who walks in love may wonder far, yet God will bring him where the blessed are."—Henry Van Dyke.

Prayer—O Lord Jesus, as Thou hast given us an example, may we be able to follow Thee and know the thrill of love. Amen.

TUESDAY.

THE TORCH.

"Ye are the light of the world."—Matt. 5: 14.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. 5: 16.

The flaming torch that is my soul
I hold on high, its light
Reveals, O Lord, a step or two
And all the rest is night.

Yet some mad urge, resistless
As the sea upon the sand,
Impels me, thrills me, bids me snatch
Youth's heritage at hand.

Beyond is love and laughter—Life!
Make my torch stronger grow!
Prevent my feet from stumbling, Lord,
Because I love life so.—Amen.

—Marie L. Brown.

WEDNESDAY.

LIFE AT ITS BEST.

"I press toward the mark of the high calling."—Phil. 3: 14.

The Psalmist prayed that the beauty of the Lord might be upon him (Psalm 90: 17), and thereby he believed he would attain to the highest life. As we read this Psalm there drifts in upon us the light that his conception of the beauty of the Lord was through the beauty of things around him. To him the landscape, the sea, the mountains, the sky, the

beautiful sunsets, the beauty of art, the beauty of character, intellect, were intimations of the beauty of the Lord. Such as this cannot be described, but they are felt and enjoyed, and he who is clothed with this beauty of life is reaching the highest and best. We become like that which we habitually contemplate.

Prayer—O Lord, make us more like Christ in thought, word and deed. Amen.

THURSDAY.

THE WAY TO THE HIGHEST LIFE.

"If God will be with me and will keep me in this way that I go . . . then shall the Lord be my God."—Gen. 28: 20, 21.

The way will be through a little door,
Flung widely open as I come in sight.
And down the deep and frosted path
will pour

A radiance of fire and candle-light.
For heaven will be supremely sane and
dear

Inside, my rarest friends will drink their
tea,

And little walnut cake will disappear
In a most glad and wise hilarity.
Then, like a child who hardly under-
stands,

I'll run to find you, smiling, in your
place

Beside the fire; and feel your cool white
hands

Enclose my wistful and bewildered face.
And I shall lean my head upon your
knee,

Knowing that I have found eternity.

—Mildred Wilsey.

Prayer—Our Father, we thank Thee this day for the inspirations along the way. Not only illumine our way, but also our minds and our affections, and daily challenge our lives for noble and true living. This we ask for Jesus' sake. Amen.

FRIDAY.

NO ROOM FOR IDLENESS.

"Go to the ant, thou sluggard, consider her ways, and be wise."—Prov. 6: 6.

"The sluggard . . . shall beg in harvest and have nothing."—Prov. 20: 4.

On our way to the attainment of the best and highest life, it matters not what the inspiration may be, there is no room for idleness. The idea is no better expressed than in the following quotations:

Better to delve all day
With the blessings of peace at night,
Than to fritter the time away,
With finger idle and white.
The labor is God's good gift,
Though it be in the course of the fall;
And the hands that struggle and lift
Are the noblest hands of all.

—Anon.

The highest duties oft are found
Lying upon the lowest ground,
In hidden and unnoticed ways,
In life's routine on common days;
What'er is done for God alone,
Thy God acceptably will own.

—Anon.

Prayer—O Lord, we thank Thee that Thou hast not cast us out in our unworthiness. Make us to see what is the disaster of idleness, and what is the fruitage of labor, and give us courage to work on. Amen.

SATURDAY.

CARRY ON.

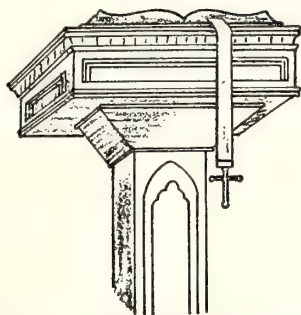
"I counsel thee, keep the king's command."—Ex. 22: 28.

Many who enlist in Christian service—enter the race of life for glory—do not realize the responsibility that rests upon them when they take their vows. To some it just means a change in style of living and they do not stop to consider what Christianity means. Consequently they are never heard from again.

In becoming Christians, we typify Christ and Christianity and, clothed with the glory of the church, we are lifted above the commonplace and we are made one of God's defenders.

Remember those who have fought and died for Christianity in the past.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
ROY C. HELFENSTEIN, D. D.,
MASON CITY, IOWA.

THE SECRET OF VICTORIOUS LIVING.

*"He endured as seeing him
who is invisible."*—Heb. 11:27.

The influence of Moses over the people of Israel was one of unsurpassed consequences as regards the contribution of a single leader in his relation to his own race and to all races of mankind. Aside from Jesus, Moses was the greatest leader the world has ever had. He served his people and the entire world for all time by his social and religious legislation and reforms. The Ten Commandments for the conduct of life which he wrote have been the very foundation of civilization. When a man has been able to render such a distinct service to the whole world, it is worth while to study his character and ascertain the secret of his power.

The writer of our text, in commenting upon Moses' life, gives us the secret of the power and influence of that great leader and reformer—"He endured as seeing Him who is invisible." He lived as if he had already achieved, because of his faith that God would enable him to achieve. He believed in God, and labored as if conscious that God were near even though unseen.

Moses was very conscious of the reality of God in nature. He stood behind a huge rock which provided him shelter, and to him it was God's own shelter which he had experienced. He stood before a bush, and to him the bush was aflame with the presence of God—its symmetry, its leaves and flowers—the wonder and mystery of it all thrilled his soul with the sense of the divine—the presence of God in nature. He felt in that long ago what a modern writer put into song—"This is my Father's world."

Moses was the world's master statesman. He knew that the people needed to have certain moral and social and religious laws for their own protection and welfare. So into the secret place with God he went to pray and to think about what laws would best serve their needs. The

Ten Commandments, without respect for which society could not long endure, are the basis of his findings.

How different he was from the modern politicians, who do not deserve the name of statesmen, because, instead of seeking to ascertain which laws the people need, they go to the party boss to see what laws he wants. Moses was no politician looking forward to re-election—he was a statesman looking for an opportunity to serve his people and to honor God.

The world needs statesmen of Moses' type today—men who will seek God's mind, and God's will, and God's way. Such men have honor, principle, and character. They will not compromise with wrong. They will not sell their honor for filthy lucre; they cannot be bought with money.

Thank God we have a few such leaders in our legislative halls in Washington and in our various State Assemblies—but, O, so few in comparison with the larger number of office holders who believe not in God, care not for man, and fear not the devil! Would that every man or woman elected to positions created to serve the people, would serve "as seeing Him who is invisible." Only such are qualified to serve.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

tant point in this story is the fact that the rains descended and the floods came and the winds blew upon the houses of both men. There is one sense in which all things come alike to all. The fact that a man is a good man does not guarantee him immunity against the trials and problems of life, against its defeats and discouragements, and even seeming disasters of life. Perhaps it is not too much to say that every man has a date with trouble. The important thing is not what comes to men, but how men react to that which comes to them. Jesus asserts that the wise man is not simply the man who hears his words, but the man who does them. This fact is sometimes overlooked. It is only as a man puts into practice the things which he knows that he is building a reserve of character which shall stand him in good stead against the time of adversity and storm. He whose life is built on the eternal plans which were embodied in the teachings of Jesus and who gives himself to the best has built his life upon a rock which will stand unshaken amid all the distresses and storms of life. Indeed, on the other hand, he is a foolish man who, knowing the truth, does not do it.

QUIET HOUR.

(Continued from preceding page.)

Remember those who were willing to be burned at the stake and proud to so represent Christ. They were faithful and loyal even to the supreme sacrifice, and thus paid the full measure of their devotion.

Let us remember, then, what *we* represent and that we must act more than a mere man. We must carry on the noble life of the Christ and His Holy Spirit and stand a solid front for Christ.

Prayer—O Lord, God, we thank Thee for what Thy people of the past have done for the Kingdom. We thank Thee that life today offers the same opportunities for loyalty and devotion. We pray that we may be Thy humble servant. In Christ's name we ask it. *Amen.*

SUNDAY.

PENNIES FOR THE KIDDIES.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Matt. 25:31-46.

Nobody ever can be sure of doing great deeds for God. The true measure of little and large is out of our reach. But, beyond all peradventure, it is possible to serve God by being kind and helpful to little children. There is such a thing as cookie Christianity—pantry gifts to children in the spirit of the Master.

Whatever is done to make a child happy and healthful and good is definite service of Our Lord, who startlingly identified Himself with all little children. To be a child-lover is one way of showing love for Jesus. He smiles at every smile brought to the face of a child.

Prayer—As Thou dost call Thyself by the dear name of "Father," O God; and as Thy Son put Himself in the place of all little children; may we have grace and patience and wisdom to be tireless helpers of the little ones, remembering ever His "Inasmuch." *Amen.*—W. T. Ellis in *The Christian Herald*.

PUBLICATION NOTICE.

Mr. House requests that all material for THE CHRISTIAN SUN which requires his personal attention should be addressed to him at 3206 Grove Avenue, and not just to Richmond, Va. Departmental material or matter that does not require his personal attention should be addressed to THE CHRISTIAN SUN, 1536 East Broad Street. Bearing the above in mind will greatly assist both the editor and publisher.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Last winter when the weather was so cold we wished for a warmer season. We now have it. The thermometer has been standing in the nineties for several days.

We had some of the boys hauling wood one of the hot days. They made it all right in the morning but in the afternoon they hauled one truck load and came to the office and said: "It is too hot where we have to load the wood and we can hardly stand it, please give us another job for the day." We knew the wood was down on a pond where the sun's rays beat up against the woods and the wind being perfectly still made it a hot place to work. It is seldom that it ever gets too hot for the boys, but this was an extremely hot day.

Our good friend, Mr. Robert Barnwell of Burlington, donated to the Christian Orphanage about one hundred and twenty-five cords of wood already cut and put in piles. We have put in some time moving it three miles to the orphanage buildings. It was a very highly appreciated contribution and will supply us with stove-wood for a long time. The good Lord is certainly good to us in this work and contributions come to us many times from unexpected sources, as it did in this case.

Jesus said, "Suffer the little children to come unto me and forbid them not: for of such is the Kingdom of God." And when they came he took them up in his arms and blessed them. I believe he is just as tender toward little children today as he was when those words were spoken.

Since being in this work for twenty-four years we have had lots of experiences, sometimes real discouragements. Income would run low and it would seem we were most forgotten in the work here; but when the clouds seemed to be the darkest some unexpected friend would come to our rescue and the silver lining back of the dark cloud would shine through. God is good and He loves little children. He expects you to use a part of what He has entrusted to you to help care for His little ones.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 1, 1940.	
Amount brought forward	\$9,534.42
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Apple's Chapel, May, June	
and July	\$ 10.35

Western N. C. Conference:	
Pleasant Ridge	3.70
Eastern Virginia Conference:	
Cypress Chapel	4.80
Valley Va. Central Conference:	
Wood's Chapel	\$.73
Newport	2.53
County.	
Montgomery County	120.00
Montgomery County	180.00
Special Offerings.	
Mr. Fespermon	\$ 5.00
Mrs. Gibbs	5.00
Total for week	
Grand total	

Rev. J. Howard Smith, pastor of the First Congregational - Christian Church, Lynchburg, Va., left July 29 for Berkeley, Cal., to attend the National Council of Congregational-Christian Churches, August 13-20. Enroute Mr. Smith will speak to the Rotary Club in Mount Sterling, Ohio. He will visit friends in Quincy, Ill.; Olney, Texas; and Jackson, Tenn. Points of interest included in the trip are Lake Louise, Canada; Seattle, Wash.; Yosemite National Park; Hollywood Cal.; Grand Canyon, Ariz.; Santa Fe, N. M.; and Carlsbad Caverns, N. M.

NEW LOW PRICES

THIN BIBLES

TEACHERS CONCORDANCE REFERENCE HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES ANALYTICAL COMPARATIVE CONCORDANCE

Biblical Atlas with Index and Maps

also

TREASURY OF BIBLICAL INFORMATION

A Compendium of Information Essential to the More Intelligent Study and Clearer Understanding of the Bible.

ARRANGED IN THE MOST HELPFUL AND ATTRACTIVE FORMS

BY

REV. F. N. PELOUBET, D.D.

Author of Select Notes on the International Lessons, etc.

TABLE OF CONTENTS

Old Testament Chronology

Date of the Birth of Christ

Harmony of the Life of Christ

Chart of the Life of Christ

The Apostles and Their History

Chronology of the Acts

English Versions of the Bible

Date of Easter

Jewish Sects and Parties

Itinerary of the Israelites to the Land of Canaan

Prophecies Relating to Christ

Miracles of the Old Testament

Parables and Fables of the Old Testament

Miracles of Our Lord

Miracles of the Early Church

Parables of Our Lord

Discourses of Jesus

Itinerary of St. Paul's Missionary Journeys

Jewish Weights and Measures

Reckoning of Day and Night Watches

Money Values in the Old Testament

Money Values in the New Testament

Coins in Use in Palestine

Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER

Full 8 Vo. Size 5 1/4 x 8 inches

Part Page Specimen of Print, Black Face Type, Center Column References

The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.

11 John 8. 17.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Standard Authorized Version Old and New Testaments

No. 1708C—Morocco Grain, overlapping covers, gold titles, stained edges

\$2.00

No. 1712C—French Morocco Leather, overlapping covers, red under gold edges

\$2.50

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. Editor
S. C. HARELL, D. D. Associate
W. T. SCOTT, D. D. Associate
F. C. LESTER, B. D. Associate
I. W. JOHNSON, D. D. Contributing
L. E. SMITH, D. D., LL. D. . . . Contributing
C. A. LINCOLN, D. D. Contributing
J. T. KERNODLE. Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. . . . Sunday School
H. E. ROUNTREE. Quiet Hour
S. E. MADREN. Christian Endeavor
 Young People
Mrs. A. C. TODD. Children's Page

SUBSCRIPTION RATES.

One Year. \$2.00
Six Months. 1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor not later than Friday preceding the date of publication. Emergency notices will be received up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

HOLDS ANNUAL SESSION.

(Continued from page 2.)

dent then proceeded with the enrollment of ministers, delegates, and visitors.

Rev. F. C. Lester gave a very interesting address to the superintendents, teachers, and other officers of both Sunday School and Christian Endeavor. The president then appointed special committees and asked the different groups to go with the respective leaders to private rooms for open forum discussion on current problems.

Following the benediction a delightful lunch was served on the church grounds.

The afternoon session was called to order at one-thirty o'clock by the president, George T. Gunter, and Rev. M. A. Pollard again took charge of the song service. The devotional service was conducted by the Rev. A. L. Granger, Jr.

An address was given by Dr. W. T. Scott, showing the importance of Sun-

day schools and Christian Endeavor Societies in our modern world today. Departmental reports were given by the respective chairmen of the different departments.

Following these reports a business session was held during which the following officers for the coming year were elected: president, George T. Gunter; vice-president, H. J. Overman; secretary and treasurer, W. G. Lamb, and assistant secretary and treasurer, Thomas Lowe. The departmental officers that were elected were: Elementary, Miss Lola Farlow; Young People, Henry Overman; Adults, Rev. John Q. Pugh; Teacher-Training, H. J. Cochrane; Christian Endeavor, Miss Alva Ashley; Missions, Mrs. R. E. Caviness; Orphanage, Rev. E. C. Brady; College, D. M. Spence.

The Committee on Place reported that the Convention would be held at Brown's Chapel Christian Church (near Hemp) next year. Move for adjournment was made and passed and Rev. D. M. Spence pronounced the Benediction.

A program by the Pilgrim Fellowship, under the leadership of its President, Sybrant Pell was to be held in the evening.

KENNETH REGISTER,
Press Committee.

CIVIC CLUBS.

(Continued from page 6.)

our help is in God and our hope is in His providence. In these days of stress and of strain, the churchmen, the Christians, would do well to present their convictions on most occasions by testimony to their faith and their confidence in God. Notwithstanding aspersions cast upon religion by certain totalitarian leaders today, it still is true that the spirit of God is the most powerful personality known to mankind. He is still able to put the multitudes to flight and to win battles for those who trust Him and look to Him for deliverance. Should civilization approach its twilight hour, Christ is still able, and the grace of God remains sufficient. If we are to receive unction from on high, it is necessary that a calm and confident faith be our evident characteristics. Doubts, fears, and dismay are not contributory factors to a victorious faith. A calm, confident, believing, and trustful heart in the face of danger, regardless of that danger, will insure victory. May we know that God is and that his power has not yet been driven from the field of human experience.

L. E. SMITH.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

J. Bradley. Executive Committee serve as hosts and hostesses. Music by young people. Informal discussion on "Youth in the Church."

Friday—Folk Games, Singing.

Saturday—Mr. Quiz, Activities in the United States.

Sunday—Mass Meetings with General Council at Berkeley.

Monday—Communion.

SUNDAY—AUGUST 18.

The usual Sunday schedule of the home churches will be followed in the hope that the day's program may set a high standard for the observance of Sunday.

8:00 A. M. Breakfast.

9:30 A. M. Sunday School. Eight Bible classes will deal with different parts of the Bible.

1. Genesis in Modern Life, Dr. Howard S. Hardcastle (Leader).
2. Must Christians Keep the Commandments? Dr. Dwight J. Bradley.
3. Old Proverbs and Modern People, Dr. Kendig Cully.
4. The Prophets and the Problems of Life, Rev. Clifford O. Simpson.
5. Who Was Jesus? Dr. Sidney A. Weston.
6. First Century Christians in Action, Dr. Paul R. Reynolds.
7. Letters That Made History, Rev. Edgar H. S. Chandler.
8. The Social Meaning of Revelation, Dr. Hugh Vernon White.

11:00 A. M. Church Service with Choir of Young People.

12:45 P. M. Dinner.

4:00 P. M. Musical Program, held in the chapel or out of doors.

4:45-5:45 P. M. Young People's Fellowship.

Eight groups discussing different topics, led by young people, and using "Pilgrim Highroad" topics as in home church groups.

5:45 P. M. Supper.

6:30 P. M. Vesper Service on Pine Top. Miss Lucy M. Eldredge.

8:00 P. M. Joint Session with the General Council.

Young people leading the worship service. Rev. Carl Heath Kopf preaching. The young people of Northern California will make this a great rally session.

LAST DAY—TUESDAY, AUGUST 20.

7:30 A. M. Breakfast.

8:30-9:15 A. M. Convocation.

Remainder of the morning to be given to plenary session of the National Council of the Pilgrim Fellowship for votes on constitution, election of officers, and any business left from Monday afternoon.

12:30 P. M. Closing Banquet with "maiden" speeches by the incoming national officers, and a farewell service.

PROGRAM OF THE GENERAL COUNCIL

Excerpts from Information Issued from the General Council Office.

The meeting of the General Council will be held at Berkeley, California, from August 13 to 20, 1940.

Those who have arranged the program have attempted to keep the spiritual factor paramount. To this end a college of preachers has been appointed. The members of this college of preachers are: Rev. Theodore K. Vogler of Illinois, Chaplain of the Council; Rev. Oscar E. Maurer, the Moderator, who will join the Chaplain in conducting the service of memorial and communion to be held on Tuesday evening; Rev. L. Wendell Fifield of Washington, who will preach at the evening worship on Wednesday; Rev. M. Gibson of Illinois, who will preach on Thursday evening; Rev. McIllyar H. Lichliter of Ohio, who will preach the Council Sermon on Sunday morning at the First Church of Berkeley; Rev. Alfred W. Swan of Wisconsin, the preacher at the Alternate Council Service which will be held in the First Church of Oakland; Rev. Carl Heath Kopf of Massachusetts, who will preach at the Service for Youth on Sunday evening; the Rev. Noble S. Elderkin of Ohio, the preacher of the sermon on Monday evening; and the Minister of the General Council.

Special services will be held every evening on which the Council meets. At the service of memorial and communion on Tuesday evening, the servants of the denomination who have died during the biennium will be remembered. On Wednesday evening a service of recognition of the Superintendents who have been elected to office during the biennium will be conducted by the Moderator. On Thursday evening new missionaries to the foreign field will be formally commissioned. The meeting on Saturday evening will give the delegates an opportunity to hear an address by President Robert G. Sproul of the University of California. Sunday evening will be the occasion for a great rally of youth, under the auspices of the National Council of the Pilgrim Fellowship, to which young and old are invited.

The intellectual implications of the Gospel are not to be neglected. Professor John C. Bennett of California has accepted the Council Lectureship, and he will deliver a series of addresses on the basic beliefs of Christians.

The Seminars to be held in the afternoon will also minister to intellectual as well as spiritual needs. The themes of the Seminars which are under the direction of outstanding leaders, are as follows:

1. *The Inner world.*

Mental and spiritual health—resolving inner tensions and conflicts—facing fear, defeat and sorrow.

2. *Family Life in a Changing Civilization.*

Economic insecurity—changed ethical standards—religious training in the home—church and home in cooperation.

3. *Religious Life of Children.*

Children in a changing world—growth in religious attitudes, knowledge and expression—children of the church.

4. *Which Way, American Youth?*

Unemployment—post-prohibition excesses—the government and youth—the American Youth Congress—what of the future?

5. *The Church in Its Community Relations.*

Civic leadership—social education and action—reaching the unreached—divisive sectarianism.

6. *The Parish Church and the Denominational Fellowship.*

The churches and the church—denominational democracy—organizational efficiency—a program adequate to the need.

7. *The Gospel and Christendom.*

The Christian witness—the redemptive fellowship—the creative pattern of Christendom.

8. *Shifting Populations.*

The new exodus—city transients—rural migration—Christian statesmanship and strategy.

9. *Civil Liberty and Minority Groups.*

Racial antipathies—the “Fifth Column”—rights and responsibilities in a republic—the Christian attitude and program.

10. *Christian Democracy in Industrial Relations.*

The class struggle—economic justice and peace—the law of the land—the voice of the church.

11. *Christian Attitudes in Time of War.*

Absolutism or realism?—the conscientious objector—the national defense—the voice of the church in the present crisis.

12. *Stewardship.*

Commitment of self and possessions—financial support for the Christian program—Stewardship Year.

13. *Church and Campus.*

An adequate ministry to students—a national program of student work.

The program for the week-end is designed to be of special interest to laymen. On Saturday and Sunday afternoons special sessions for laymen will be held under the auspices of the Laymen's Fellowship. On Saturday afternoon a general meeting of laymen will be addressed by the Rev. Hugh Elmer Brown of Illinois, which will be followed by a number of smaller group meetings conducted by lay and ministerial leaders in which the subject treated in the address will be discussed in detail. On Sunday afternoon at the special session six or eight short addresses will be made by laymen on the subject of Christian Witness, and these will be followed by an address by the Director of the Council for Social Action, the Rev. Dwight J. Bradley. During the week-end sessions the Council is to enjoy the leadership of Mr. Hugo Kirchhofer, the distinguished conductor of singing in the Hollywood Bowl.

Pre-Council sessions for women will be held at the First Baptist Church of Berkeley beginning at nine o'clock on Tuesday morning. At eleven there will be an assembly for women in which reports of these discussions will be given, and at 12:30 a women's luncheon will be served at the Women's City Club.

While the laymen are meeting on Saturday and Sunday afternoons, special sessions for women will be held which on Saturday will feature addresses on the Social Responsibilities of Church Women, a brief discussion to follow each address, and on Sunday will give the women present an opportunity to hear addresses on Christian Womanhood Around the World.

Simultaneously the ministers will meet on Saturday and Sunday afternoons to discuss the general subject of the Message of the Pulpit in Time of War.

On Friday afternoon the delegates will make a trip by boat around San Francisco Bay, which will conclude at Treasure Island, where they may spend the evening at the Golden Gate Exposition.

Ample time is to be set aside for the business of the Council; and the world being what it is just now it goes without saying that that business must be both relevant and courageous.

The sessions of the Boards will be devoted to their particular work. The Commissions of the Council will report the progress they have made during the biennium. These reports will look toward the future as well as the past. The amendments to the Constitution which are to be brought forward likewise look to the future.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things

VOL. XCII.

RICHMOND, VA., THURSDAY, AUGUST 8, 1955

No. 32.

WHY I BECAME A TEACHER

I shall never forget the difficult time I had in deciding what I was going to do in life. My father was a peculiar old man. He felt that everybody ought to know when he was fifteen years old. When I saw him picking the lovely blades of corn, I would say, "I must be a farmer." When I rode to town and saw the bridges, I would say, "I have to be an architect or builder." My uncle was a Baptist preacher and when I saw him I saw how much his congregation liked him, I said, "I have just got to be a preacher." I had another uncle for whom I was named, who was a country doctor. When I would ride around with him and see how he was adored, I would say, "I just must be a doctor."

Then I wanted above everything else to write a book. Oh, I had a thousand things I wanted to do; I couldn't decide. Before my graduation in June, father wrote in April, "You must decide before June." He wrote me a letter 103 pages long. I have it yet. Then I took all the arguments for the seven things he said he thought I might be and wrote them down on a piece of cardboard, and I tried to put them in parallel columns.

Then, being religious, I knelt down, with the shades drawn, and I tried to decide what I was going to be. I wanted to be a lawyer; I wanted to be a doctor; I wanted to be a preacher; I wanted to be an architect; I wanted to write my book.

About that time the shade fluttered and the light came in and there seemed to be a voice that said, "Would you like to do them all?" I said, "I would." "I can tell you how to do every one of them." I said, "How?"

"Just be a teacher. Some boy will write your book. It will be better than any book you ever thought of. Some girl will paint your picture, and another will give it veracity. Somebody else will be the doctor, and somebody else will be the lawyer. Just be a teacher."

Oh, men, ambassadors of youth this morning, all I ask of you is just be a friend to youth and youth will reward you manifold.—
Willis A. Sutton, Superintendent of Schools, Atlanta, Georgia.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. and Mrs. W. B. O'Neill are spending their vacation in Canada.

Rev. and Mrs. Arnold Slater are visiting relatives in Tennessee.

Dr. Smith needs a farmer—see the letter to the editor on page three of this issue.

Rev. S. E. Madren is assisting Rev. E. M. Powell in revival services this week at Morrisville, N. C.

Rev. and Mrs. J. H. Dollar of Newport News are spending a part of their vacation near Asheville, N. C.

Rev. Aubrey C. Todd, pastor of our Sanford (N. C.) Church, left last week to spend his vacation in Melbourne, Fla.

The four churches of the Franklinton, N. C., parish gave their pastor, Rev. S. E. Madren, a surprise birthday party at the parsonage last Saturday evening. Many present were presented. It is not reported which birthday was celebrated.

VESPER SERVICE HELD.

The members of the Ingram Missionary Society met on August 1 for a vesper service at the home of Mr. and Mrs. L. E. Carlton. The Pleasant Grove Society was invited to meet with us. We were all seated around the spring and sang "What a Friend We Have in Jesus," as the sun went slowly down. A welcome was extended to all by Mrs. Carlton. Miss Helen Long of Elon College read the Scripture lesson. A paper, "So We Have a Mission in China," was read by Miss Avis Dunn. Miss Edith Brownick read a poem and articles from China were displayed. Supper was served on the lawn. The evening program was concluded with an appropriate picture.

Jo EARP.

FOR EFFICIENCY AND CLARITY.

Mr. James E. Wilkins, interested layman, past president of the Upper Alamance Fellowship and devoted superintendent of the Bethlehem Sunday School of the North Carolina and Virginia Conference, made this observation to the writer: "If our Sunday schools and other organizations of the church would elect their officers for the next year before the conferences

meet *The Annual* would carry the names of the newly elected officers." The observation is a very good one and could be carried out without much difficulty even if the officers do not assume their duties until the first of the fiscal year. We commend this observation to our pastors and churches in the interest of better records and more accurate mailing lists.

J. H. LIGHTBOURNE, Sec'y,
Southern Convention.

THE VALUE OF AFFLICTION.

The writer of the one hundred and nineteenth psalm said, "It is good for me that I have been afflicted" (v. 71). We believe certain afflictions have

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

For Week of August 11, 1940.

Sun.—Giving Willingly—I Chron. 29: 1-9.

Mon.—More Willing Giving—Ezra 1.

Tues.—Of One Who Would Not Give—Matt. 19: 16-22.

Wed.—For Where Your Treasurer Is—Matt. 6: 19-34.

Thurs.—The Workman Worthy of His Meat—Matt. 10: 1-15.

Fri.—They Must Be Sent—Romans 10: 1-10.

Sat.—A Sound Conclusion—Eccl. 12.

JOIN WITH US IN READING THE BIBLE

been profitable to some people. They have brought them to become more considerate of God and of their relations to their fellow-man. This was true of Israel as a nation when grave afflictions fell upon her. Individuals, under certain conditions, take time to meditate upon their past un-doings when they are on their beds of afflictions. Some have become entirely different in their attitude toward God and in their way of living when they have been brought to consider their afflictions. They came to realize that the higher powers sometimes visit upon them afflictions as tests of their patience, faith and obedience to the supreme Being. Is it not true that certain trials and afflictions of some people today serve as means of chastisements? Are there not some who, by their careless conduct, bring afflictions upon themselves? Often valuable lessons are learned from the en-

durance of certain afflictions. But some people will not be drawn close to the Lord until they have to undergo such hard and trying afflictions.—*Free Will Baptist*.

"SUN" SUBSCRIPTIONS FOR JULY.

Below is given a list of new and renewal subscriptions received for THE CHRISTIAN SUN during the month of July, 1940. It will be the policy of THE CHRISTIAN SUN to publish these lists from time to time, and it is hoped that they will grow longer and longer. We appreciate the remittances that have been made this month, and urge that others will send in their subscriptions.

NEW SUBSCRIPTIONS:

Mrs. Sam H. Hundley, R. 1, Reidsville, N. C.
Miss Grace Ellsworth, Sedley, Va.
Mrs. A. C. Hingerty, Sr., R. 4, Suffolk, Va.
R. L. Ettel, Mt. Jackson, Va.
Mrs. Annie Stover, R. 2, Elkton, Va.
Warren Dofflemeyer, R. 2, Elkton, Va.
R. H. Joyner, R. 2, Franklin, Va.
Mrs. A. B. Creef, South Norfolk, Va.
Miss Edna Creef, East Lake, N. C.
Willie G. Vargo, R. 2, Prince George, Va.
Mrs. Paul Yates, R. 3, Suffolk, Va.
Mrs. Bertie Dickerson, Durham, N. C.
Mrs. J. A. Baker, Churchland, Va.
Mrs. W. R. Shaver, Greensboro, N. C.

RENEWAL SUBSCRIPTIONS:

Mrs. C. T. Williams, Wakefield, Va.
Dr. C. M. Walters, Burlington, N. C.
Mrs. B. F. Hancock, Sedley, Va.
Mrs. Mack King, Greensboro, N. C.
Mrs. Grace Stewart, High Point, N. C.
Mrs. M. T. Roscoe, Reidsville, N. C.
J. R. Daughtrey, Norfolk, Va.
Miss Faye Simpson, Burlington, N. C.
W. D. Gregory, Virgilina, Va.
Mrs. R. D. Thompson, South Boston, Va.
Mrs. W. B. Warrington, R. 2, Suffolk, Va.
Mrs. H. W. Bradshaw, Suffolk, Va.
W. J. Thomas, Burlington, N. C.
B. H. Samuels, Harrisonburg, Va.
Mrs. John Tapscott, R. 2, Burlington, N. C.
Mrs. E. T. Sanders, Burlington, N. C.
Mrs. C. A. Tate, Burlington, N. C.
Mrs. W. H. Sellers, Burlington, N. C.
Mrs. J. W. Holt, R. 5, Burlington, N. C.
Rev. R. H. Coble, R. 3, Burlington, N. C.
Mrs. L. A. Wright, R. 2, Windsor, Va.
Mrs. John R. Foster, Burlington, N. C.
George F. Whitley, Smithfield, Va.
Miss Charlotte Hillyard, Broadway, Va.
A. N. Green, Mt. Jackson, Va.
Miss Cora L. Pond, Sedley, Va.
Mrs. Herbert Harrell, Driver, Va.
Mrs. Dottie E. Armentrout, R. 3, Harrisonburg, Va.
Mrs. George W. Murray, Suffolk, Va.
A. F. Richardson, Suffolk, Va.
J. S. Kagey, Norfolk, Va.
Mrs. T. U. Savage, R. 3, Suffolk, Va.
C. F. Savage, R. 3, Suffolk, Va.
Mrs. B. Lee Penny, R. 2, Clayton, N. C.
Mrs. Sarah Tate, R. 2, Harrisonburg, Va.
J. A. Kimball, Manson, N. C.
Mrs. W. A. Newman Henderson, N. C.
Miss Dorothy Truitt, Newport News, Va.
G. E. Rountree, Sunbury, N. C.
Miss Nettie Edwards, R. 5, Mt. Airy, N. C.
Mrs. W. E. Lanier, R. 1, Blairs, Va.
Mrs. C. C. Fonville, Burlington, N. C.
Mrs. R. C. Jarrett, Hampton, Va.
Mrs. R. W. Iseley, R. 1, McLeansville, N. C.
H. B. Carleton, Winter Park, Fla.

TRANSATLANTIC BROADCASTS.

A series of four transatlantic broadcasts to the Christian public of America by four of the most eminent Christian leaders of Great Britain was recently arranged by the National Broadcasting Company. The series began on August 4 and will continue each Sunday afternoon throughout August from 1:30 to 1:45 P. M., Eastern Daylight Saving Time. They will be carried by Station WEAJ in New York and other stations of the National Broadcasting Company's Red Network. The speakers will take as their general theme, *Spiritual Issues of the War*, and will discuss the moral and spiritual outlook of the British nation in this hour of trial.

The series was introduced last Sunday by the Most Reverend Arthur Hinsley, the Archbishop of Westminster and perhaps the foremost leaders of the Roman Catholic Church in Great Britain. Subsequent broadcasts will be as follows:

Sunday, August 11—Rt. Rev. Geoffrey Francis Fisher, Bishop of London.

Sunday, August 18—Rev. Dr. Robert Bond, Moderator of the Federal Council of Evangelical Free Churches.

Sunday, August 25—Speaker to be announced.

Archbishop Hinsley, born in 1865, was educated at Ushaw and at the English College in Rome, served as professor at Ushaw, headmaster of St. Bede's, Bradford, and pastor of Sutton Park and Sydenham parishes, and was rector of the English College in Rome and titular Archbishop of Sardis before his elevation to the archbishopric of Westminster in 1935.

The Right Reverend Geoffrey Francis Fisher, born in 1887, was educated at Marlborough College and Exeter College, Oxford, where he had an exceptionally distinguished academic career, winning triple first-class honors. After serving as Principal of Wells Theological College, he succeeded William Temple, the present Archbishop of York, as headmaster of Repton School, and was Bishop of Chester before becoming the Bishop of London in 1939. Next to the Archbishop of Canterbury and the Archbishop of York, he is the ranking Bishop of the Church of England and is regarded as one of the most brilliant and influential younger leaders in his church.

Dr. Robert Bond served for many years as Secretary of the Methodist Churches of Great Britain, the most important executive position in that denomination. The Federal Council of Evangelical Free Churches unites officially all Protestant Churches (other than the Church of England)

and corresponds roughly to the Federal Council of the Churches of Christ in America.

The series is arranged for the purpose of interpreting to Christians in the United States the point of view and temper of their fellow-Christians in Great Britain.

A LETTER TO THE EDITOR.

So. Norfolk, Va.,
July 22, 1940.

Dear Mr. House:

I look forward each week to receive our church paper, which I read and enjoy every word.

The Young People's Christian Endeavor Society was organized May 7, 1939, by Mr. and Mrs. George Brinkley, Mrs. Roy Brinkley and the writer. It has grown continuously, with fine spirit and much enthusiasm. All the other church societies disband during the summer in our city, but our society holds its own with a fine attendance. And it is always ready to carry on special services. This past Sunday we held one of the finest meetings yet. It was held in one of our parks, Lakeside, overlooking the beautiful lake, under the shady oak trees, at 6 o'clock in the afternoon. There was a large attendance in spite of it being such a hot day. Several hundred people from South Norfolk, Berkeley, and Rosemont came.

The program attracted wide attention and was expressed by many as greatly enjoyed. The music was played by Ralph Harrell, widely known radio entertainer and popular pianist of South Norfolk. Several hymns were sung by the entire gathering, led by our pastor, Rev. O. D. Poythress. Then Rev. J. F. Morgan, pastor of Rosemont Christian Church and Mr. Poythress sang a duet, "I Would Be Like Jesus." Then Rev. Lee C. Fisher of Portland, Ind., spoke briefly on "Love for Others," which was greatly enjoyed.

Frances Creef, vice-president of the society, was introduced by the writer and called the meeting to order, and presided over the services. Dorothy Gimbert read the Scripture Lesson. George Brinkley spoke about the success of the society and invited others to attend the services. Irene Overton then told an interesting story about a "Hospital Pillar Case." A short sermon, "The Spiritual Power of Today," was given by Edward Thurman. Prayer was offered by our superintendent of the Sunday school, Mr. A. B. Creef, and also George Brinkley who concluded with the Lord's Prayer Responsive.

Then the entire gathering joined in

singing "Day Is Dying in the West," as the sun was sinking out of sight. Mr. C. E. Warrington, superintendent of First Church, Berkeley, Sunday school, dismissed the service.

Yours very truly,
ROY E. BRINKLEY.

DR. SMITH WRITES TO THE EDITOR.

Elon College, N. C.,
August 2, 1940.

Rev. R. L. House,
3206 Grove Avenue,
Richmond, Virginia.
Dear Bro. House:

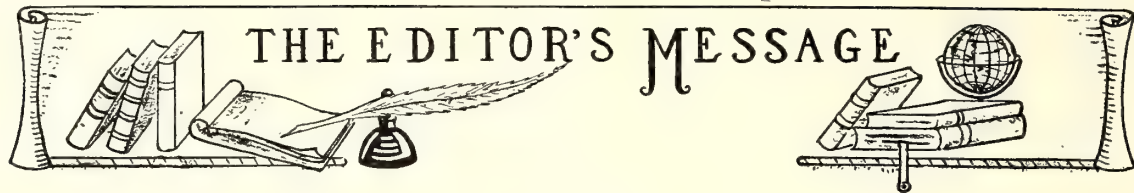
I have just read your editorial in this week's CHRISTIAN SUN on "Elon and Agriculture." It is a very excellent article—one that I hope will be read generally by our people.

I share your conviction regarding this more inclusive curriculum for the college. The greater part of our students come from the farm. Most of the ones who come from the farm and do not graduate go back to the farm. I think that all young people should have some knowledge of the farm and how what we eat is produced. I am reminded of the two young ladies who were reared in the city who went to visit a friend in the country. They saw the cows being milked and asked, "Do you drink milk from cows?" Their friend replied, "Why, yes, don't you?" "No," they said, "we get our milk from the dairy." That is about the extent of some people's knowledge of the farm.

We have this, our first unit in a farm for the college. We need a practical farmer. If you will say through the columns of THE CHRISTIAN SUN that we need this practical farmer, it may be that there is a family somewhere in our church who knows how to farm and who have children to educate who would be glad for the opportunity of taking charge of this farm and developing it for the college. If there is such a family, I would be very glad to confer with them regarding our needs and their opportunities.

Yours truly,
L. E. SMITH.

No matter how free from so-called personal evil a man may be, he still can lack character in any real sense, unless he also possess those positive assets of courtesy of soul, kindness of thought, breadth of mind, full consideration for others and a clearly defined sense of duty. Character building is not a striving for personal salvation. It predicates a share in the saving of others.—*Cheer*.

**MR. JOHN C. CHRISTIAN.**

Mr. John Christian was a composite character, a hypothetical handy man known and beloved in many a local church. His church was fortunate in having such a member and his noble example was worthy of emulation.

Student.

Mr. Christian was first of all a student. He understood the New Testament word "disciple" to mean simply a learner or student. He was a student of the Bible, of human nature and of world affairs. His conversion experience and church membership really constituted his matriculation into the great school of Christian experience. His favorite verse of Scripture was Psalm 27: 4—"One thing I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

Salesman.

John Christian was also a salesman. He was a salesman in the realm of ideas. In his own informal way he sold the ideas of missions, Christian education, stewardship, etc. When the majority of the people were "agin" some newfangled idea of the minister, Mr. Christian would adroitly get the idea into the proper channel of publicity. Many of the progressive measures in the history of the church were a success because of his salesmanship. And without this support these projects would have failed and development would have been arrested. No minister ever had a more loyal friend and skillful sponsor than J. C. Christian.

Artisan.

Brother John, as he was generally known, was a real artisan. Plumber, carpenter, mason and electrician, he was a jack of many trades and good for all. One was reminded that Paul, the artisan, was a tentmaker. The knobs could fall off the doors in the church, the paint fade away, and the furniture disintegrate and some of the members would never turn a hand or lift an eyebrow. Bro. John was handy with a saw, hammer and paintbrush. Imagine the surprise of the congregation when they entered the church on communion Sunday and found that retainers for the communion glasses had been made and added to the furnishings of the church! And what a relief it was when those obnoxious bright lights over the pulpit were removed and indirect lights were installed. Everyone knew who did it: John Craftsman Christian.

Artist.

If ever a person had the soul of an artist, it was John Christian. He loved the true and the beautiful. He was able to express himself in prayer with clarity, in public by well chosen words, in music by singing, in writing by timely letters, and in pictures by drawing and painting. "Let the beauty of Jesus be seen in me" was the only song used at his funeral. It was enough. But the soul of the artist lived in all the work of his hands.

Philanthropist.

John Christian never had a million dollars to endow an institution which would bear his name. His gifts were inconspicuous; but their total amount over a period of years represented a substantial sum. Every cause and institution of the church received his constant support. Fidelity to his job and integrity in his business brought him promotion and increased earning capacity. This was promptly reflected in his pledge to the church. The organ in the church was given by him as a memorial. His initiative and generosity were instrumental in freeing the church of a heavy debt. Every organization in the local church was blessed by his genial disposition, and so a very humble Christian who gave his life to Christ early in life became a real benefactor to his church and to mankind.

(Next week: Rev. John Doe, D. D. and Hon. John Tither, Jr.)

YOUNG LADIES AND RELIGIOUS WORK.**(Coeds and College.)**

Very few young ladies are training for definite religious work today. Many go in for business, teaching, and nursing; but the realm of religion, as a field for life investment, is not even considered by the average girl in her choice of a vocation. Why is this true? In the first place, there is little demand for such service. Two is the present maximum number of churches in the Southern Convention utilizing the services of full-time assistants! Then it is doubtless true that little encouragement has been given this type of training.

It would appear then that our first duty is to enlist young girls for this purpose. The church must put in its bid for the complete loyalty and dedication of young womanhood. The Roman Catholic Church does this with great fervency and success. Yet we go blithely along, taking it for granted that the girls of our church will train for and enter some field of secular service. To be sure, a few, usually without definite preparation, are detoured into semi-religious service by way of marriage to ministers. We can hardly solve the problems of our church by this indefinite procedure.

A call for definite decisions may appropriately be made at Summer Conferences. Promising Student Summer Service workers may be urged to continue in religious work. The Pilgrim Fellowship has an opportunity to promote such work. The National Council at Mills College should furnish the setting and impetus for many such decisions. Young people would respond to a Crusade for Christian Enlistment. The future of our church would be surer and richer.

Young people must not only be enlisted, they must be trained. The provision of scholarships for this much needed work would be an act of genuine philanthropy and churchmanship. It is increasingly obvious that we cannot depend solely on lay leadership to put the Sunday school and church on an efficient basis. Modern

life, in many instances, will hardly permit it. Trained and perennial leadership will be necessary to get some schools out of the "ox cart" days. The curricula of our many denominational colleges might be more specifically adapted to this type of training and offer appropriate diplomas or degrees. Music, religion, secretarial courses and practical studies in religious education are the major items in this preparation.

The young person, having been enlisted and trained, must now be placed or employed. The layman who employs a regular secretary to insure the efficiency of his private business may gain a vision of similar efficiency in his church and urge that this item be included as an essential feature in the annual budget. The happy minister of such a church would no longer be exhausted by errands, tyrannized by trifles, deluged, deranged and defeated by details. Home and foreign missionary work should absorb an increasing number of these young people. This may be one answer to the problem of "Spiritual Unemployment" which was recently presented by Dr. Stanley C. Harrell.

R. L. H.

THE INDIVIDUAL AND THE DENOMINATION'S PROGRAM.

The General Council of Congregational and Christian Churches will soon convene in Berkeley, Calif. Such an assembly of religious people is a momentous occasion. There will be an appraisal of the work of the churches during the past bi-ennium. There will be an earnest attempt to define the relationship of the church to the momentous happenings of the present day world. There will be an effort to formulate a program for the future, especially for the next two years.

The things which will be attempted at Berkeley will not be radically different from that which is done at national assemblies of other Protestant denominations. There are always some interesting questions which arise in connection with the findings and actions of such bodies. One question is: Do the reports adopted really express the convictions of the majority of those present, or only the convictions of the most advanced and aggressive leaders? Another question is: When a member votes for a goal which is presented is he committing himself to support that goal with all the resources at his command, or is he merely expressing the opinion that the goal is a worthy ideal for which someone ought to work?

But we set out to consider the relationship of Mr. Average Church Member to the program of his denomination. There is frequently a cleavage as wide as the Grand Canyon between the denominational program and what the average church member is trying to accomplish. There is frequently a difference proportionately great between what the pastor of the average church thinks should be accomplished, and what the average member of the same church thinks that he should bestir himself to accomplish.

It is evident that if the church is to work effectively that there should be unity of spirit, unity of purpose, and united effort of the entire constituency. If perfect unanimity is not possible, and perhaps it is not, there certainly ought to be a nearer approach to it than that which now maintains. How may such a unification be accomplished?

There are three suggestions which should be made in answer to this question. The first is that in a local congregation where the congregational form of government maintains, there should be a more democratic way of determining the local church program. It will be immediately objected that such a procedure will take too much time, and that a few individuals always have to do the work anyway. But if all the members should support the program of the church, they should all have a part in the making of the program.

It may not be possible to secure this perfect cooperation of all the members in the formulation of the church program. But once such a program has been adopted, steps should be taken to acquaint every individual member with what is to be done. Not only should every member know what are the objectives for the year, but he should be informed from time to time throughout the year as to what progress is being made toward reaching the goals.

It needs to be said, however, that there is also a responsibility on the part of the individual member to keep in touch with the program of both his denomination and his local church. Such an individual has pledged loyalty and support. He should be seeking to inform himself about the work of his church. He should be doing his part voluntarily and willingly. We can never have better churches until we increase the loyalty and efficiency of the individual member. And that can never be done without the heartiest cooperation on the member's part.

S. C. H.

JAMES HARDY DILLARD.

On last Friday, August 2, at Charlottesville, Va., death claimed one of the most inspiring leaders of recent times in the person of James Hardy Dillard. Dr. Dillard was a graduate of Washington and Lee University, having received there his Master's degree and also that of Bachelor of Law. He taught Latin at Tulane University and later became Dean of the Academic Colleges.

In 1907, he became president of the Jeanes Foundation, with which were later merged the Slater Fund and the Phelps-Stokes Foundation, for the advancement of Negro Education in the South. As the head of these combined funds and foundations, Dr. Dillard has probably done more than any other Southerner to improve the educational lot of the Negro and to make more cordial the relationships between the white and colored races. This work in which he was engaged took Dr. Dillard not only throughout our own country but even to Africa, that he might study conditions regarding the work to which he had been called.

Dr. Dillard was a deeply religious man. He was conservative, but not reactionary. Educationally, he was progressive, but he did not countenance "half-baked" educational theories. In the words of another, "He based his life on the belief, that it was a matter of infinite moment whether or not men sought the things of the spirit, and valued the gains which are unseen." Dr. Dillard's contributions to "The Christian Sun," while infrequent, were always well worth reading and remembering. May a double portion of his spirit fall upon someone who will carry on the work that he has so well begun.

J. T. K.

CONTRIBUTIONS

SUFFOLK LETTER.

During August and September many of the rural churches in the bounds of the Southern Convention will hold their annual revival services. This type of meeting may be supplemented by training schools and personal evangelism but nothing can take its place. Protracted meetings, as they are often called, may be improved and made more effective. There are many church leaders who declare that they are out of date and should be discontinued. The church that keeps the evangelistic spirit alive and vigorous will grow. And the history of the church clearly indicates that the greatest growth has been in those churches which cultivate and foster the spirit of mass evangelism. Usually those churches also emphasize the importance of personal evangelism.

Certainly there is a need of a great revival. It is of little importance to emphasize any stereotyped method. The farmers of this country do not all use the same kind of tools or brand of fertilizer. Methods of farming vary in every rural community. The harvest is of deepest concern to the farmer. The man who plows a mule and the neighbor who rides on a tractor are thinking of golden harvest time and full barns. Why should the church be content to "live at this poor dying rate" when the resources of Almighty God are available for those who covet and pray for the better way of life? Yet, there are good business laymen and well trained ministers who falter in the presence of a great opportunity to go out in the by-ways and compel them to come into the kingdom.

Not only is the harvest plenteous for winning souls, but the church needs a revival of spiritual life and power. There are too many "babes in Christ" who wear glasses and walk with weak and tottering step, when they should be able to "put away childish things," and be aggressive and strong. Apparently they were overlooked when promotion day was observed in their church. Their business has grown, but they still insist that they cannot increase their annual contributions for the church. It seems that they expect the church to feed them with a milk bottle, when they should be eating strong meat and more substantial food. Cold weather is bad on the rheumatism and hot weather affects the blood-pressure, or some other excuse accounts for their

usual absence, from the Sunday school and worship services of the church.

What is the duty of the pastor under such conditions? What attitude should the church take towards its own spiritual life? Is this present age satisfied with so many vacant pews and absent members every Sunday? A church with three hundred members should have three hundred people in their places on Sunday for the worship service. There is something wrong with the church of 1,000 members if the usual congregation numbers about 150 or 200. Where are the other members on Sunday morning? Where do they go on Sunday afternoon and Sunday night? Answer the question any way you please, make all the excuses you wish, and the fact remains that some people—yes, many people—are not interested sacrificially and personally in the program of the church. If the fault is in the pulpit, it should be discovered and corrected. If the trouble is in the lay members, they should be taught and challenged to set their house in order.

The church is at the crossroads of a great crisis. Jesus Christ and Him crucified is the only hope. The pulpit must be aflame with a burning zeal, and the gospel message must be clear and convincing. Christ must be enthroned or the church will be dethroned.

I. W. JOHNSON.

EDUCATING FOR DEMOCRACY.

Democracy and Christianity are closely allied. They thrive in the same atmosphere. Democracy guarantees political freedom and religious freedom to all adherents. Any system of government that restricts political freedom must of necessity restrict religious freedom. That form of government that would put an end to democracy would at the same time stamp out Christianity. In the past the church has suffered intensely at the hands of the state. When the story of the march of totalitarian nations has been written, the persecution of Christian people will darken many pages. The present war is aimed as much at Christianity as against political systems or economic dominations. Christian people of this country are not likely to escape the iron heel of the persecutor. It is bad enough to set up social barriers, but

it is prophetic of evil days when races begin to lay claim to inherent dominations.

Christ claimed for Himself superiority only in mercy, forgiveness, and spiritual regeneration. The thesis of all His declarations is that men were created by the Father, but all have sinned and that all may find in Him a Savior. It may be that Christianity has become too worldly, more anxious about the things of this world than the things of the spirit, more anxious to save itself than to save the world. It may be that the church has fostered divisions within its own ranks, separating the rich from the poor, the learned from the unlearned, and has not concerned itself with the condemnation of sin as it should.

We of America boast of our democratic form of government and of the religious freedom accorded and guaranteed to all. What percentage of our citizens is really acquainted with democracy and has an intelligent conception of its benefits to the individual citizens.

A few days ago a friend of mine who is a very successful business man said to me, "I was returning the other day from a business trip. At the noon hour I stopped at a wayside eating place, perched myself on a stool by the counter, and ordered a sandwich and a glass of milk. Perched by me was a man of usual appearance who inquired of me, 'What do you think of the war?'"

My friend replied, "It is terrible."

"What do you mean?" inquired the stranger.

"Well," said my friend, "It looks like Germany may win."

"What of it?"

"Well," said my friend, "that might mean the end of democracy."

"What would that matter?" asked the stranger. "We have had a so-called democratic form of government for more than fifty years, and what has it gotten for us? You may work or you may not work, but even so, when the work is done, you are no better off. It might be well to change forms of government and try another for a while."

I find myself wondering to what extent that kind of feeling has fastened itself upon the mind of the average man in this democratic country of ours. I wonder if we know what democracy is and if we have adequate conception of its benefits and blessings. I fancy that the democratic countries of Europe now under the heel of totalitarian powers are beginning to realize the contrast and to know what democracy really meant to

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

August is a month in which many people go away for their summer vacation. My husband left for Melbourne, Fla., on Thursday, to spend his month's vacation down there. While he is away I have with me Barbara Phipps, Mr. Todd's niece from Norfolk, Va. Barbara is twelve and likes to work the puzzles in our Children's Page. Her pet peeve is having to practice her piano lessons during her vacation! She and I have been having fun fixing our meals and washing the dishes. One day we went on a picnic. Another day I had to be away for dinner so I invited two of our neighbor girls to come and have dinner with Barbara. They said that they had a good time without any grown people around to bother them.

Here is a letter which was written last Sunday. I appreciate it very much, Mary, and hope that you will write again.

Dear Mrs. Todd:

I am spending my summer vacation with my grandmother, Mrs. S. A. Smith, who lives twelve miles from Charlottesville, Va. She and her husband are quite old and we cannot go to Sunday school. Grandma entertained the W. M. U. of her church since we have been here. We enjoyed it very much. My sister, Ann, is here with me.

Grandmother does not take "The Christian Sun" but my mother, Mrs. W. E. Lanier, sends the Children's Page to me every week. I enjoy reading your letters and stories. I like the crossword puzzle and I try to work them all. I

hope to keep up with your letters so that I can write again any time.

Sincerely,

MARY LANIER (Age 11).

Address: c/o Mrs. S. A. Smith,
Route 3, Charlottesville, Va.

How old is your sister Ann, Mary? Now some of you other readers of this page write and tell us what you are doing this summer.

Sincerely,

DOROTHY TODD.

Why not invite Grandmother to subscribe to THE CHRISTIAN SUN? We are sure she would enjoy it.

THE STORY OF TWO RAINDROPS.

There were two raindrops who were born in a shower. One was so proud of his power that he got a notion to hustle off and swallow the ocean. There was a blade of grass growing by the side of the brook which called for a drink, but this drop paid no notice. He was in a hurry to be, not just a raindrop, but the whole sea. There was a ship which needed water to float, but he could not stop to help a boat. He ran on to sea, and leaped in with a puff and a blare—and nobody even knew he was there!

But the other drop? As it went along it found work to do with a song. It watered the lily with its drooping head. It bathed the grass which was almost dead. It got under the ships as it went along and helped to move

them on. Every step it worked its way as it went, bringing joy to others and to itself content. At last it came to its journey's end, and hailed the sea as an old friend. "An ocean," it said, "there could not be except for the million drops like me."—*Rewritten from Two Raindrops, a poem, by Joseph Morris.*

JESUS AND THE FISHERMEN.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3:14.

The Company of Jesus.

The sturdy fishermen cast nets into the sea,
And Jesus watched them as he walked beside
Lake Galilee
He called; they rowed ashore; with joy they
made the choice
To leave their boats for work with him, at-
tracted by his voice.
New trails they broke with him thru fields,
up mountain side;
They cared for sick, and hungry ones in
training with their guide
Real comrades they became, less cowardly,
more brave,
And as their love of Jesus grew, more help
to men they gave.
He shared his daring plans, his hope that
ev'ry one
Would carry on with all his might, the work
he had begun
Tho' small his circle then, now round the
earth extends,
Enlarged by all who venture forth to make
a world of friends.

—Edith Lovell Thomas.

Prayer—Dear God, help us to become braver and more loving as the disciples did. May we learn to live in Jesus' way of love, so that we, too, might win friends to Thee. Amen.

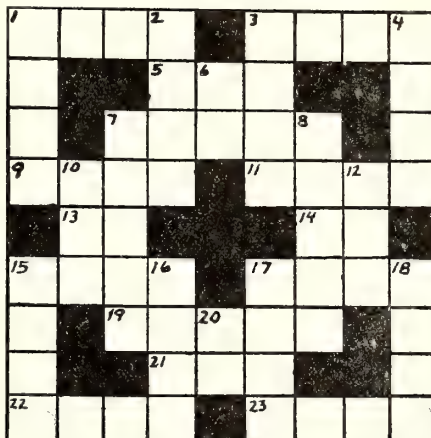
CROSSWORD PUZZLE.

Across.

1. Branch of a tree.
3. Fruit of the date palm.
5. Before.
7. Son of Ishmael (Gen. 25:15).
9. Parts of the body (Matt. 18:29).
11. A small city.
13. North West (abbrev.).
14. Personal pronoun.
15. Lyric poems.
17. Coverings for the head.
19. An acid fruit used to make a cool drink for summer.
21. Lamentations (abbrev.).
22. A pointed piece of metal (Judges 4:21).

Down.

1. A large cake of bread (John 6:9, singular).
2. A vegetable from which sugar is made.
3. Deuteronomy (abbrev.).
4. Garden in which God put Adam.
6. Right (abbrev.).
7. Precious stone (Num. 31:50).
8. A citizen of Rome.
10. The finish (Matt. 24:6).
12. Not dry.
15. Not covered (Matt. 25:11).
16. To exchange for money (Matt. 19:21).
17. Place where one lives.
18. A stamp, or that which fastens.
20. Mother.



Answers to Last Week's Puzzle.

- ACROSS—1. Heal. 3. Stew. 5. Ice.
7. Knows. 9. Dine. 11. Stop. 13. No.
14. An. 15. Ants. 17. Flew. 19. Stork.
21. Ate. 22. Tray. 23. Elam.
- DOWN—1. Head. 2. Line. 3. Sews.
4. Wrap. 6. Co. 7. Knots. 8. Stalk.
10. Inn. 12. One. 15. Aunt. 16. Stay.
17. Free. 18. Worm. 20. O. T.

GIVING THANKS.

Things for which we should give thanks during vacation time:

For meadows spread with gold and gemmed
with stars;
For every tint of every tiniest flower;
For every daisy smiling to the sun;
For every bird that builds in joyous hope;
For every lamb that frisks beside its dam;
For every leaf that rustles in the wind;
For spiring poplar, and for spreading oak;
For queenly birch, and lofty swaying elm;
For the great cedar's benedictory grace;
For earth's ten thousand fragrant incenses—
Sweet altar-gifts from leaf and fruit and
flower;
For every wondrous thing that greens and
grows;
For wide-spread cornlands—billowing golden
seas;
For rippling stream, and white-laced water-
fall;
For purpling mountains; lakes like silver
shields;
For white-piled clouds that float against the
blue;
For tender green of far-off upland slopes;
For fringing forests and far-gleaming spires;
For those white peaks, serene and grand and
still;

(Continued on page 15.)



MEN AND MISSIONS.

Everyone agrees that it would be a good thing for our men to become more interested in missions, but no one has been able to work out a satisfactory plan. If the ministers will back the program, I am satisfied that we can turn the Christian Missionary Association of the Eastern Virginia Conference into a great men's mission meeting in addition to its present work. I have reached this conclusion after more than a year's study and meditation.

To do this we should change the time of meeting to the latter part of September, to be always held at a central place. Only laymen should be on the program.

Attendance from the churches should be emphasized as well as financial memberships. Programs should vary: One part of the session might be devoted to church secretaries, another to deacons, and another to treasurers and chairmen of finance committees.

What an inspiring scene to have these various groups present from year to year, exchanging ideas. Progress will be slow but sure. The hope of the church lies in the intense development of the local church. The average layman does not attend the Conference or Convention, but I believe a reasonable number will attend such a meeting as I propose.

Think it over!

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 3, 1940.

Sunday Schools.

Flint Hill (M), Biscoe, N. C. . .	\$.15
Lebanon, Semora, N. C.	.88
Timber Ridge Gore Va.	3.55
Palmyra Edinburg, Va.	7.42
Holland, Va.	6.32
Linville, Va.	8.45
Antioch, Harrisonburg, Va. . . .	3.52
Durham, N. C.	5.90
Ingram Va.	4.98
Hebron, Nelson, Va.	2.00
Hebron, Nelson, Va.	2.00
Ether, N. C.	1.00
Antioch (R), Seagrove, N. C. . .	1.00
Happy Home, Ruffin, N. C. . . .	5.31
Total	\$ 55.48

Individuals and Churches.

Concord Timberville, Va.	\$ 1.05
Ladies' Aid Society, Wood's Chapel Church, New Market, Va.	2.50
Elon Community Church, Elon College, N. C.	50.00
Total	\$ 53.55

Specials.

Burlington Sunday School, Burlington, N. C.	\$ 19.08
Total for the week	\$ 128.11
Previously acknowledged . . .	16,964.82
Total since Sept. 1, 1939 . . .	\$17,092.93

We are most grateful for the above offerings, and especially to those who have not sent in an offering for some time now. Our report shows a good increase this week. Last week we lacked \$236.91 reaching our goal by September 1. This week we only lack \$131.16. We feel very much encouraged and hopeful and with your help and cooperation we feel sure we will reach our goal—and go beyond.

With deep gratitude and sincere appreciation for your interest and cooperation,

Gratefully,

MATTIE COX PARKER,

Secretary.

SIN AND WAR.

All Christians believe that the sin of mankind nailed Christ to the Cross. Such an estimate of sin is vastly different from the common opinion; after all, our failings and lapses are mere peccadillos. God's estimate of sin is something truly dreadful and something that merits the most terrible punishment unless there is true repentance and forgiveness through Christ's bearing our punishment for us. We don't like this teaching. It offends us deeply. We try to reason that God must have known in advance human weakness and that, therefore, He is in part responsible for our sin. But we cannot satisfy ourselves by such sophistry. We are compelled to admit that we have a conscience and a will. We can determine to choose the right and we can maintain it, if we are really determined to do so.

In considering the reason for war, a true estimate of the conditions forces us to remember that the continuous flagrant and degrading violation of God's most holy law of love to Him and to our fellowmen finally results in such a chaos of evil and all sin that even a war may be necessary to set our thinking aright. All the world is involved in the sin; therefore, a world war may be expected. Because we are separated by oceans from Europe does not mean that we are free from the violations which result in war. Remember the manifold sins of America and then ask if we can hope to escape the common suffering. War is no worse than Calvary, nor even half so bad, because Christ was free from sin, and, therefore, He deserved no punishment. God's love for us and the grace of Christ excused us and paid the penalty of our sin. But this freedom from punishment cannot always continue. If our sin is so ingrained and if we continue to so outrage God's love and the grace of Christ, some day and in some way the punishment must fall. Our only hope is in heartfelt repentance and in a determined will to follow God's law and to live like sensible men and women, taking Christ, Himself God, as our example and thus finding the happy peaceful life. Are we sensible enough to hear Christ again calling us?—James W. Johnson in *Advance*.

THE UNCHANGING WORD OF GOD.

The Bible is one of the solid facts of Christianity. It is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was, the Bible is. And what it is it has always been. It is not men's thoughts about the Bible that judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the Church need have no other fear on its account. The Bible will take care of itself if the Church will distribute it and get it read. Every pastor should present the duty of Bible distribution and Bible study afresh to the Church and all its members.

It is the Bible from which the ideal of the home is derived and from which the forces for its realization flow. And what the Bible is for the home, it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.—Robert E. Speer.

I am more afraid of deserving criticism than of receiving it.—Gladstone.

Courage for Our Times

By REV. HERBERT G. COUNCILL.

[An address delivered at the Eastern Virginia Sunday School Convention.]

As we meet here today in this beautiful Suffolk Church to consider the work of our Sunday schools in Eastern Virginia, we cannot escape the disturbing effects of both the shadows of war in Europe and the shadows of many sins—drinking, gambling, promiscuous sexuality, militarism, narrow nationalism, and the widespread disregard for spiritual things that make for character—in our own country. These are days which furnish ample opportunity for people everywhere, especially workers in the Sunday school, to become discouraged about their job.

The devil, so runs the story, once put up for sale all the instruments of his trade and, to the surprise of those who came to buy, set the highest price upon a small unimportant looking, wedge-shaped implement. When asked about it, however, the devil said that it was his most valuable tool—Discouragement—the best instrument he had with which to break into people's lives.

Courage adequate for life today requires a deep, interior, spiritual backing and reinforcement. That means a deep, vital religion. If great religion had a stronger hold on more people today, there would be fewer people whipped by discouragement. Whatever else the kind of faith represented in the Bible at its best has done or left undone, it has certainly put heart and courage into people. The Bible is itself a book of courageous folks, from Abraham to Moses, from Moses to Jesus, from Jesus to Paul, and all through it one keeps hearing, like the deep tone of a constantly sounding bell, "Fear not: be of good courage."

The Bible is a powerful remedy for discouragement today, in the first place, because of its faith in God. Atheism, belief in no God, thought through to its logical conclusion, inevitably leads one to an "incurable sadness and loneliness." To see this cosmos with no creative mind at its center, no purpose running through it, no origin behind it save (what some scientists have said) fortuitous, self-arrangement of electrons and protons, and no conceivable outcome to it except annihilation—that is a discouraging view of the external world. Of course when one is not fighting a hard battle, when there are no crises to face, one is not troubled so much by his background of atheism. But sooner or later in every man's life comes the inevitable hour when he is

fighting a hard battle, and is hard-put-to-it. Then, when he faces the terrible combination of a discouraged mood within himself and a discouraged view of the external world, he cannot escape the consequence—an incurable sadness and loneliness.

Jesus once told a story about two men—one who built his house on sand, another who built his house on rock. And all things came alike to both—the rains descended, the floods came, and the winds blew. All things came alike to both. But in the end, all things did not turn out alike to both. One house was swept away, while the other remained standing because it was built on a rock foundation.

Just so, one who has faith in God, cannot avoid having discouraged hours at times, no one ever escapes that. Life and death, joy and sorrow, health and sickness, friendship and bereavement, happiness and tragedy, they are the common inheritance of every age and generation. But one who can meet the slings and arrows of outrageous fortune, and still retain a deep faith in God will not have to face the sad combination of a discouraged mood within and a discouraged view of the world without. He will not be caught, as someone says Napoleon was caught on St. Helena, "No great principle stood by him." Rather, he can say with Paul, while caught in a Roman prison, "In him who strengthens me, I am able for anything."

The Bible is a powerful remedy for discouragement today, in the second place, because with its basic faith in God it keeps bringing to us wide horizons and long views. When Alexander Hamilton wrote his powerful argument for the constitution, George Washington immediately wrote him a letter in which he said: "When the transient circumstances and fugitive performances, which attend this crisis, shall have disappeared, that work will merit the notice of posterity." What almost everybody else thought insurmountable obstacles he called "Transient circumstances and fugitive performances," and over the head of the disheartening immediacies of his day he made his appeal to posterity, as though in his sight, as in God's, many years were but as yesterday when it is past and as a watch in the night. It is then that we can say with Ralph Waldo Emerson, that the lesson of life is to believe what the years and the centuries say, against the hours.

The Bible, with its Christian mes-

sage, is a powerful remedy for discouragement today, in the third place, even in our private lives. There is found there a great lifting power which puts its arms around a person, as it were, and says, "Old man, you are capable of better things." You are a son of God, and if a son, an heir, an heir of God, and a joint heir with Christ. Your life is a trust from God. You are capable of better things.

Finally, we need not be reminded that these present days are calling for a kind of courage we are speaking of. A courage based on faith in God, emerging from wide horizons and long views, and spiritually stabilizing our personal lives. A kind of courage that comes from within out. A courage under-pinned by a great principle.

In these days, let us not forget those words of Jesus: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "Be not afraid of them that kill the body, and after that have no more that they can do."

I beg of you, do not make the mistake of interpreting this courage as a narrow, patriotic, nationalistic kind, symbolized by bands and flags. No, the noblest courage is the moral kind, found in places where men and women in a terribly difficult situation are listening, like Elijah, to a still small voice, until inwardly reassured and reinforced, they will go out not to desert or betray a trust, or compromise, or surrender. That kind of courage has only one symbol, the Cross of Calvary.

Motives and purposes are in the brain and heart of man. Consequences are in the world of fact. The former are infected by human ignorance, folly, self-deception, and passion; the latter are sequences of cause and effect dependent upon the nature of the forces at work. When, therefore, a man acts, he sets forces in motion, and the consequences are such as those forces produce under the conditions existing. They are entirely independent of any notion, will, wish, or intention in the mind of any man or men.—*W. G. Sumner.*

Pilgrim Fellowship

"Youth at Work in the Church"

PURPOSES OF OUR NATIONAL PILGRIM FELLOWSHIP.

The National Pilgrim Fellowship unites all the young people of Congregational and Christian Churches in the purpose:

To achieve *Christian personality* after the pattern of Jesus.

To seek a *fuller understanding, one of another* in the interest of happy relations in home and community.

To work for a *united church*, practicing Christian freedom and definitely promoting the program of Jesus.

To secure *equal rights and opportunities* for all classes as equally the children of God.

To practice a *Christian patriotism* which recognizes the authority of God in conscience as supreme.

To strive for *justice in the social order* which will afford an abundant life for all.

To work for such *international organization* of the nations as will preserve peace and security.

ANOTHER DISEASE.

Sponsoritis is a disease, that though not common, can do more to impair the real service of a Christian Endeavor Society than anything else. This term is used to describe the condition found mostly in small churches where grade Christian Endeavor is not practical, wherein five or six of the members are older and more familiar with the fundamentals and wider connections of Christian Endeavor than the others. These few then find that the entire activity of the society is left in their hands. This group does ninety per cent or more of the leading. If there is an open discussion these members do all the talking, at a business meeting they make all the suggestions, and at County, District, or State affairs, it is this group which represents the society.

To an outside observer, this society is active and wide awake, its meetings are well attended and it always has good representatives at rallies, yet the greatest fundamental purpose of Christian Endeavor is being neglected—that of training for Christian service. The younger people soon develop an inferiority complex or else

become indifferent to the planning of the societies' activities. The older people perhaps realize the seriousness of the situation, yet are at a loss as to the way to remedy it. They cannot refuse to take part, and many times when they attempt to share the work with others they find them unwilling or unable to accept; if they refuse to suggest outside activities, the work of the society lags and there is no initiative among the younger group to plan for themselves.

LORD, THROUGH CHANGING DAYS, UNCHANGING.

Lord, through changing days, unchanging
Thou the Light our fathers knew;
Through our widening ways, far ranging,
Let Thy splendor claim us, too;
Go beside us,
Lead and guide us
To whatever things are true.

Be the path through vale, up mountain,
Through the cloud, or through the blue
By smooth field and silver fountain,
Or parched desert, struggled through;
Hold before us,
Kindle o'er us
Whatsoever things are true.

Past all sham of small succeeding,
Sordid gains that call and woo,
Lift us by the mighty leading
Fit for Thine aspiring few;
Hold us serving,
All unswerving
Whatsoever things are true.

—W. Russell Bowie.

The ultimate "cure," of course, is to get the younger members to realize their responsibilities, and to take an active part in the work of the society, yet the accomplishment of this result will require much hard work and even ingenuity by those in charge

WOODROW J. HALSTEAD.

MANAGING MY TALENTS.

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 18, 1940.

SCRIPTURE: Roman 12: 3-8.

Daily Readings—

Monday—Talented Left-Handed Men—
Judges 20: 15, 16.

Tuesday—A Talented Shepherd Lad—
I Sam. 16: 17-23.

Wednesday—Letting Our Light Shine—
Matt. 5: 14-16.

Thursday—A Parable of Humble Service—
Luke 17: 7-10.

Friday—Advised to Use Talents—
II Tim. 1: 5-12.

Saturday—Talents Used and Abused—
Matt. 25: 14-30.

Suggested Hymns—

"Savior, Like a Shepherd, Lead Us."

"I Would Be True."

"Are Ye Able?"

"Have Thine Own Way, Lord."

This is the second topic on stewardship. In this topic we are dealing with the talents God has given each of you. To make this topic practical let us make it very personal. The daily readings may serve as personal reminders of the proper management of our talents or suggestions for short talks may be gotten from them.

Let some person speak on talents which all young people may use or develop. Let another speak on talents that young people mismanage.

Questions for Discussion—

1. What is a talent?
2. When is a talent wasted? or misused?
3. How may one discover unused talents?
4. A boy, seventeen years of age, with fine disposition and capable of leadership in Christian Endeavor, works at a filling station on Sunday evenings. What would you say to him about the use of his talents.
5. Do the young people of your acquaintance give themselves to service of the church as they should? Where does the fault lie? Can it be overcome?
6. Do young people seek to improve their talents for usefulness in the church?

"God has a definite life-plan set for every man; one that, being accepted and followed, will conduct him to the best and noblest end possible. And so, as you pass on, stage by stage, in your courses of experience, it is made clear to you that whatever you have laid upon you to do or suffer, whatever to want, whatever to surrender, or conquer, is exactly best for you. Your life is a school, exactly adapted to your lesson, and that to the best, last end of your existence. No room for a discouraged or depressed feeling, therefore, is left you. Enough that you exist for a purpose high enough to give meaning to life, and to support a genuine inspiration."—
Horace Bushnell.

Close the meeting with a dedication service.

S. E. M.

In this world of ours more people are killed by thoughtlessness than by bullets.—*Joseph R. Sizoo, D. D.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE WORKS AND THE WORD OF GOD.

LESSON VI—AUGUST 11, 1940.

LESSON: Psalm 19.

GOLDEN TEXT: *Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock, and my redeemer.*
—Psalm 19:14.

A great German philosopher used to say that there were two things which profoundly moved him—"the starry heavens above, and the moral law within." In other words, if he stood and looked on some clear, starlit night at the glory of the heavens spread out above him, or if he thought of the divine imperatives within his own heart and life, he was profoundly moved. Now the writer of the Nineteenth Psalm, which is today's lesson, expressed this same thought in that Psalm. Its theme is, "God is revealed in his works, and God is revealed in his words." If one reads this Psalm, he can readily see that there is that same sense of awe in the Psalmist's heart as was expressed by the great philosopher.

God Revealed in His Works.

The Psalmist, of course, had no knowledge of modern telescopes or of modern astronomy, but as he looked at the starry heavens and the firmament above he saw readily that they declared the glory of God. By day and by night they spoke of their Creator, of his love of order, of his love of beauty, of his infinite power and of his infinite wisdom. By day and by night, although there was no audible speech, they were telling of the glory of their Maker, and bearing witness unto his majesty and unto his might. This was true, one has reason to believe, not only of the majestic purposes of the universe of which the Psalmist was aware, but perhaps also of the smaller things of the world of which he was a part. Undoubtedly, he saw in the forces of nature, and even in the little things of life, as well as in the glory of the heavens, something of the glory of God. For him, too, this revelation was universal. "Their line is gone out through all the earth, and their words to the end of the world." God had not left himself without witness to all the world. The rising and the setting sun, covering as it did the whole world, was symbolic of the universal sway and the universal glory of the Creator.

God was causing his light to shine in all the dark places of the earth, and thus making himself known to even the inanimate nature.

As the Psalmist saw the glory of God revealed in the heavens and in the earth of his day, how much more ought we to see evidences of the wisdom and power, and glory of God in the modern world which the telescope and the microscope have revealed! Today astronomers count stars by the millions where the Psalmist had to count them by the hundreds. The universe is much more vast and much more complicated and complex as revealed by modern astronomy and other modern sciences. Rather than ruling God out of the universe, it gives us a greater God, and for the Christian, at least, we still go back to the original words of Genesis: "In the beginning God created the heaven and the earth." The greater our heavens and our earth become, the greater must our God become.

When one turns from the telescope to the microscope, he has God not only in the infinitely great, but he sees God in the infinitely small. The scientist who works with the most minute particles and with the tiny things of life sees even in these small things evidences of law, of order, and of beauty. They see God within as well as God without. They find a God who cares for the small as well as for the great. It seems to the writer of these notes that any man who comes with humble mind to the facts of our modern world, as revealed by the telescope or microscope, that with the Psalmist he, too, can say, "The heavens declare the glory of God; and the firmament showeth his handiwork."

The Word of God.

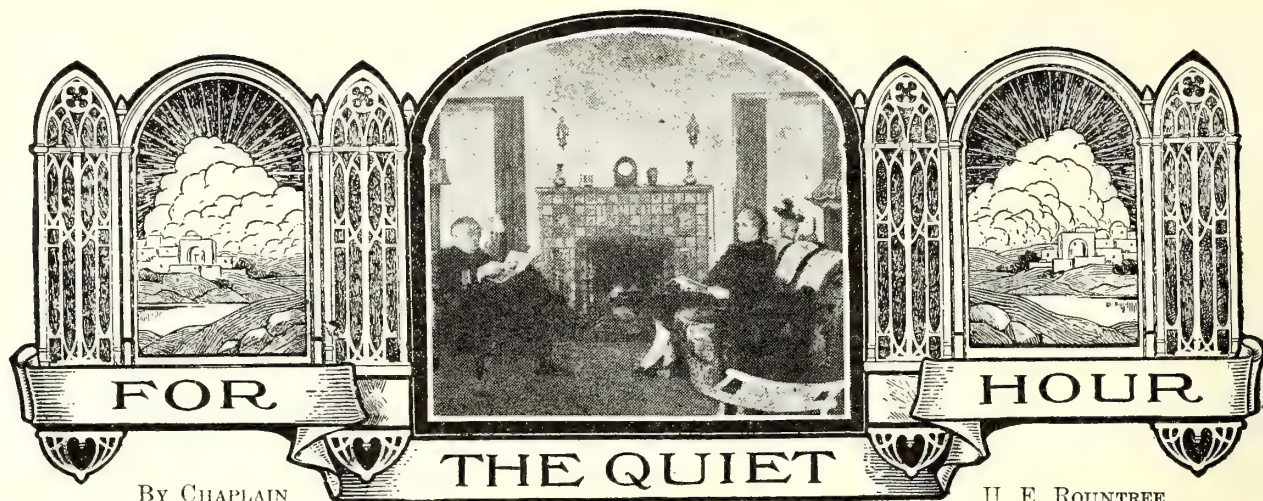
After the Psalmist had studied with awe and reverence the starry heavens, he thought about the word of God. Here again he saw something of the grace and the glory of the Lord. He saw the law of Jehovah as perfect in restoring the soul. There was in it that which renewed and refreshed life from within, and brought back faith, and hope, and courage, and power. He saw in the testimonies of Jehovah sound wisdom wherein even the simple were made wise, and through which men could learn abiding truth. He thought of the precepts of Jehovah as being righteous, therefore making great the heart of the one who

obeyed in simple trust. The commandment of Jehovah for him was power, the opening of the eyes to new meanings of life. He saw the fear of Jehovah as clean, enduring forever, that is, there was an abiding and eternal quality about true reverence and respect for God's character. He saw the ordinances of Jehovah as true, and because they were true, they were righteous altogether. Thus in these six ways does the Psalmist try to show something of the glory of God as revealed in the words which he had given. Because of this fact they were greatly to be desired, yes, they were more to be desired than gold, even much fine gold. In keeping them there came a joy and a happiness of life that passed understanding.

The Psalmist had a true insight into the word of God. It was not simply a sugar-coated stick; it was not something that glossed over the hard facts of life; it was something that lulled men to sleep. "Moreover by them is thy servant warned." God's word is a warning sigh. It calls attention to many dangers along the road of life. Strange, indeed, how it is that men who will take warning at sign boards and road markings along the highways of our modern world will not pay the least attention to God's warnings as they are embodied in his word!

As the Psalmist thinks about the wonders of the word of God, and about the warnings which it gives, he suddenly realizes that it is possible for a man to have within his life secret sins, not only in the sense that others do not know about them, but even that he himself may not know about. "Who can discern his errors? Clear thou me from hidden faults." Thus does he pray that God in his infinite wisdom and in his infinite mercy will cleanse him from everything, both known and unknown, which would keep him from serving Jehovah in fullness of joy. He prays that he may have liberty, not in the sense of being allowed to do as he pleases, but in the sense of having power to do as he ought. "Let them not have dominion over me." Many a man who boasts of his freedom is, as a matter of fact, an abject slave.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer." This is a prayer that both the outward conduct and the inner life shall be acceptable unto his Lord, who is both his rock, that is, his foundation, and his redeemer. Thus does he combine in a rare way the need of strength on his own part, but more still the help of Jehovah.



MONDAY.

TRUE PROGRESS.

"I have . . . washed your feet, ye ought also to wash one another's feet."—John 13:14.

"Hatred stirreth up strifes but love covereth all transgressions."—Prov. 10:12.

"To them that love God all things work together for good."—Rom. 8:28.

E. Stanley Jones, missionary to India, in one of his addresses while touring the United States, said, "All true progress is growth in love. All receding from progress is due to hate."

In the light of our texts and of our experiences it is easy to understand how true this statement is. Love fosters progress and success because of the encouragement and helpfulness it gives. There is no encouragement nor helpfulness in hate and strife. This truth applies to each of us individually in our homes, with our neighbors, in our community and the world at large.

Prayer—Our Father, teach us to love so much that we may take our place in this world of love and life. *Amen.*

TUESDAY.

PERMANENT SIN.

"Follow after peace with all men, and the sanctification without which no man shall see the Lord."—Heb. 12:14.

Sin is a permanent malady. One generation over-comes a certain form of sin. The next generation forgets the evils of that sin, and it comes back in another form. Some one recently said, "They who favor war have not been there." They who advocate war are the voices of inexperience and have forgotten its horrors. It is thus that sin is a permanent issue.

Therefore the kingdom of God is a live issue always for you and me. It does not come by scientific research,

nor by any set formula for ills, but it is something ahead to be achieved, and only a solid front of Christian men and women can bring it in. "Press on toward the mark." Paul had to do it, and we have to do it.

Prayer—Our Father, make us loyal and give us the vision and strength to be steadfast in our purpose to fulfil Thy mission and our mission in the world. *Amen.*

WEDNESDAY.

CHEER UP, TAKE COURAGE.

"Be strong and of good courage, be not afraid nor dismayed . . . for there is a greater with us than with him (the enemy) . . . with us the Lord our God to help us."—II Chron. 32:7, 8.

Have you missed in your aim? Well, the work is still shining;

Did you faint in the race? Well, take breath for the next;

Did the clouds drive you back? But see yonder their lining;

Were you tempted and fell? Let it serve for a text.

As each year hurries by, let it join that procession

Of skeleton shapes that march down the past,

While you take your place in the line of progression,

With your eyes on the heavens, your face to the blast.

I tell you the future can hold no terrors

For any sad soul while the stars revolve,

If he will but stand firm on the grave of his errors,

And instead of regretting, resolve, resolve!

It is never too late to begin rebuilding,

Though all into ruins your life seems hurled.

For look how the light of a new day is gilding

The worn wan face of a bruised old world.

—Ella Wheeler Wilcox.

Let us pray—will you lead us.

THURSDAY.

LIFE'S GOAL.

"One thing I do . . . I press on toward the mark (goal) unto the

prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

Prof. John Bennett, of the School of Religion at Berkeley, recently told the closing session of the annual Southern California Congregational Conference that Christians and non-Christians should unite to achieve immediate good, irrespective of their ideals. He stated those goals to be freedom as against tyranny, equality of opportunity against lack of opportunity, justice before the law, and love for fellowmen. All of these are necessary for a better world, and all of these the non-Christian can believe in and work for as well as the Christian. Your writer has set the text for this comment.

Prayer—Our Father, make us dissatisfied with the present level of society. Teach us Thy way in lifting life to that higher level that Thou dost will. In Christ's name. *Amen.*

FRIDAY.

A STEP TOWARD GOD.

"Stretching forward to the things that are before."—Phil. 3:13.

I count this thing to be grandly true,

That a noble deed is a step toward God,

Lifting the soul from the common clod To a purer air and a broader view.

We rise by the things that are under our feet,

By what we have mastered of good or gain,

By the pride deposed and the passion slain,

And the vanquished ills that we hourly meet.

—J. Thomas.

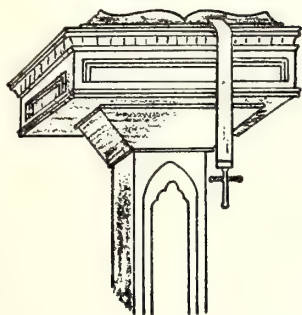
Prayer—Our Father in Heaven, "Lift us from weakness mighty as Thou art and teach us to love Thee as we ought to love." *Amen.*

SATURDAY.

CITIZENSHIP IN HEAVEN.

"For our citizenship is in heaven; (where) the Lord Jesus Christ shall fashion anew our vile body that it may conform to the body of his glory."—Phil. 3:20, 21.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
JOHN G. TRUITT, D. D.,
SUFFOLK, VA.

GOD'S HAND ON THE GATE.

"Then opened he their understanding, that they might understand the scriptures."—Lk. 24:25.

Here we see God's hand on the doorknob, or on the gate. I like to think of the old home with the picket fence all around it, the beautiful lawn and pretty shrubs, the growing flowers, and the pretty little white pathways. I see the gate, too! It is a Christian home within, and a family who loves God. And the hand of God is on the gate. Well, no, we have never seen the hand of God, but Jesus has shown us his nail-scarred hands, and he has told us that all who have seen him have seen the Father, therefore, we shall see his beautiful hand upon the gate: "He opened their understanding!" He opened the gate.

"Almost as harmful to character as the closed hand is the closed mind," has said one of the truly great thinkers of our day. I can think of nothing much worse in an otherwise strong person than a closed mind. We boys were playing near a ditch bank as we tended the cows, and we came onto a turtle just hurrying along to cover, when my brother touched him on the back with the stick he carried in his hand. At once the turtle shut right up. In went his feet, and in went his head. I shall never forget my brother's remark. "When he closes up he quits going." It was true then, and it is true now.

I have come to hunger for that quiet moment every morning when I can wait before the Lord in silence with the open Bible, a notebook, and a pencil, and a prayer, "O Lord, open my mind that I may understand."

You will not have your daily devotions in the same way, but you will have them somewhere, sometime during the day, and somehow. When you do feel that the Lord Jesus is near with his hand, as it were, on the gate, to open the gateway of the mind to a good understanding of the privileges, opportunities, and duties of the day. And not only there, but have his Holy

Spirit as your constant friend opening your mind as you read, and as you observe and hear what is going on so that you may have understanding of the issues at hand. I delight to know that I have the happy privilege of serving an opened-minded people; people who read, and study, and interpret what they read in the light of Christian progress.

Not only is the closed mind detrimental to the development of a full rounded character, but so also, is the closed hand. George Eliot certainly did a fine piece of work when she wrote that lovely story of "Silas Marner." There is the weaver of Ravelo toiling day in and day out, coming home after every sale with the money to be hoarded away underneath the hearth. Night after night he counts it, until his face and his heart have become just as hard as the coins in his hands. He is a miser, and many were the little children in his community who actually feared him, and his neighbors avoided him. He had miserably dwarfed his character. One day when he looked for the money it was gone! Shortly thereafter a pretty little baby girl wandered into his warm firelight alone. So sweet, so cunning, so helpless—there was nothing to do but to do something! Things could not keep that status quo, and so Silas Marner sought advice with the little armful of God's gold in his hands! He began to give his help, and his mind, and his heart to someone outside his own miserably dwarfed self. You know the story. God's hand was on the gateway of his giving. God saved him by loosing him from his gold; made him supremely happy as little Eppie grew into beautiful girlhood and womanhood, and low when the old rock quarry was drained there was his gold intact! He gave, and had none the less to give! He gave and received a thousand times more in return! "O God, open the gate of our giving; have thine infinite hand of love and growth, and mercy, ever upon that gate." "The Lord loveth a cheerful giver." How many times this church has been thrilled with the reports of cheerful giving—noble giving, consistent giving. As we give we live and thrive, and become alive! And when we rob God we rob ourselves! Oh, may his hand be on the gate of our giving: "He opened their understanding."

The open hand, and the open mind, add up to the open heart. They make me think of Jesus. He had a sympathy so broad and good that sinners, publicans, men, women, children, all found understanding sympathy in his

presence. Toward the woman of Sychar he was open minded, or Matthew at the receipt of customs he was open-minded, or the sons of thunder, or Simon Peter, or even those who nailed him to the cross, "Father, forgive them," he said, "for," said he, "they know not what they do!" Jesus certainly had the open hand of loving-kindness, whether it be bread for the hungry of body, or the bread of life for the hungry of soul, he lavishly gave it—even to the giving of his life a ransom for many! And the open heart of love he had, ah yes, beyond all words to describe.

And so let us seek his hand on the gate of our lives, to close it against all that would harm—evil thinking, suspicion, jealousy, hate; and to open it to all that would enrich our own lives, and to all that would enrich the lives of others: God's hand upon the gate!

QUIET HOUR.

(Continued from preceding page.)

Heavenly citizenship is described to be "in a city," with "favor and privileges" together with all that those words imply; and where the lasting benefits are not temporal but eternal.

The proof of that hope is found in the indwelling of Christ in man's own soul. "If thou art a believer," said John Elliott, "thou art no stranger to heaven while thou livest: and when thou diest, heaven will be no strange place to thee; no, thou hast been there a thousand times before."

Prayer—O Lord, help us to live heavenly here and be at home with Thee in the end. In Christ's name we ask it. Amen.

SUNDAY.

GOD'S DAY AND THE BIBLE FOR YOU.

"Those things which are revealed belong to us and our children that we may do all the words of his law."—Deut. 29:29.

"The Bible is the sacred book of the Christian Church. It is the record of God's progressive self-revelation, first to the people of Israel, afterward to the world in Jesus Christ. It tells us not only what men have thought of God, and what they have done for God, but what they have experienced of God. Thus by bringing us in touch with the men and women who have found God before us, it encourages us to believe that we can find God for ourselves, and it shows us how to do so."—W. A. Brown.

Prayer—Our Father, we dedicate ourselves to Thee and Thy cause and the cause of the Bible this day. Amen.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

It seems that nearly every child that has made application during the last year has been a little one. We now have the greatest number of little boys and girls that we have had in a long time—fine little boys and girls—full of life and energy. They are affectionate and crave the love of someone.

It is a tragedy in the life of a child to lose its parents, especially its mother. A mother in the home, if she is a good mother, means so much to the life of a child. The impression she makes on the life of the child means much to shaping its life. The writer lost his mother many years ago, but many of her teachings linger still and have meant so much to him in life.

Many little fellows are sent here because they have lost their mother. The matrons and superintendents do their best to come as near as possible to filling the vacant place caused by the death of parents. It is hard to fill the place of a mother in any child's life.

It is a great blessing that our church people have been so kind and generous to establish the orphanage to give a home to the little fellows who have been so unfortunate as to lose their parents and be left without a home, and with no one who would take them and give them food and shelter. Four hundred and eighty of them have had a home here since the orphanage opened its doors in 1907. Nearly four hundred of them have reached the age limit and gone out. What are many of them doing today? Many of the girls are stenographers or private secretaries, some trained nurses, some have good jobs in knitting mills and many of them are married and have homes of their own.

The boys are following varied occupations. Some are electricians, some plumbers, some knitters in knitting mills, some have good jobs in cotton mills, and many other vocations.

They were once dependent and helpless. You, through your orphanage, have given them a chance.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 8, 1940.

Amount brought forward \$9,866.53

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Wake Chapel\$ 4.29

Pleasant Hill 1.54

Wentworth 3.83

\$ 9.66

N. C. & Va. Conference:
Reidsville\$ 9.00
Greensboro, Palm Street . 7.13
Hebron 1.00

Western N. C. Conference:
Antioch (R)\$.50
Big Oak 4.00

Eastern Va. Conference:
Newport News\$ 23.00
Holland 6.31
South Norfolk 5.00

Valley Va. Central Conference:
Bethlehem\$ 1.91
Winchester 3.71
Mayland 2.61
Palmyra 1.62

Ala. Conference:
Roanoke 1.82

Special Offerings.

Mr. May\$ 6.00
Men's Bible Class, Rose-
mont S. S., support of
Robert Currin 12.50
Mr. Fespermon 5.00

Total for week \$ 100.77

Grand total \$9,967.30

I have friends in overalls whose
friendship I would not swap for the
favor of the kings of the world.—
Thomas A. Edison.

NEW
LOW PRICES

THIN
BIBLES

TEACHERS CONCORDANCE REFERENCE
HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE

Biblical Atlas with Index and Maps

also

TREASURY OF BIBLICAL
INFORMATION

A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.

ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS

BY

REV. F. N. PELOUBET, D.D.

Author of Select Notes on the International Lessons, etc.

TABLE OF CONTENTS

Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
 reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER

Full 8 Vo. Size 5½ x 8 inches

Part Page Specimen of Print, Black Face Type, Center Column References

The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:
44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, even all her
living.

A. D. 53.
1 John 2. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
d Deut. 28. 14.

18 And pray ye that your flight be
not in the winter.
19 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

Standard Authorized Version Old and New Testaments

No. 1708C—Morocco Grain, overlapping covers, gold titles,
stained edges \$2.50

No. 1712C—French Morocco Leather, overlapping covers, red
under gold edges 2.50

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.
R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.
H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.
One Year.....\$2.00
Six Months..... 1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.
Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor not later than Friday preceding the date of publication. Emergency notices will be received up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

THOMAS.
Miss Emma Thomas, born October 7, 1868, died July 21, 1940, after an illness of nine months. She was the daughter of Anderson R and Caroline Rippy Thomas. She is survived by three sisters: Mrs. W. E. Cook Mrs. Beulah Garvin and Miss Mary E. Thomas; and three brothers: William J., Joe W., and Dolph M. Thomas.
Her entire life was spent in her home at Haw River, N. C.

Miss Thomas was converted at the age of thirteen and became a member of the Haw River Christian Church at its organization in 1895. She was the first organist in the church and served faithfully for twelve years. She was treasurer for sixteen years and a Sunday school teacher since the organization of the school. Seven years ago she was elected the life-time teacher of the Women's Bible Class. Miss Thomas was constant in the prayer and attendance of her church. She attended almost every meeting of her local conference and also of the Southern Convention. She was a charter member, and life member of her missionary society and served as its president for fourteen years.

Miss Thomas was a willing supporter of Elon College, the Orphanage and Missions. Her love for "The Christian Sun" was great and she has had our paper in her home all of her life.
The funeral service was conducted from the Haw River Church with the interment at the Long's Chapel Cemetery. The services were conducted by Roy D. Coulter of New Market, Va., A. B. Barham, and the pastor.
May the strength and comfort of God be with the family in these days.
D. N. VORE, Pastor.

HINGERTY.
Thomas R. Hingerty, husband of Mrs. Margaret Johnson Hingerty, died at his home in Windsor, Va., February 6, 1940, at the age of seventy-five years, four months, and nineteen days.
He lived and died in the county of his birth, and leaves his wife and three children, B. R. Hingerty and Mrs. C. B. Carr of Windsor and Otis J. Hingerty of Petersburg, Va.
He was a member of Windsor Christian Church, having moved his membership from Antioch for about ten years, and was held in high esteem by the members of the church. He was quiet and unassuming, but was very earnest in his devotion to his family and church.
The church mourns his passing and invokes Divine Providence upon his family and all who mourn.
J. W. ROBERTS.

SMITH.
Miss Arlene Phyllis Smith was born in Westerly, R. I., on August 21, 1924, and departed this life in Alamance County, N. C., on July 25, 1940, at the age of fifteen years, eleven months and four days.
She was the daughter of Mr. and Mrs. E. H. Smith, who survive to mourn their loss with four sisters, Mrs. Ruby Sutton, Billie Jean, Joan and Donna Smith; also other relatives and friends.
Arlene professed faith in Christ as her personal Savior July 18 and on July 19 joined Shallow Ford Church. Her profession will remain in the minds of many because of her frankness and sincerity in acknowledging publicly Jesus Christ. We believe she was truly born of the Spirit.
Miss Smith was lovely in disposition, interested in her church and Sunday school and very active in the local Christian Endeavor Society. Her outlook on life was very bright, being a senior in Elon High School.
Arlene was obedient in the home and school. She will be greatly missed. A strong evidence of the high esteem she made upon others was the large crowd that attended her burial service and the generous floral offerings. Funeral services were conducted by her pastor and assisted by Rev. J. F. Apple in her home church.

May the good Lord perpetuate her sacred memory and richly comfort the bereaved family.
L. L. WYRICK.

EDUCATING FOR DEMOCRACY.
(Continued from page 6.)
them. We may enjoy personal freedom so freely that we will not realize its worth until it has gone from us. If democracy goes, Christianity as we know it, will inevitably go with it.

It would seem to me that the time is here when every citizen, young or old, of the United States should be compelled to inform himself concerning the principles of democracy in contrast with the principles and actions of other forms of government. Democracy as a form of government should be taught in the schools and colleges of this country, state or otherwise. The only way to keep this instrument of government and the freedom of religion bequeathed to us by the hands of our forefathers is to thoroughly acquaint ourselves with democracy and Christianity and know what they offer to honest hearts and inquiring minds.

I am in thorough accord with a recommendation passed by the Rotary Assembly of the 189th District of North Carolina at Atlantic Beach, July 26, which reads, as follows:
"Recognizing the seriousness of the present world situation, presenting as it does a conflict between systems of thought and standards of ethical conduct in private and public life, the Rotarians in attendance at the district assembly recommended that the clubs of this district adopt as a point of major emphasis in their programs for this year a thoughtful study of the principles of the democratic form of government and the adoption of such means as may be found advisable to encourage a rededication by the citizenship of their communities to such a form of government and to secure increased loyalties to the same."
L. E. SMITH.

CHILDREN'S PAGE.
(Continued from page 7.)
For that deep sea—a shallow to Thy love;
For round green hills, earth's full benignant breasts;
For sun-chased shadows flitting o'er the plain;
For gleam and gloom; for all life's counter-change;
For hope that quickens under darkening skies;
For all we see; for all that underlies—
We thank Thee, Lord!
—From "The Te Deums and the Sacraments," by John Oxenham.

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK
A COLLEGE FOR WOMEN Degrees of B. S. in Religious Education and B. S. in Social Work. Under Educational Division of Congregational-Christian Home Boards. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Expense and endowment checks solicited.
For literature and catalog write
Pres. R. G. CLAPP, D. D.
5115 Fowler Ave. Cleveland, Ohio

Subscription Apportionments

Below is given a list showing the number of "Christian Suns" apportioned to each church in the Southern Convention, by Conferences. It is hoped that the pastor or some member of the local church will endeavor to see that each local church secures at least this number of subscribers during this year.

Send your subscriptions to Rev. F. C. Lester, Promotional Secretary, Elon College, N. C.

Eastern Virginia Conference.			Bethel, Johnson		
Church and Pastor	Goal				3
Antioch, Crutchfield	12		Bethlehem		3
Barretts, Watkins	8		Beulah, Powell		8
Berea (Nans.), Johnson	12		Catawba Springs, Johnson		14
Berea (Nor.), French	18		Chapel Hill, McKee		5
Bethlehem (Dispt.), Olejar	10		Christian Light, Cummings		8
Bethlehem (Nans.), Brittle	35		Christian Chapel, Tally		9
Burton's Grove, Watkins	6		Clayton, Cummings		4
Centerville, Wright	6		Damascus, Carter		4
Christian Temple, Hardeastle	100		Ebenezer, Denton		10
Cypress Chapel, Brittle	35		Fuller's Chapel, Carter		11
Damascus, Raymond	20		Good Hope Carter		5
Dendron	10		Hayes Chapel, Cummings		4
Eure, Raymond	22		Henderson, Apple		14
Franklin, Jones	40		Hope Mills, Register		5
Holland, O'Neill	35		Lebanon, Grissom		2
Holy Neck, Slater	30		Lee's Chapel, Grissom		3
Hopewell, Lowe	10		Liberty, McCauley		28
Isle of Wight, Crutchfield	10		Martha's Chapel, Carter		4
Ivor, Watkins	5		Mebane		4
Johnson's Grove, Jones	6		Morrisville		3
Liberty Springs, ohnson	40		Moore's Union, Tally		6
Little Creek, Warren	10		Mt. Auburn, Carter		10
Mt. Carmel, Crutchfield	22		Mt. Carmel, Madren		6
Mt. Zion, Warren	8		Mt. Gilead, Madren		8
New Lebanon, Riddle	6		Mt. Hermon, Carden		4
Newport News, Dollar	50		New Elam, Grissom		12
Norfolk, First, Knight	40		New Hope, Madren		10
Oakland, Johnson	35		Niagara, Foster		2
Oak Grove, Raymond	10		Oak Level, Madren		9
Ocean View, French	12		Piney Plain, Johnson		7
Old Zion, Garman	25		Pleasant Hill, Johnson		5
Portsmouth, Elm Ave., Phillips	10		Pleasant Union, Johnson		7
Portsmouth, First	22		Plymouth, Grissom		6
Portsmouth, Shelton, Poulson	8		Pope's Chapel, Madren		9
Richmond, First, House	22		Raleigh, Robinson		15
Rosemont, Morgan	44		Sanford, Todd		14
Spring Hill, Wright	8		Shallow Well, Todd		14
Suffolk, Truitt	140		Six Forks, Foster		2
South Norfolk, Poythress	40		Southern Pines, Taylor		8
Union (Southampton), Brittle	15		Turner's Chapel, Grissom		5
Union (Surry)	5		Wake Chapel, Johnson		15
Wakefield, Watkins	15		Wentworth, Johnson		7
Waverly, Wright	22		Youngsville, Carter		5
Windsor, Crutchfield	12				
Total	1,041		Total		354
North Carolina and Virginia Conference.			Valley of Virginia Conference.		
Church and Pastor	Goal		Church and Pastor	Goal	
Albemarle, Elmore	20		Antioch, Sanger		20
Apple's Chapel, Martz	48		Bethel		10
Asheville, Jackson	13		Bethlehem, Coulter		10
Belew Creek, Veazey	12		Beulah, Sanger		5
Berea, Crutchfield	16		Concord, Coulter		5
Bethel, Dollar	20		Dry Run, Newton		8
Bethlehem, Crutchfield	36		Island Ford,		5
Burlington, Lightbourne	92		Joppa, Newton		5
Carolina, Dollar	9		Leaksville, Newton		20
Concord, Dollar	14		Linville, Sanger		15
Danville, Sorrell	63		Mayland, Coulter		15
Durham, Harrell	58		Mt. Lebanon, Newton		8
Elk Spur, Earp	10		Mt. Olivet (G)		18
Elon College, Smith	52		Mt. Olivet (R)		12
Gibsonville, Loman	5		New Hope		8
Greensboro, First, Wisseman	54		Newport, Newton		10
Greensboro, Palm Street, Pollard	39		Palmyra, Coulter		5
Happy Home, Andes	29		Timber Ridge, Whitten		15
Haw River, Vore	19		Whistler's Chapel, Coulter		5
Hebron, Newman	17		Winchester, Whitten		20
Hine's Chapel, Martz	29		Wood's Chapel, Coulter		5
			Total		320
Hopedale, Loman			Eastern North Carolina Conference.		
Howard's Chapel, Church	3		Church and Pastor	Goal	
Ingram, Earp	24		Amelia, Grissom		6
Ivy Hill, Earp	2		Antioch		5
Kallam's Grove, Church	9		Auburn, Grissom		6
Lebanon, Newman	16				
Liberty, Newman	22				
Long's Chapel, Vore	21				
Lynchburg, Smith	14				
Monticello, Wise	8				
Mt. Bethel, Church	16				
Mt. Zion, Dollar	19				
New Lebanon, Church	26				
Pleasant Grove, McCauley	35				
Pleasant Ridge, Veazey	10				
Reidsville, Neese	62				
Rocky Ford, Earp	9				
Salem Chapel, Veazey	16				
Shallow Ford, Wyrick	20				
Tryon, Lincoln	20				
Union (N. C.), Stevens	43				
Union (Va.), Newman	44				
Winston-Salem, Jay	10				
Total	1,095				
Western North Carolina Conference.					
Church and Pastor	Goal				
Antioch (C), Wyrick	9				
Antioch (R), Tally	7				
Asheboro, Granger	5				
Bailey's Grove, Lowdermilk	4				
Bennett, Cox	2				
Big Oak, Tally	14				
Biscoe, Register	5				
Brown's Chapel, Brady	23				
Ether, Register	10				
Flint Hill (M), Register	4				
Flint Hill (R), Spence	4				
Grace's Chapel, Denton	18				
Graham, Foster	2				
Graham, Providence, Vore	6				
Hank's Chapel, Andes	17				
High Point, Spence	11				
Liberty, Loman	4				
Mt. Pleasant, Brady	8				
Needham's Grove, Brady	9				
New Center, Cox	9				
Park's Cross Roads, Tally	19				
Patterson's Grove, Cross	4				
Pleasant Cross, Brady	10				
Pleasant Grove, Green	30				
Pleasant Hill, Crutchfield	20				
Pleasant Ridge, Apple	16				
Pleasant Union, Lowdermilk	4				
Providence Chapel, Lucas	4				
Ramseur	12				
Randleman, Loman	12				
Seagrove, Tally	5				
Shady Grove, Register	8				
Shiloh, Tally	12				
Smithwood	16				
Sophia, Spence	6				
Spoon's Chapel, Lowdermilk	3				
Union Grove, Brady	10				
Total	362				

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, AUGUST 15, 1940

No. 33.

Elon College Library 3X

Celebrates Thirtieth Anniversary



ETHER (N. C.) CHRISTIAN CHURCH.

Ether Christian Church was organized August 4, 1910, by Rev. S. B. Clapp, who had been preaching in the community at that time. Assisting him was Rev. J. Frank Morgan, then a young minister in the Christian Church and who is now pastor of Rosemont Christian Church in Norfolk, Va. The church was organized with twenty-four charter members and before the close of the year 1910, its membership had increased to thirty-five members. (Please turn to page 2.)

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. I. W. Johnson and Rev. O. D. Poythress are attending the Masaneta Springs Bible Conference this week.

Rev. J. F. Morgan assisted Rev. H. E. Crutchfield in revival services at Isle of Wight in Eastern Virginia last week.

Mr. W. S. Hardecastle, father of Dr. H. S. Hardecastle, pastor of the Christian Temple, Norfolk, Va., died at his home in Dover, Del., Monday morning after a brief illness.

Martin Powell, Jr., was the preacher for the revival services held at Bethlehem Church in Eastern North Carolina. Ten members were received by the pastor, Rev. E. M. Powell.

Rev. E. M. Powell reports a most successful revival at Morrisville, N. C., last week. There were eleven additions to the membership, bringing the total received in recent months to twenty. This church has recently been painted.

Young people from North Carolina and Virginia who went to Oakland, Calif., for the National Pilgrim Fellowship meeting were Misses Frances Foster and Ruby Wright of North Carolina; Mrs. June Joy House, Raymond Andes and Everette Wampler of Virginia.

Mr. John T. Kernodle who was elected a delegate to the General Council of Congregational-Christian Churches by the Southern Christian Convention at its last meeting, has left for Berkeley, Cal., where he will attend the General Council from August 13-20.

VIRGINIA VALLEY CENTRAL CONFERENCE.

The Annual Conference of the Virginia Valley met at Bethlehem Congregational-Christian Church on August 7 and 8, with president R. A. Larrick presiding.

Rev. R. A. Whitten delivered the annual address, his subject being, "Keeping Faith."

Rev. Dr. S. C. Harrell of Durham, N. C., gave the Wednesday afternoon address on "Evangelism" and the evening sermon on Sanctimonious Selfishness."

Rev. F. C. Lester, our Promotional Secretary was with the Conference, giving much help among which was an address on "The Way Up."

Rev. L. E. Huber of the African Inland Mission spoke on Thursday, painting a vivid scene of some of the work there.

Rev. W. J. Andes gave the closing address. Although tired, the delegates and visitors enjoyed this inspiring address.

Five orphanage girls gave several vocal numbers on Wednesday. Thursday they, with Miss Lane at the piano, gave a lovely program on "Living Our Best." This was very, very helpful and was enjoyed by all. The conference feels grateful to Dr. John-

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

For Week of August 18, 1940.

Sun.—The Wise Steward—Matt. 24: 42-51.

Mon.—God or Mammon—Luke 16: 1-13.

Tues.—Unto the Least—Matt. 25: 31-46.

Wed.—We Are God's Handiwork—Isa. 64.

Thurs.—Ye Are Not Your Own—I Cor. 6: 12-20.

Fri.—As Obedient Children—I Peter 1: 13-23.

Sat.—Every Man According to His Work—Rev. 22: 1-17.

JOIN WITH US IN READING THE BIBLE

son for his effort in having the girls at the conference to help and inspire through their singing and service.

The active pastors of the ensuing year will be Rev. R. A. Whitten, Rev. R. D. Coulter, Rev. R. E. Newton, Rev. P. G. Sanger, who was received into the conference Thursday, and Rev. A. Greig Ritchie, who is from the Harford Seminary and was licensed at the conference by Rev. R. A. Whitten, assisted by Rev. W. J. Andes.

The following officers were elected for the ensuing year: President, R. A. Larrick; Vice-President, R. A. Whitten; Secretary, W. J. Andes; Assistant Secretary, R. E. Newton; Treasurer, Samuel Earman; Assistant Treasurer, Roy Hosaflook; Director of Religious Education, Walstein Snyder; Assistant Directors of Religious Education, Amy Louderback and Eugenia Snow; Mission Secretary,

(Continued on page 15.)

HISTORY OF ETHER CHRISTIAN CHURCH, ETHER, N. C.

(Continued from first page.)

Of the original charter members of Ether Christian Church, fourteen are still living, including all of the original officers of the church with the exception of the treasurer who died about ten years ago.

It appears that the church edifice was constructed on or about the time the church was organized. Hiram Freeman, a local merchant and lumber manufacturer was largely responsible for the erection of the church building. Mr. Freeman contributed most generously to the building, although many donations were received from people in the community.

Rev. J. Frank Morgan was elected as the first pastor of the church and it appears from the records that he served the church for a period of three years. Other ministers who have served the church since its organization are: L. I. Cox, J. F. Apple, G. R. Underwood, L. L. Wyrick, C. E. Gerringer, M. A. Pollard, S. M. Penn, J. M. Allred, T. E. White, E. Carl Brady, T. J. Green and Kenneth Regester, who is now the pastor of the church.

Mrs. Helen Phillips was elected as first secretary of the church and she has served as secretary of the church for a greater portion of the time since its organization. Mrs. Eula Freeman Johnson served as secretary of the church from about 1915 until 1923. Hiram Freeman was the first church treasurer, Willie Freeman, the first deacon, and Henry Freeman the first sexton. The treasurers who followed Hiram Freeman were: W. H. Freeman, K. W. Moore, R. R. Auman and Eli P. Freeman, who is the present treasurer of the church. It appears from the records that W. H. Freeman was the first Sunday School Superintendent elected by the church. Other Sunday School Superintendents elected since the organization were: E. H. Wood and H. J. Cochrane. C. C. Phillips and R. R. Auman have also served as deacons in addition to W. H. Freeman.

In the year 1926, two Sunday school rooms were added to the church at a cost of \$375.65. The building committee consisted of H. J. Cochrane, J. H. Williamson, R. R. Auman, B. C. Vuncannon and E. P. Freeman. The Sunday schools rooms were paid for from contributions made by the members of the Sunday school, church and friends of the church in the community and surrounding territory.

The church now has a total membership of ninety-nine (99) members.

H. J. COCHRANE.

HAPPY HOME.

The Sunday school at Happy Home has grown so that a new class has been organized and we find that we need two more classrooms.

Six girls attended the leadership training school at Elon. On the first Sunday night in July they conducted the service, bringing us details of the courses given there, and some of the inspiration they had received.

Two ladies of the Missionary Society attended the Mission School and report a worthwhile school.

The floors in the church have been finished and a rug purchased.

The pastor, Rev. W. J. Andes, superintended a Bible School with seven teachers and about sixty pupils.

Prior to the revival Mr. Andes conducted prayer services in some of the homes. Rev. J. L. Neese of Reidsville, did the preaching in the revival except on Sunday morning when the pastor brought the message. We were happy to have Dr. L. E. Smith surprise us by appearing for this service and remain for the lunch hour. He led the dedicatory prayer for a beautiful oil painting of Christ in the Garden of Gethsemane which had been hung at the back of the choir loft. It was painted by Mr. Rufus Swann, of Danville, Va., and presented to the church in memory of Mr. and Mrs. J. J. Swann by their six children, Mesdames Arthur Powell, Joe Cox, Sam Burton; Messrs, Rufus Swann, James Swann and Walter Swann.

Some local talent for singing has been discovered. The Carter sisters' duet, Evans quartette, and Miss Averell Robertson, soloist, who soon leaves for Winston-Salem to take training for nursing, furnished special singing. A quartette from the First Christian Church of Reidsville also sang. These people from Mr. Neese's church were cooperative in their attendance throughout the meeting.

If Mrs. Andes, the pastor's mother, had done nothing except visit in our homes, her stay here would have been very profitable to us; for her charming personality and understanding nature surely must be contagious. She led the Junior Choir beautifully. Often she brought the entire congregation down to simple child-like worship in reverent prayer and song. As we see this mother and son labor together we visualize the life of that father and husband that was their's and realize that truly "our influence goes where we ourselves have never been."

As a result of the meeting fourteen additions were made to the

church, mostly adults, and some of them heads of families.

Members of the Sunday school are looking forward to a picnic scheduled for August 22.

The entire community was very sadly shocked Sunday morning, August 4, when one of the most valuable members and a much beloved deacon of Happy Home, Mr. James H. Richmond, died suddenly. His character was an inspiration to all of us.

MRS. WILLIAM WARD,
Reporter.

ETHER CHRISTIAN CHURCH OBSERVES THIRTIETH ANNIVERSARY.

Ether Christian Church observed its Thirtieth Anniversary on Sunday, August 4, with an all-day service. The observance followed a series of revival services conducted during the past week by the pastor, Rev. Kenneth Regester.

G. D. B. Reynolds of Albemarle was the speaker at the morning session who spoke on the subject of "Service." Mr. Reynolds stated that "The two principles of salvation which are being taught today are: Salvation by Intellectual Rationalism which develops the material ideals and Salvation by Faith which develops the spiritual ideals." He said "The world has never faced a darker situation since the dark ages and many of the nations of the world are teaching salvation by intellectual rationalism and are giving no thought to salvation by faith." Mr. Reynolds pointed out that we as a people need to return to the House of God to rededicate our lives to his service.

During the noon hour a basket lunch was served on the church grounds.

Rev. J. R. Jordan of Star conducted the devotional service at the afternoon session and spoke briefly of some of the accomplishments of the church, after which Rev. Kenneth Regester, pastor of the church, gave a brief history of the Ether Church.

Special music was rendered at both the morning and evening sessions by the Routh Chours of Burlington and the Osborne-Grey mixed quartette of Pleasant Garden.

DR. STIFLER TO BE HEARD IN A SERIES OF RADIO ADDRESSES.

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, will again be heard over the facilities of the National Broadcasting Company every Wednesday during August, September, and October, in a series of addresses on the Bible. Dr.

Stifler has selected for his theme, "The Positive Answer to the World's Despair." He will speak on the indispensable value of the Bible in meeting the appalling needs of today.

The addresses are scheduled at 1:30 P. M., Eastern Daylight time, over WJZ and the Blue Network. Dr. Stifler's topics are:

Aug. 21—"Turning Up the Lamp."

Aug. 28—"The Rudder of the World."

Sept. 4—"Queer People."

Sept. 11—"Uncle Sam Explains Himself."

Sept. 18—"Blessed Book Agents."

Sept. 25—"Bright Spots in the Pacific."

Oct. 2—"Unbreakable China."

Oct. 9—"The Unread Best Seller."

Oct. 16—"Falling in Love With the Bible."

Oct. 23—"Putting the Bible to Work."

Oct. 30—"Sure Thing!"

This is the third annual series of addresses which Dr. Stifler has given over the National Broadcasting Company's network.

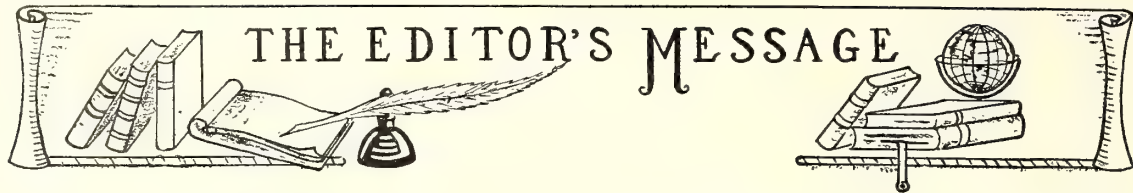
NEW STEREOPTICON LECTURE.

"Every Man in His Own Tongue" is the title of a new stereopticon lecture now available from the American Bible Society and its district offices throughout the country. The lecture consists of forty-eight slides with an optional closing of the appropriate hymn "O Word of God Incarnate" illustrated by seven additional slides.

The subject matter treats of the Bible Society's contribution in promoting the translation of the Scriptures into new languages as well as illustrations of some of the early historic publications of the Bible and its translators.

The lecture may also be secured from the various offices of the Department of Visual Education of the Methodist Church and the Massachusetts Bible Society, Boston.

The most distinctive mark of a cultured mind is the ability to take another's point of view; to put one's self in another's place, and see life and its problems from a point of view different from one's own. To be willing to test a new idea; to be able to live on the edge of difference in all matters intellectually; to examine without heat the burning question of the day; to have imaginative sympathy, openness and flexibility of mind, steadiness and poise of feeling, cool calmness of judgment, is to have culture.—A. H. R. Fairchild.



REV. JOHN DOE, D. D.

Called to Preach.

The only question asked by the Committee on Education when John was a candidate for ordination was, "Do you feel that you have been called of God to preach the gospel?" Yes, he had settled that years ago. In fact, it seemed that it had always been settled. He never questioned it. There was no alternative. Incidentally he had considered his talents, his physique, his health, his voice, and had consulted an older minister. All these factors confirmed his desire and decision to preach the gospel. Four years in an accredited college and three years in seminary had now brought him to the threshold of his actual ministry.

Preacher and Prophet.

Preaching was the high office to which he had been called and for which he had been called and for which he had made expensive and extensive preparation, and to which everything else was made subsidiary. The great fields of preaching gradually unfolded. Naturally he began with the great texts of the Bible, in both the Old Testament and the New Testament. The doctrines or belief of the Christian faith were then expounded. Preaching on the books of the Bible offered an opportunity for expository treatment and gave his people a mature understanding of the Bible. His sermons were usually adapted to the seasons of the Christian year. This allowed sufficient time to preach a number of sermons on current issues in which the prophet sought to relate the religion of Christ to all of life. By following the broad scope of the Bible and the rich heritage of Christian tradition his preaching was broad in its scope and ran the gamut of human experience.

Priest.

John Doe remembered that he was a priest unto God and that the priestly functions of his office were of equal importance with those of preaching itself. Inferior worship and inferior preaching were equally lamentable. As a prophet he sought to inform the mind, direct the emotions, and challenge the will. As a priest he endeavored to lead a heterogeneous group of people into the realized presence of God. The pulpit and musical ministry of the church were so coordinated as to create the atmosphere for confession and dedication. He was specifically a preacher one day in each week, but his priestly responsibility of visiting, counseling, and comforting was an every day task.

Teacher.

A few years of experience revealed the necessity of systematic teaching to supplement and undergird the preaching ministry of the church. True, his preaching was basically teaching. Homiletics and pedagogy were ever blended in his preaching. John Doe gradually realized, however, that much extra-pulpit teaching must be done. Classes were therefore conducted for various groups. Their specific problems were considered in the light of expert advice. Over a period of years classes were

conducted for the choir, music committee, official board, finance committee, young people's society, church members, Sunday school teachers and officers. This constant program of teaching gave stimulus and direction to the total program of the church, promoted understanding between the minister and laymen, and laid the foundation for more intelligent appreciation and participation by the entire congregation.

Executive.

The Rev. Mr. Doe began his ministry with the assurance that he had been called to preach and with the determination to invest all his energies in that supreme calling. Soon, however, he was unconsciously following the example of St. Paul by taking time off from sermon preparation and preaching to deal with very practical problems of the local church. These problems could not be safely avoided or ignored. Observation and experience led him to the conclusion that his church would rise or fall by its methods of organization and administration. Methods of church efficiency were studied and inaugurated. Principles of sound administration strengthened the church numerically and financially, lifting it in the estimation of the community.

Doctor of Divinity.

Late in life he became Rev. John Doe, D. D. Dr. Doe had been a student all these years. Much money had been invested in books. A visit each summer to a pastor's school kept him in touch with current trends of thought in the religious world. He had been loyal to his denomination, but not blinded by it or limited to it. He was, indeed, a Christian statesman. His Alma Mater was proud to confer on him this honorary degree. Now he has retired to spend his declining years in tranquility, varied by occasional speaking and writing.

HON. JOHN TITHER, JR.

John Tither enjoyed his religion. His generosity toward his church had become proverbial. Church finance was one of his hobbies. All the best books on the subject were in his library. Under his leadership the local church had planned an adequate budget and every dollar of it was pledged. People understood when they joined the church that they would be expected to make a pledge. No one ever raised the question of whether or not a person should make a pledge. The pledge and the tithe were the methods. The ladies in the church were relieved of the necessity of having suppers and rummage sales, devoting all their energies to spiritual work. The minister never suffered from headache due to financial worries. This church had unlimited credit anywhere in town, but never had occasion to use it. Everyone knew that John was a tither, and this caused everyone to have confidence in him, to respect his judgment and support his program.

John Tither, a home town boy, had been unusually successful in business. But success had never turned his head. It was only natural that in a few years he

should represent his people as a congressman. His keen business judgment had brought him merited recognition and honor. Some predicted that he would now be too busy to do church work. But the Hon. John Tither, Jr., remains chairman of the finance committee and a deacon of the church until this good day. Now he is frequently invited by other denominations to speak before their assemblies on the subject of stewardship.

You see, his father was a Tither. Father Tither had a theory that if you train up a child in the way he should give, "when he is old he will not depart from it." He, therefore, never allowed John, Jr., to form the habit of giving a penny to Sunday school and nothing to the church. As soon as he began to count money he was given an allowance with the understanding that one-tenth of it was for the Lord. The father taught by precept and example. The son, coming into this good heritage of business, decided to carry on the distinguished tradition, not only with reference to making money but also with reference to disposing of it.

Happy is the church with one or more of the Tither family in its membership, for it is an honorable family.

R. L. H.

A PROGRAM FOR THE ORDINARY MEMBER.

This is a day in which much criticism is passed upon the church. It is a day in which there is much uncertainty and division of opinion within the ranks of the church. There are those who bewail the lost influence of the church. There are those who say that the day of the church is in the past. There are some who say that there is no hope for the church or the world unless the church gives itself to the solution of the social problems of the day. There are others who say that when the church gives itself seriously to social issues that it is doomed. They maintain that the only hope is for the church to give itself solely to the preaching of the doctrine of individual salvation.

Now in the face of such a situation what is the ordinary member of the church to do? There are those who take the position that since the church no longer occupies the center of our social organization, that it is permissible to neglect the church, or give it only a half-hearted support. There are those who take the position that since the churches themselves are divided; and since the preachers themselves do not agree, that they will leave all these things to the churches and preachers to settle while they busy themselves with what they consider the practical affairs of life.

It would be a fine thing if all the churches were united and all the preachers were agreed, provided the churches were united in the entire program of Christ's kingdom, and provided the preachers in their agreement had a comprehensive understanding of the fulness of the revelation of God's truth. But the ordinary church member does not have to wait for the millenium to arrive in order to formulate a comprehensive and satisfactory working program for himself.

What ought such a working program to be. And how may it be formulated. The uncertainty and bewilderment within the church can be matched with just as marked bewilderment and uncertainty in other realms of our modern life. The educational world is just as confused with regard to both objectives and methods as is the religious world. Business is more confused and

uncertain than either education or religion. But sensible men in both education and business realize that they cannot afford to slacken their efforts in such a time as this. To do so is the surest way to seal their doom.

In the first place, it should be perfectly apparent to the ordinary church member that the only life that is really worthy of the name is the life that is shaped according to the principles taught by Jesus. It should be equally apparent that such a life is possible only when the individual is actuated by the same spirit which prompted Jesus to live the sort of life that he lived. Here then is an ideal worthy to challenge any individual to the noblest and best of which he is capable. To live a Christlike life then should be the first step in this program for the ordinary church member.

The second step, that it seems would logically follow, is to seek to lead others to accept the Christ as the ideal of their lives. It seems somehow unthinkable that anyone could really know Jesus in an intimate and vital way, and not seek to share that knowledge with others. No two persons would probably set about this task in identically the same way. One might rely entirely upon the influence of example, trusting that what the other would see would exert the strongest influence. There are some who would share with their friends all the delightful experiences that their souls enjoy through association with Jesus. There are those who are blessed with the ability to express such things in words. While perhaps there are still others who would feel that the best they could do would be to support the church, and leave it to the church, through its programs and ministry to lead others to Jesus. But this winning of souls should have a part in the program of every church member.

The third item on this program for the ordinary church member is the heart support of the church of which he is a member. There are those who feel that they are not competent to formulate a program for the church. There are those who feel that they are not capable of leading in the program of the church. But there is an invaluable service that every church member can render to the church to which allegiance has been pledged. The strength, power and usefulness of any church is always measured by the loyalty and support which it receives from its members.

There are at least three ways by which this loyalty and support may be manifested. All three are possible to most church members. One of the three is possible to every church member. They are attendance upon the public services of the church, and an attitude of interest and confidence in the things for which the church stands.

There are at least three ways by which this loyalty than the attendance of church members. The outsider concludes that there must be something wrong with the church that cannot attract its own members. Church members must support the church financially in some measure commensurate with their means in order to maintain their own self-respect. But it is possible for the church member who is unable to attend because of physical disabilities and unable to support the church financially because of lack of means, to still Manifest so deep an interest and such perfect devotion that his influence will count tremendously for the church. Some such program as this is possible for every member. And it will not only help the church; it will mould the life of the individual according to the pattern of Jesus.

S. C. H.

CONTRIBUTIONS

SUFFOLK LETTER.

Church members may be classified in two groups: active and inactive. It may be difficult to find a standard definition of these two groups. But one may name a few of the outstanding qualities of each group, and this will be of some assistance in making a classification. Usually an active church member is one who attends church, participates in the worship services, gives to the support of the church and its benevolences, and, in other ways seeks to promote the work in its various activities. An inactive member does not attend church regularly, declines to give to the support of the church and fails to take an active interest, or part, in the general enterprises of the kingdom of God.

A survey of any group of churches would reveal the fact that only a small percentage of worship services have an attendance equal in number to the total membership of the church. In the majority of churches the average congregation is not more than one half as large as the number on the church roll. For example, on last Sunday, by actual count, one rural church of more than 350 members, had a congregation numbering 156. Another rural church of practically the same number of members on the roll, had a congregation of 56. In the first church where were the other 200 members? In the second church where were the other 300 members? Many town and city churches are not able to make a more favorable showing in the relation of the congregation to the size of the membership.

It is, of course, impossible for every member of every church to attend every service. Many people are kept at home, or elsewhere, by circumstances which are beyond their control. The number of people in church on Sunday is not an accurate measurement of the interest of the entire membership. But after making all reasonable allowances for important duties in the home and elsewhere, the church of today cannot boast of an enviable record in the matter of attendance. Worship services are not as well attended as they should be, and the religious education organization, or Sunday School, could be greatly improved in this respect.

Absentee, inactive members who could come to church if they would, are a challenge to the leaders of the church. Vacant pews do not make any contribution to current expenses

and they have discouraged many good ministers. There is a reason—sometimes many reasons—why members of the church do not attend the regular services of worship. And it is safe to assume that many members would not dare to go into the presence of God and offer their pitiable excuses for not honoring His house by their presence and support. It is fearful to be reminded that every church member will one day stand before the judgment seat of Christ and give an account of themselves and their use of this precious opportunity.

It will be helpful to sit down and have a quiet talk with our own conscience. Ask yourself some very simple questions, like these: "Did I go to church last Sunday?" "If not, why not?" "Is my excuse for not attending church, or for not supporting my church, by regular gifts, one that I am willing to take with me to the final judgment?" "Have I any valid reason for not being an active member of the church?" "When should I begin to be punctual and active in my church?" Now open your Bible to James 4:17, and read: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Then this final question, "Have I sinned in not doing the things that I knew were good?"

Ultimately, one must face this fact: one sins when one does not do a reasonable part for the church and the kingdom of God. Jesus honored the church. Church members should follow His example. I. W. JOHNSON.

LET THE YOUNG AND OLD MEET TOGETHER.

On a Tuesday not so long ago, I attended a young people's meeting. The program was a good one, and very much enjoyed. But I noticed that the adults present were not supposed to make motions, or to have much to do with the business matters of the meeting.

A week later I attended a Sunday School Convention. Here, too, the program was splendid and enjoyable, but I noticed that young people were conspicuous by their absence, and the business of the convention was carried on by the adults.

I came away from these two meetings wondering if it would not be fine to have a meeting of our conference sometime, in which both old and young could have a part, and feel equally at home.

I am afraid our church is making a mistake in making such distinctions among the old and the young. I think the old and young need to realize that they together constitute the membership of our church, and that each one is equally precious in the sight of our Lord.

When a lad I was proud to attend church in company with my brothers and sisters, but I was as equally proud to go to the place of worship with my parents. But the greatest thrill of all was when I could go to church with all the members of the family.

The church and her services should always keep in mind that they are for the entire family.

J. F. MORGAN.

A REAL TASK.

If you have been told that parting with friends and loved ones to follow Christ is always easygoing, you have been woefully misinformed. Differences between friends and loved ones reaches to the roots of life, and often run through every vital tissue of life. And those who choose to follow Christ instead of earthly friends, often have the most sorrowful and sad recollections of such partings. We have had to leave comrades and brethren, friends and loved ones behind who despised the quest of holiness and immortality and had nothing but mockery for the doctrine of Christ. But they were near and dear to us. They have stood by us in sickness and in health, in prosperity and adversity. They have driven away many clouds of sorrow and despair. They have soothed our heartaches and our pains. Who will dare say such tender ties are easily broken? Just no one. Then why break such ties? There can be only one answer—namely, Christ—not our friends and loved ones, but Christ only—has the right, power, and authority to say: "Come unto me . . . and yes shall find rest unto your souls."

Be careful! Don't answer too soon! When opportunity knocks at your door, it might be well to peek out of the window; it could be old man temptation at your door. He is a skilled salesman. He talks salesmanship from three points of view—"The lust of the flesh, and the lust of the eyes, and the pride of life"—but his price is entirely too dear for what you get in return. Beware!

Ridiculing Christianity is mere stupidity. If fun is made of Christianity, all relationships are endangered. It is to invite a storm of disaster that cannot be cleared away with a stroke of fun. Laugh it off! Who can? Some things are not easily laughed off.—A. H. Porterfield.

FOR THE CHILDREN

Dear Friends:

I was beginning to think that we would not have a letter from one of you for our page today, but just then the postman came and brought one for us. I hope that many of you will answer this one because Marie has been sick for so long that I know she would enjoy hearing from you.

Dear Mrs. Todd:

I have thought of writing you ever since you began writing the Children's Page for "The Christian Sun." I am eight years old. I am in the fourth grade in school. I always enjoy reading the Children's Page and mother and I have worked every crossword puzzle yet. I have spent most of my time in the Mt. Airy Hospital since March 31, 1940. I have been at home since July 26. Our Vacation Bible School will begin August 19. I will not be able to attend this year. I hope you answer this card.

Sincerely,

MARIE COLE,
Fancy Gap, Va.

I am wondering if the boys and girls who are going to attend that Vacation Bible School, which Marie will not be able to attend, would not like to carry some of it to Marie at her home? Go to see her and tell her what you are doing and what you are learning that is new. Carry some of your handwork to show her. Perhaps the school might make something for Marie. We all wish for Marie good health and great happiness. We hope that she will be able to attend school again this fall. We thank you for

your letter Marie and would like to hear from you again.

Here is hoping that some of the others of you will write to me in time for your letter to come out in our next week's issue. I would much rather print your letters than mine. I do enjoy reading and getting them very much.

Sincerely,

DOROTHY TODD.

FOR TEACHERS OF CHILDREN.

[A Litany of Consecration taken from the Consecration Service for Vacation School Staff, Coral Gables Congregational Church, Florida.]

PASTOR: "To a more diligent study of the Word of God, that we may know the subject matter of our teaching—"

TEACHERS: "We dedicate ourselves, O Lord."

PASTOR: "To a more faithful study of the principles of teaching, through the reading of books and magazines in the field of religious education and through attendance at conferences and leadership training classes—"

TEACHERS: "We dedicate ourselves, O Lord."

PASTOR: "To a closer contact with those we teach, that we may know their needs, win their confidence, and minister to their spiritual enrichment—"

TEACHERS: "O Lord, we dedicate ourselves."

PASTOR: "To a higher loyalty to the Great Teacher, his ways, his message, his person—"

TEACHERS: "O Lord, we dedicate ourselves."

PASTOR: "To the fulfillment of the prayer of our Lord that God's Kingdom might come and that his will might be done on earth as it is in heaven—"

TEACHERS: "O Lord, we dedicate ourselves."

PASTOR: "To a new awareness of things spiritual, to a new fineness of personal character, to a fuller application of the gospel to all of life, to a new consecration to the tasks of the Christian Teacher—"

TEACHERS: "O Lord, we dedicate ourselves."

PASTOR: Let us pray (all)—"Our Father God, who didst send into the world our Lord Jesus Christ, the great Teacher of us all, and who, through the Spirit dost ever lead us into all truth, hear thou these vows of consecration we have taken this day: hold ever before us this vision of more faithful work, we have this day seen; and grant us that which we so much need—the strength to do thy will. Amen."

HOW JESUS WORSHIPPED GOD.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5: 23, 24.

Jesus made friendliness to people the test of true worship to God. "Worship" comes from the word "Worth." Worship means giving to God the love and gratitude He is worthy of. In the same way friendship means giving the love to friends that they are worthy of. Jesus said that we could not truly worship God unless we were real friends to people. He said that if we went to church to worship and then remembered that we had said or done something to hurt a friend, we should turn right around and go back and tell that friend we were sorry. We should make sure that we are at peace with everybody before we can rightly worship God.

Many years after Jesus lived, one of his followers put it this way: "Whosoever does not love his brother whom he has seen cannot love God whom he has not seen." People have some of God in them and we learn to love God by loving people.

(Continued on page 15.)

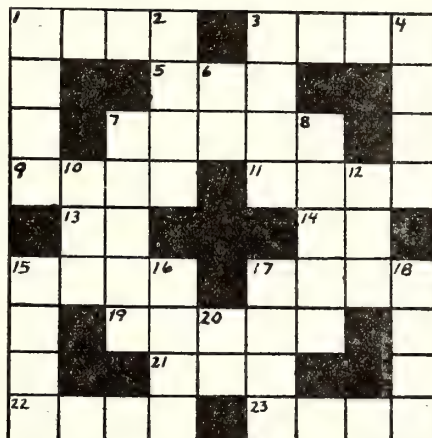
CROSSWORD PUZZLE.

Across.

1. To play a saxophone.
3. The 30th book of the Old Testament.
5. Hebrews (Abb.).
7. The disciple who started to walk to Jesus on the sea.
9. Part of a ship which supports the sails.
11. To incline or rest against (Job 8: 15).
13. Salvation Army (Abb.).
14. The last two letters in evil.
15. The quiet after a storm (Matt. 8: 26).
17. A short rough branch or limb.
19. He led the children of Israel out of the bondage in Egypt.
21. A pet that catches mice.
22. The yellow part of an egg.
23. A part of the body (Matt. 5: 30).

Down.

1. The edge of anything.
2. To sharpen (Deut. 32: 41).
3. Cain's brother (Gen. 4: 2-8).
4. In a short time (Matt. 21: 20).
6. Latin for and.
7. Old Testament name for song; song of David.
8. Old Testament word for heart (Prov. 23: 16).
10. Third king of Judah (I Kings 15: 8-34).
12. Alabama (Abb.).
15. Jesus made some to anoint the blind man's eyes (John 9: 6).
16. To mimic in sport, imitate (Prov. 14: 9).



17. Third son of Adam (Gen. 4: 25).
18. Happy, joyful (Psalm 122: 1).
20. Samarium (Abb.).

- ACROSS—1. Limb. 3. Date. 5. Ore.
7. Jetur. 9. Feet. 11. Town. 13. N. W.
14. Me. 15. Odes. 17. Hats. 19. Lemon
21. Lam. 22. Nail. 23. Evil.
DOWN—1. Loaf. 2. Beet. 3. Deut.
4. Eden. 6. Rt. 7. Jewel. 8. Roman.
10. End. 12. Wet. 15. Open. 16. Sell
17. Home. 18. Seal. 20. Ma,



A MESSAGE FROM THE CHANDLERS OF CHINA.

Recently a message has come through from Rev. Robert E. and Mrs. Helen D. Chandler, our missionaries in Tientsin, China. It was dated May 31, 1940, and recounts some of the things that these fine people have been doing since they returned to Tientsin on October 4, 1939. There are some paragraphs that should be shared with readers of this page, and especially the young people who have recently sent some money to aid the Chandlers with the tremendous problems which they face.

"Floods! A few days after arrival I took a boat trip for miles through the southwest section of Tientsin (past the shell of what once was Nan Kai Middle School) and saw the 'House-Top World.' Families too poor to have any place to go but house-tops! The Salvation Army working heroically to give them bread, and clean water, and medicines. By slow degrees this water subsided; but still there were the families from the country, homeless foodless thousands. For folks from Christian villages we ran our own camp at Hsiku; and helped in many general enterprises. Tiny huts, millet gruel, a little school, some medical aid, for children and older folks. The men seeking work, in the city, or somewhere. Our twenty-four relief centers around Tientsin meet but a fragment of the need; but it is worth doing.

"In February I took a trip deep into Tientsin's 'Back Waters'—which are still there. Dismal counties and countyseats. Many places where once were villages are now just visible as large lumps of mud. Prosperous market towns I have known are on their uppers; almost nothing to sell or to eat. Shrunk forms and haggard faces. We examined markets: a large assortment of old furniture was offered, and window-frames, and housebeams, instead of grain and pork. And there were these 'foods': wheat husks, bean shells, sweet potato leaves and cotton seeds, all at high prices in Chinese money. In all these centers, through our countryside churches, we are running gruel kitch-

ens, mat-weaving classes and refugee schools, and giving loans for seed. . . . For Hopei province no comprehensive relief plan is possible; no one party holds control. . . .

"Our Chinese comrades, and our boy and girl students, are standing up to the situation splendidly. Taking rebuffs; not crying out. Studying as never before. Wondering about many things. Grateful for anyone who shares. Our countryside churches are all centers of service. Isolated for months, the folks seem surprised and grateful when anyone cares, and presses through, and brings them help from America or India or where-not."

Wonder how we would feel in such conditions? How would we feel about the churches in America? Well, here is how the Chandlers feel:

"Things were thicker than we dreamed. And more difficult and subtly aggravating. But we are keeping our heads up. Down deep, we are simply thrilled to have the chance to be in this China, in this day. Likewise we are not forgetting at all the send-offs we had from Cambridge and other U. S. spots last summer. There was something especially understanding and reassuring that our friends gave us then."

Now, really, wouldn't you like to share with people like that in the work they are doing? You can. That Sunday school offering, or any other offering for missions will go to sustain people just like this, and these very people, in the Christian work they are doing. Send on your gift to the Mission Board at Elon College, N. C., so we can say to the people out there that we are willing to share with them in "making an Oasis in the desert" of human despair.

F. C. LESTER.

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 10, 1940.
Sunday Schools.

Big Oak, Eagle Springs, N. C. . . \$	1.25
Mt. Pleasant, Cameron, N. C. . .	1.95
Bethlehem, New Market, Va. . .	2.52
Liberty Spring Suffolk, Va. . . .	5.00
Biscoe, N. C.	1.95
Wakefield, Va.	2.00
Hank's Chapel, Pittsboro, N. C. .	5.33

Bethlehem, Altamahaw, N. C. . .	5.00
Mayland, Broadway, Va.	1.76
Pleasant Ridge, Ramseur, N. C. .	4.30
Wake Chapel Fuquay Springs, N. C.	4.17
Timber Ridge, High View, W. Va.	1.65
Wood's Chapel, New Market, Va. .	1.03
Newport, Shenandoah, Va.	3.55
Linville Va.	9.18
Franklin, Va.	40.00
Damascus, Chapel Hill, N. C. . .	.88
Morrisville, N. C.	2.50
Dry Run, Seven Fountains, N. C. .	12.70

Total \$ 106.72

Individuals and Churches.

Lynchburg, Va. (Personal donation by Mr. A. S. Dunn) \$	6.00
Gibsonville, N. C.	2.47
Spoon's Chapel, Asheboro, N. C. .	2.55
Carolina, Burlington, N. C. . . .	3.15

Total \$ 14.17

Total for week \$ 120.89
Previously acknowledged . . . 17,092.93

Total since Sept. 1, 1939 . . \$17,213.82

We wish to thank everyone who had a part in the above offerings. We are so happy to report that we only lack \$13.82 now of bringing our receipts up to the total receipts for last year. I am sure we will reach this amount and go beyond. We have only three weeks from the time of this writing until the fiscal year closes, so if there are Sunday schools or churches who have not sent in their offering this month for missions we will be so glad to get them before August 31. We appreciate the loyalty, interest and cooperation of each of you and we know you will help us carry on this work of missions, which is the responsibility of every individual.

Gratefully,
MATTIE COX PARKER,
Secretary.

VALLEY WOMAN'S CONFERENCE MEETS.

The Woman's Missionary Conference of the Virginia Valley Central Congregational - Christian Churches met with the Linville Church July 25. A very gracious welcome was given by Mrs. Sam Earman, president of the Woman's Missionary Society at Linville. Rev. A. Grieg Ritchie conducted the morning worship, the theme of his remarks being "World Friendship." Rev. B. J. Earp was present and told of his work in the mountains of Carroll County. The guest speaker of the day was Rev. J. E. Huber, missionary from Africa, who is home on furlough. Mr. Huber held the audience spellbound with his wonderful message about the needs of the natives of Africa. Rev. Huber spoke at both the morning and afternoon sessions. He had many articles

on display which are made and used by the natives of the Belgian Congo.

Rev. R. E. Newton had charge of the worship for the afternoon session.

The mission study books for next year were presented by various persons. Many helpful questions were answered in a round table discussion led by Mrs. B. F. Frank. The meeting closed with the installation of the new officers by Rev. P. B. Sanger.

The following officers were installed: President, Mrs. A. W. Andes; Vice-President, Mrs. E. Lena Rothgeb; Secretary, Helen Showalter; Assistant Secretary, Hazel Davis; Treasurer, Miss Verdine Showalter.

The following Superintendents were elected: Life Memberships and Memorials, Mrs. E. W. Cather; Literature and Mite Boxes, Mrs. O. J. Sours; Spiritual Life, Mrs. R. A. Whitten; Cradle Rolls, Mrs. E. M. Spitzer; Young People and Juniors, Mrs. Lloyd Moyer; Women's Societies, Mrs. H. A. Bell.

A fine spirit of enjoyment and interest in missions was shown throughout the day by the many present. It is the prayer of all who were present to make the missionary movement really go forward during the coming year.

HELEN SHOWALTER,
Secretary.

IN MEMORIAM.

At the regular monthly meeting of the Woman's Missionary Society of Liberty (Vance) Congregational-Christian Church held at the church, Wednesday afternoon, July 17, a special memorial service was dedicated in memory of our beloved mission secretary, Dr. J. O. Atkinson, for whom our society is named. Therefore our society wishes to pay tribute to Dr. Atkinson who has left us. May we dedicate ourselves anew to the service of Christ, so that we may be able to carry the redeeming love of God in Christ Jesus to a lost world. So as to honor his memory, we should strive to carry on in a bigger and better way, the work that he began.

There is a feeling of sadness, but along with it there is a note of victory, for Dr. Atkinson lived a victorious life of service, and died victoriously, leaving us to carry on the work of missions, and emulating his noble examples. When we can think of death as an entrance into another glorious sphere of existence, we should not grieve too much for those who have entered into this life beyond, but knowing the reward for lives lived worthily here, we should renew our faith, and go forward in

service to God and mankind, looking forward to our heavenly reunion.

In expressing our tribute to him we would have you carry in mind the words of the poet.

There is no death! Although we grieve,
When beautiful familiar forms
That we have learned to love and trust,
Are torn from our embracing arms.

They are not dead: they have but passed
Beyond the mists that blind us here,
Into a new and larger life,
Of that serene sphere.

They have but dropped their robe of clay
To put their shining raiment on,
They have not wandered far away,
They are not lost or gone.

Though disenthralled and glorified,
They still are here and love us yet.
The dear ones they have left behind,
They never can forget.

And ever near us though unseen
Their dear immortal spirits tread
For all the bounteous universe
Is life, there are no dead.

THE J. O. ATKINSON MISSION-
ARY SOCIETY OF LIBERTY
(VANCE) CONGREGATIONAL-
CHRISTIAN CHURCH.

REMINISCENCES.

By DR. JAMES H. LIGHTBOURNE.

The death of Dr. Marna S. Poulson brought vividly to my mind the memory of his father and my grandfather. They were close friends and contemporaries in the Methodist ministry of the Baltimore, Philadelphia, Wilmington and New York East Conferences. When I was a little boy I idolized my grandfather Lightbourne and especially delighted in visiting in his home. What a man he was with a boy! Born in the Bahamas he had an intimate acquaintance with the sea and early became a powerful and graceful swimmer. And what kites he could make; kites which buzzed in the sky over a town like some colossal bee and had people wondering what it was or was about to happen. It was a great treat to a small grandson to spend a week or so with a grandfather like that. And at that grandfather's home there frequently would be Dr. Thomas L. Poulson, loved and admired by the grandson because loved and admired by the grandsire.

In his recent tribute to Dr. J. O. Atkinson, Chaplain Rountree calls attention to the admiration in which the former was held by students at Elon College who were in training for the ministry, and that it was felt by the laity they idolized him to the point of endeavoring to pattern their sermons and deliveries after him. This is a real tribute. In my grandfather's home I learned as a small boy that he and Dr. Poulson had a ministerial hero in common. And

often they would speak of him and recite his glories and describe his powers and enumerate his achievements. Probably for most CHRISTIAN SUN readers the name of Rev. Alfred Cookman will mean nothing but in the days of my grandfather, Alfred Cookman was one of the great orators of Methodism, serving many of the influential churches of that denomination and held in national renown as a campmeeting preacher. When my grandfather was received into the ministry of the Philadelphia Conference, Alfred Cookman was one of the rising younger men of the Conference, and in the years that followed they often served churches in the same cities and frequently toured together the campmeetings of the Eastern Shore. In a biography of Cookman there is this word of tribute from my grandfather, "Alfred Cookman was the best model of a Methodist preacher I ever knew."

When my grandfather died in 1899 Dr. Poulson conducted the funeral services and edited the biographical sketch published in the *New York Christian Advocate*. Those who knew and heard my father, Dr. A. W. Lightbourne, and later my brother, Evangelist Victor Lightbourne, might find interesting this analysis by Dr. Poulson and embodied in the biography referred to—"Rev. James H. Lightbourne was a close student, an accurate thinker, an omnivorous reader, an expert reasoner and a magnetic orator. His pulpit ministrations were lucid, logical, eloquent and effective. He was somewhat given to polemics, and always entered with zest into the debates that engaged the attention of preachers' meetings and conferences."

My last meeting with Dr. Thomas L. Poulson was in 1903, when he was entertained in the home of my parents at Wilmington, Del., during the sessions of some kind of conference or convention. The former fire and fervor were missing but you felt then you were in the presence of a kindly but forceful man. He did not have his son's largeness of body but as I learned to know Dr. Marna S. Poulson I found myself attracted to qualities and characteristics I could remember as gracing the father. It was my good fortune to hear both my grandfather and Dr. Poulson preach and by closing my eyes I can see them both as they stood in their pulpits, and while I cannot remember anything either ever said I can remember how they said it. Dr. Atkinson's earliest days were the closing days of the ministries of these two and their kind, and he carried over into our

(Continued on page 12.)

Pilgrim Fellowship

"Youth at Work in the Church"

NEW EDITOR.

With this issue of THE CHRISTIAN SUN, Rev. A. Lanson Granger, Jr., pastor of the Congregational-Christian Church at Asheboro, N. C., becomes the editor of the Pilgrim Fellowship page. Lanson was elected by the new Pilgrim Fellowship Council, which was set up at a meet at Elon College, July 26-27, as the successor to Mrs. Emily Lester. He is particularly interested that this page be expressive of the young people in the Southern Convention, that it voice their viewpoints and opinions, and that it relate the most important activities of youth within our church. All articles for this page may be addressed to him, Box 144, Asheboro, N. C.

WORD OF APPRECIATION.

Certainly a word of appreciation is in order to Mrs. Lester, who, during the past several months has been the faithful editor of this page, but who now has relinquished these duties. None are more aware of the contribution which she has made to the young people's work of the Southern Convention than the constant readers of this page, adults as well as young people. Her articles have not only kept us well informed; they have constantly pointed up some word of stimulus, some timely suggestion, which we hope have "wrought a good work." The incoming editor only hopes that he may follow her as acceptably as a conveyor of "good news" to the young people of the Convention.

DELEGATES TO MILLS.

By this time the delegates to the meeting of the second National Pilgrim Fellowship Council should be well on their way to Mills College, Oakland, Calif. The group, which left Sunday morning from Greensboro, includes Ruby Wright, Reidsville, N. C.; Frances Foster, Greensboro, N. C.; Raymond Andes and a friend, Harrisonburg, Va.; and Mrs. Robert Lee House, Richmond, Va. At Mills they will share in a week of inspirational fellowship with young

people from almost every state, with whom they will cooperate in the arduous task of "creating" the program of the National Pilgrim Fellowship for the next two years.

SOUTHERN CONVENTION PILGRIM FELLOWSHIP COUNCIL ORGANIZED.

At the meeting of the Southern Convention in May a plan for creating a council to correlate the work of the young people in the convention was presented in the report of the Special Committee on Young People's Work. Referred to the Board of Christian Education for consideration, the suggestion for setting up such a council was adopted.

On Friday evening, July 26, a group met at Elon College for the purpose of organizing the council and of working out a united youth program. Those present were Eugenia Snow and Raymond Andes, from the Pilgrim Fellowship of the Valley of Virginia; Ruby Wright and Frances Foster, representing the Pilgrim Fellowship of the North Carolina and Virginia Conference; Juanita Owens and Lanson Granger from the Western North Carolina Pilgrim Fellowship; Charles Heath, president of the Eastern Virginia Pilgrim Fellowship; Mrs. J. Monroe Harris and Mrs. O. H. Paris, representing the Woman's Mission Board; and Dr. L. E. Smith and Rev. F. C. Lester from the Board of Christian Education.

The group voted that "the name of the Council be the Pilgrim Fellowship Council of the Southern Convention of Congregational and Christian Churches." They adopted as the guiding principles of the Council the Statement of Purpose of the Pilgrim Fellowship.

Continuing in session throughout Saturday the Council spent most of the day considering a united youth program. The general emphases decided upon were personal religious living, social action, and missions. Sub-committees of the Council were set up to work out the details of the program. This page will carry more fully the specific emphases decided upon later.

MANAGING MY POSSESSIONS.

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 25, 1940.

SCRIPTURE: II Cor. 9:6-15.

Daily Readings—

Monday—He Pledged a Tithe—Gen. 28:20-22.

Tuesday—According to His Benefits—Psalm 116:12-14.

Wednesday—She Gave God All—Mark 12:41-44.

Thursday—A Promised Blessing—Mal. 3:10.

Friday—To Each His Dues—Luke 20:21-25.

Saturday—"As Good Stewards"—I Peter 4:8-11.

This topic, the last of the series on Stewardship, deals with the stewardship of possessions. This includes money, property, goods, etc. All of our possessions, in their ultimate meaning, are gifts from God. He is the great Provider. All that we own belongs to Him.

The word "steward" in old England was used to designate a sty-ward, a keeper of pigs. It was an important office since pigs were valuable assets. The word was gradually used to designate anyone who had responsibility over something that did not belong to him. In its highest usage, it refers to man's place as custodian or trustee for all that God has placed in his care. We are trustees responsible to God for the use we make of His gifts.

Let someone speak on tithing. Follow with a brief discussion. Look up Scriptural references on the subject.

Take a pencil, paper, and your Bible and search for Biblical guidance for a Christian steward. These passages will help: II Cor. 8:5; Acts 17:25-28; Luke 12:42; II Cor. 9:15; 9:8; 8:7; Mal. 3:10; I Cor. 16:2; Prov. 3:9, 10, 27; Psalm 50:14.

These may be used as bases for short talks. A Christian steward is one who dedicates to God: (1) His whole personality; (2) His whole service; (3) His whole life; (4) His whole possessions.

For Further Discussion—

Do you agree that the "Christian dollar" is measured by: (1) The spirit in which it is given; (2) The use to which it is put; (3) The intelligent spending in a world of need?

As an adventure in stewardship secure tithe for a period of six months. Whether your income is much or little try this method for a definite period of time. Note the difference in the joy of living.

Suggested Hymns—

"We Would See Jesus."

"In the Cross of Christ I Glory."

"Dear God and Father of All Mankind."

"Who Is On the Lord's Side?"

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOD'S CARE OF HIS PEOPLE.

LESSON VII—AUGUST 18, 1940.

LESSON: Psalm 23.

DEVOTIONAL READING: Psalm 34: 1-8.

GOLDEN TEXT: *The Lord is my shepherd; I shall not want.*—Ps. 23: 1.

It is commonly accepted that David wrote the Twenty-Third Psalm, and it is quite likely that this is the most familiar section of the Bible. Very few children go through the Sunday school without having learned this beautiful poem. Many adults who have never learned it in the Sunday school have at least some familiarity with it. It is treasured by all because of the warm, personal element which is expressed in it, and because of the comfort and the help which it brings, both in times of sunshine, and of shadow.

Religion a Personal Thing.

The first thing to be noticed about the Psalm is that it is the expression of a personal relationship between the man who wrote it and God. The pronouns *I* and *He* appear again and again in the six short verses which make up this Psalm. The Psalmist knew the Lord at first hand experience, he had entered into an intimate relationship with him, he was living in fellowship with him, and it was out of this sense of fellowship, out of this sense of kinship that he gave expression to words which otherwise would have had little or no meaning. Religion at its best is a personal thing. This does not mean, of course, that it does not have social implications; as a matter of fact, it is wrong to talk about the social gospel and the personal gospel. What is meant here is that if religion is to mean anything socially, it must first of all mean something personal. Unless a man can say, "The Lord is my shepherd," he cannot do much toward helping make the Lord the shepherd of his fellowmen. In the final analysis, religion, to mean anything, must be intensely personal.

"I Shall Not Want."

Somewhere the writer of these notes saw a simple outline which he dimly recalls, and which affords a peg on which we can hang our memory as concerning this Psalm. As he recalls it, it was built up on the words, "I shall not want."

I Shall Not Want Rest.

"He maketh me to lie down in green pastures." A great many men

and women are tired today who are tired physically. In many cases their physical weariness is due to lack of inner resources. There is a rest which comes not always from cessation of toil but from the renewal of life within. Jesus said that those who came unto him when they were labored and heavy laden would find rest. He goes on to say that they should find that rest by taking their yoke upon them and learning of him. It is as we work with him in that we really find rest. There is a place for quiet, for meditation, and for rest. If a man can say truly, "The Lord is my shepherd," he shall not want for rest.

I Shall Not Want for Leadership.

"He leadeth me beside still waters." There is a double figure here. The phrase *still waters* means *deep waters*, waters that are not likely to dry up in time of drought. Therefore, we have the figure of refreshment. We also have the figure of leadership. Jesus said that the good shepherd, when he had put forth the sheep out of his fold, goeth before them. James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . ." Those who keep their faces to the light shall have the leadership of that light. God is wisdom, and he gives guidance to those who will be led. If any man do the truth, he shall come to the light.

I Shall Not Want Restoration.

"He restoreth my soul." Here is the figure of rest and renewal. They that wait upon the Lord shall renew their strength. There is a "pause that refreshes," and refreshes at higher levels than the popular cold drink which has chosen this slogan can possibly do. God not only restores souls, which have been marred and broken by sin, not only restores them by one great transaction that is called conversion, but constantly he is restoring the souls of those who consciously or unconsciously in unguarded moments sin against him and his love.

I Shall Not Want Courage.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." Someone has said that fear is public enemy No. 1. How many people there are in the world today who are the abject slaves of fear! Psychologists and psychiatrists who deal with people sick and suffering from mental and nervous strain find that in many cases the root of the

trouble is fear. They bear testimony to the fact that one of the finest and surest remedies for fear in human life is a sane outlook toward, and faith in, religion. "Perfect love casteth out fear." The more one loves and trusts God, the less one shall fear.

I Shall Not Want Companionship.

"For thou art with me." Just before his disciples forsook him and fled, Jesus said, I am not alone, for the Father is with me. The one who has chosen God as his companion, or who has entered into a covenant with him, need never fear that he shall be left alone. God is faithful; he will never leave us nor forsake us. Many men in complete loneliness so far as human friends and loved ones were concerned have been strengthened and sustained by the sense of the presence of One who, although they had not seen him, they knew that he was with them.

I Shall Not Want Comfort and Protection.

"Thy rod and thy staff, they comfort me." The rod and staff were symbols both of protection and of help. The shepherd used them for warding off enemies and for helping the sheep. It is significant that the word, comfort, comes from a root word which means fort, or fortress. Real comfort makes people strong. He who knows the Lord need not fear men.

I Shall Not Want Eternal Life.

"And I shall dwell in the house of the Lord forever." The Psalmist felt that because his life was so intimately linked up with God that there was that within him which would survive death. To be sure, immortal life was not as clear in his thinking as it is now in the light of the life and experience of Jesus Christ, but there was rooted in his heart that sense of a quality of life which was more than mere physical life. As he thought of the blessings of this present world as his cup running over, as goodness and loving kindness following him all the days of his life, he felt that there was something eternal and abiding in his experience. He expressed in his way the same thought which Jesus expressed when he talked about the house of many mansions, and to which Paul referred when he spoke of the building of God, a house not made with hands, but eternal in the heavens.

The only way in which one human being can properly attempt to influence another is encouraging him to think for himself, instead of endeavoring to instill ready-made opinions into his head—*Sir Granville Stephen.*



MONDAY.

DILIGENT IN BUSINESS.

"Not slothful in business."—Rom. 12:11.

As taught in the parable of the talents, Christ has something for everyone to do. Gifts vary but whatever they are they can be used. Only faithfulness is required. Whatever our talents may be, it is "the hand of the diligent that maketh rich" (Prov. 10:4) and that "bears rule" (Prov. 12:24). However much or little we may acquire or achieve in this world, "the substance of a diligent man is precious (12:27) and "the soul of the diligent is made fat (13:4). And after all it's the soul's welfare that counts for most.

Prayer—O Lord, as we are taught and as we believe, even the thoughts of the diligent "tend to plenty" and to an abounding soul. Make us all that always. In Christ's name we ask it. *Amen.*

TUESDAY.

A CALL TO THE CHURCH TODAY.

"Being assembled together with them, he commanded them that they should not depart from Jerusalem."—Acts 1:4.

In the clouds of world evils and confusions today the church seems impotent. But is it? When the church receives the promise of the Father, it can save. The text, the command of old, is still the command of heaven to this generation—and thus to you and me and all. "Tarry for the power." Wait for the promise." Every Christian a witness for Him.

The result of the disciples' waiting was Pentecost. If we can have another Pentecost, no doubt God will release His power and the world will be awed and subdued.

Prayer—O Lord, forgive us for not tarrying for the power and for expos-

ing our weakness which the world despises. We wait on Thee. O Lord, help us. *Amen.*

WEDNESDAY.

KEEP YOUR CHIN UP.

"Things which are seen are temporal."—II Cor. 4:13-18.

Keep your chin up! That sounds more forcible than polite. Yet what it lacks in elegance is made up for by its eloquence. It brings us valuable counsel. Often we are inclined to look at the black side of life's happenings. We cannot see any redeeming feature to cheer the heart. Is it because we are looking in the wrong direction? To keep one's chin up, is to banish self-pity and the sense of defeat. But that is not all. The very act of elevating the chin lifts also the eyes to the eternal verities. Life and its forces may be strong; God is stronger. Greater is He who is for us than those which are against us. Therefore, rejoice in Him.

Prayer—Let us daily know the reinforcement of Thy grace which comes to those who make Thee their confidant. So shall dejection be dispelled, and gladness of heart be ours. *Amen.*

THURSDAY.

THE INDELIBLE WITNESS.

"Ye shall be witness to me."—Acts 2:32.

"None of us liveth unto himself."—Rom. 14:7.

There are some men the memory of whom remains with us and will remain throughout the ages. Today they are heralded as great and each year they seem greater to us. We have just celebrated the memory of Abraham Lincoln. His greatness is being written about and his life is screened for the uplift of us. Why? Because he loved, and that love was the outflow of his life to the end.

Suppose he had been cruel, unjust, rapacious? He still would have been remembered; but not because of his goodness. Our lives leave an indelible impression. Shall we be remembered for good or for with scorn for evil?

Prayer—Our Father, strengthen us in the inner man that we may impart Thy enriching grace and so glorify Thee. *Amen.*

FRIDAY.

MEETING DISCOURAGEMENTS.

"These all . . . received not the promise, God having provided some better thing concerning us."—Heb. 11:39. (R. V.)

If God provided better things for those of Israel to whom He denied the promises, he will also take care of you with better things. So "Be not dismayed what'er betide, God will take care of you.

Let us daily both pray and think at the throne of Grace. God is our friend and He will make us radiant.

Prayer—Our Father, quicken us in a sense of gratitude for all our blessings, those blessings which Thou wilt bestow as well as those that have been bestowed. *Amen.*

SATURDAY.

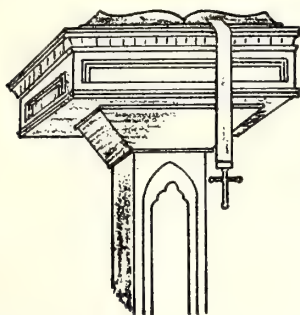
A STUBBORN FAITH.

"I have kept the faith."—II Tim. 4:7.

The spirit of today is liberality, toleration, open-mindedness. There is danger of becoming extreme in this spirit. There are some things one cannot be liberal or open-minded about—some things which God does not expect us to tolerate. Would a doctor become so tolerant or open-minded that he would not administer anti-toxin to diphtheria?

We need to know what to believe, what we believe, and stick to it. We need to recognize the enemies of God and give no quarters.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. ROY C. HELFENSTEIN,
MASON CITY, IOWA.

AMERICAN PATRIOTISM.

American patriotism should be different from all other patriotisms. The people of every land have a patriotism of their own peculiar brand.

I sometimes wonder if we prize our American citizenship as we should. I am sure none of us do. Those of us who are native-born Americans, when we reached our majority, simply had our citizenship handed to us on a silver platter. Those who were foreign-born simply declared their desire to become citizens and were duly naturalized. It's all too busy in the light of what is involved. It ought to cost every American citizen, whether American- or foreign-born, the effort required to maintain a high standard of character in order to maintain his citizenship, so that every American citizen could say in the words of the text, "With a great price secured I this freedom."

Our rights or citizenship, the freedom we enjoy did cost much—at a great price it was secured, not by us, but for us. Had it not been for the prayers and sacrifices of the early colonists, had it not been for the idealism and sacrifices of the men of the Revolutionary War, had it not been for the sacrifices of those who in the terrible Civil War gave their lives in defense of the Union, had it not been for the Christian idealism, the Christian convictions, the Christian sacrifices of our parents and their parents and their parents' parents down through the years of the past—we would not now have the freedom we enjoy. We are disgracefully unworthy of our American citizenship if we are not willing to pay the price of moral courage and religious service in appreciation of our heritage.

Let the nations of Europe speak to America today, "O America, don't make the mistake which we made, don't neglect your churches, be faithful to the God of your fathers, 'remember the Sabbath Day to keep it holy,' 'walk in the light of Lord,' keep the fires of religious faith burn-

ing—we neglected ours, and the penalty is too great!"

American patriotism should be synonymous with Christian patriotism—a recognition that we owe our heritage of citizenship to God. He provided this land with its material resources. To it our forefathers came under divine guidance to find here a refuge and a place where they might worship God according to the dictates of their own conscience. God has raised up men and women to guard our ideals in time of peace and in time of war. If there ever was a nation that could trace its existence and perpetuity back to the loving heart of God, America is that nation. True American patriotism inspires us gladly to acknowledge God as the author of our freedom and our heritage.

American patriotism is expressed in reverence for God because of how He has blessed our nation. American patriotism is not expressed by flag waving, but by God loving. American patriotism is not expressed by a mere willingness to die for one's country, but by a determination to live for one's country. American patriotism is not expressed by selfish seeking of personal advantage, commercializing one's heritage of freedom, making capital of one's privilege of citizenship in such a land of opportunity, but by seeking to honor God. American patriotism is expressed in a dedication of life to the God of our nation.

Give America your prayers now! What a praying America might hope for! Our nation needs the divine help and the divine guidance of God in these days ahead as never before. Our problems cannot be solved by human wisdom alone—God is our need. We cannot place our dependence upon material values, material forces alone—we need the spirit of God and the power of God as our defense. American patriotism calls for a moral rearmament, a spiritual rearmament for our citizenry. It calls for a mobilizing of the Christian ideals, the Christian conscience, and the Christian faith—the ideals and faith of our fathers. Every true American will accept the challenge. Those who want what Russia has will not. Those who are willing to take what Europe offers will not. But all who appreciate our American heritage and are dedicated to the ideals of American patriotism will respond to the challenge and seek to give God his rightful place in their personal lives, in their homes, in their business or profession, in their communities, and in their nation—that our freedom, our citizenship may be maintained.

THE QUIET HOUR.

(Continued from preceding page.)

Prayer—Our Father, only by Thy Grace and Thy Spirit can we stand fast in the faith that saves us and saves the world. Grant us that power. *Amen.*

SUNDAY.

"WHY WORSHIP."

"Not forsaking the assembling."—
Heb. 10:19-25.

Can we be Christians without the help of the church? It may be possible; but like a lone man in row boat crossing the Atlantic—rather doubtful.

To join with others in worship along the road to Heaven, to join our praises with theirs, brings blessings which cannot be obtained in any other way. Then, too, it is Christ's way. He told us to get together and He would bless.

Prayer—O God, forbid that we shall grow superior to the help of the church and other Christians. *Amen.*

REMINISCENCES.

(Continued from page 9.)

day something of their method of sermonizing and much of their style of delivery and the temper of their oratory.

When I began my own ministry I coveted the hour I would have my mother tell me I had become as good a preacher as my father. That hour never came. But once she did tell me I had preached on Abraham's faith as well as she had ever heard my father. And now my own son is preparing to enter the ministry and is already as a student-pastor serving a church. I wonder what dreams and hopes he entertains?

It is pleasant to reminisce and frequently I am inspired to do so by people reminding me of my father or of my brother. To the Southern Convention my grandfather's name is unknown and to his brother-in-law, my Uncle Jonathan Spencer Willis. As a boy in 1902 I was witness to this bit of by-play which should make interesting reading. Conference was in session and for that night Bishop Charles C. McCabe was scheduled to preach. A report was being made on the class of young ministers in preparation for ordination. The scribe would read a young man's name and then recite the marks the young man had made in his course of studies. And then the presiding elder of the district in which the young man served would move his advancement.

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Five of our girls, the Matron, and the writer had the pleasure of attending the Valley of Virginia Conference last week. The girls, who are members of the singing class, under the direction of Miss Evie Laine, rendered several selections during the Conference and put on their regular program at eleven o'clock on the last day of Conference.

This is the first time we have ever carried the Singing Class to the Valley of Virginia Conference. We hope the people got some idea of the training we are trying to give the children here. If the Conference enjoyed the children as much as the children enjoyed being there and giving their program, I feel sure both were happy. It was a great trip for us all.

Our good friend, J. M. Bradford, took us through the Endless Caverns. It was a real treat to the children as they had never been in a cavern before. On the way back home we got on the Skyline Drive near Luray, Va., and drove over about thirty-four miles of it, and all were delighted to see the beauties of the mountain scenery. They used up all the films they had with them and wanted more. It was a great trip and every courtesy was shown us while at the Conference.

Our Valley of Virginia people are a great people and we fall deeper in love with them every time we visit their Conference. They spare no pains to give you a warm welcome. We hope we will have the pleasure of visiting the Valley of Virginia Conference many times in the future. We look forward from year to year to our visit in that beautiful section.

We are happy to note that after weeks of dry hot weather we had some showers Saturday and Sunday, August 10 and 11. We trust the showers have not come too late for some of our crops. We are also happy to say our financial report this week carries us over the ten thousand (\$10,000.00) dollar mark for this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 15, 1940.	
Amount brought forward	\$ 9,967.30
Eastern N. C. Conference:	
Bethel (Wake)	\$ 3.55
Henderson	5.08
Morrisville	2.50
	\$ 11.13
N. C. & Va. Conference:	
Gibsonville	\$ 5.50
Carolina	3.85

Happy Home	4.93	Mt. Carmel	6.20
Ingram	5.10	Berea, Nansemond	5.00
Durham	31.58		33.85
Bethlehem	5.41	Valley Va. Central Conference:	
Burlington	24.45	Conference Collection	\$ 31.53
Long's Chapel	5.93	Timber Ridge	1.93
Lebanon	.79	Antioch	3.98
		Linville	8.55
		Winchester (Bal. on Appt.)	.04
		Wood's Chapel	4.76
			50.79
Western N. C. Conference:		Ala. Conference:	
Pleasant Union	\$ 2.00	New Hope	2.35
Pleasant Hill	4.45	Special Offerings.	
Spoons Chapel	3.05	Mr. Godwin	\$ 13.00
Smithwood	2.03	Mrs. Simmons	25.00
Hank's Chapel	7.05	W. P. Perry	10.00
Biscoe	3.48	Mr. May	3.00
Graham, Providence Memorial	1.90		51.00
		Total for week	
		\$ 260.62	
Eastern Va. Conference:		Grand Total	
Liberty Spring	\$ 7.00	\$10,227.92	
Friendship Bible Class	1.00		
Boys and Girls Class	.50		
Rosemont	14.15		

NEW
LOW PRICES

THIN
BIBLES

TEACHERS CONCORDANCE REFERENCE
HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE
Biblical Atlas with Index and Maps
also
TREASURY OF BIBLICAL
INFORMATION
A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.
ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS
BY
REV. F. N. PELOUBET, D.D.
Author of Select Notes on the International Lessons, etc.

TABLE OF CONTENTS
Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
 reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER
Full 8 Vo. Size 5½ x 8 inches
Part Page Specimen of Print, Black Face Type, Center Column References
The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:
44 For all they did cast in of their abundance; but she of her want did cast in all that she had, 'even all her living.

A. D. 33.
1 John 3, 17.
Matt 24, 1.
Luke 12, 4.
Luke 21, 7.
Deut. 23, 14.

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Standard Authorized Version Old and New Testaments
No. 1708C—Morocco Grain, overlapping covers, gold titles, stained edges \$2.50
No. 1712C—French Morocco Leather, overlapping covers, red under gold edges 2.50

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D.....Sunday School
H. E. MOUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00
Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor not later than Friday preceding the date of publication. Emergency notices will be received up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

SALE.

Mrs. Eula Hook Sale was born in Hampshire County, W. Va., November 3, 1895, and died on June 22, 1940, at the home of her mother, Mrs. R. C. Hook, with whom she had lived since the death of her husband, the late Karl H. Sale, about seventeen years ago. Funeral services were held in the Winchester Church on the morning of June 24, in the presence of a large concourse of relatives and friends assembled to pay a last tribute of love and respect to the deceased.

Mrs. Sale had been a faithful member of the Winchester Church since her early girlhood days. She served as teacher in the Sunday school, held offices in the Christian Endeavor Societies, both Junior and Young People's groups, a member of the Ladies' Aid Society and for many years an active member of the Woman's Missionary Society, being an officer in the local society at the time of her death. She was also identified with the City Christian Endeavor Union for Juniors and that organization, in the form of a resolution have paid her a distinct tribute. She served for a number of years as president of the Woman's Conference,

Virginia Valley Central, and was its president at the time of her death. In her church work she made many friends. She was loyal to her church, faithful to her friends and dutiful to her loved ones. Truly we have lost a valuable worker but may we bow to the Divine will of our loving Heavenly Father who doeth all things well.

ROBERT A. WHITTEN.

WILLIAMS.

Mrs. Elizabeth J. Kernodle Williams was born September 24, 1858 and passed to the spiritual realm May 9, 1940, at the age of eighty-one years, seven months, and fifteen days.

She became the wife of Mr. John J. Williams on November 21, 1880. To this union five children were born. Surviving her are the following, who lament their loss: Mrs. Pansy Powell, S. L. and N. L. Williams; one brother, J. D. Kernodle; eight grandchildren, five great-grandchildren, and a host of friends.

Sister Williams accepted Christ as her personal Savior in early life and joined Bethlehem Church. Later she transferred to Shallow Ford her membership, where she spent the major part of her life, attending regularly and faithfully as long as her health would permit.

Mrs. Williams taught public school awhile in addition to her home duties. She was talented in music and for several years was organist at Shallow Ford.

Funeral services were conducted by her pastor and assisted by Rev. T. J. Green. Interment was made in the local cemetery.

May the good Lord comfort the bereaved.

L. L. WYRICK.

THOMAS.

Beautiful as the close of a fair day ended the life of Miss Emma Thomas, of Haw River, N. C. She was a devoted and faithful member of the Haw River Christian Church for many years. A teacher of the Women's Bible Class of that Sunday school for a great number of years, and loved by all who knew her.

Each day she endeavored to contribute to the sum of life's betterment, payment for all the good she received. Devoted to her sister Mary Thomas, with whom she has lived since the death of their parents many years ago. Devoted to her home and friends, her affection was developed to the highest sympathetic quality. Ever anxious for the best interests of those she loved, a kind, true friend, she ennobled each relation of life which was given her to fill. Even when physical nature was frail and shattered, she did not forego her obligations to home and church and friends, but continued to labor for the church, the college, the orphanage until the sands in the hour glass ran low, and tired nature was out worn. Softly, sweetly as the close of a beautiful strain of music, her spirit passed to the great Beyond. Beneath the mass of waving floral tributes she is resting, sleeping, where beauty immortal shall awaken on the resurrection day.

By two friends who loved her much,

REV. and MRS. ROY D. COULTER.

The water may be shallow and calm near the shore, but the best fishing generally is out where the water is deep and rough. Just so with selling. The big orders are generally out where the going is hardest, but the satisfaction of landing them is surely worth the effort.—William M. Peck.

REMINISCENCES.

(Continued from page 13.)

And then for each young man in turn my Uncle Jonathan would rise and ask, "But can the young man preach?" A telegram was handed the Bishop who after reading it announced that due to a sudden illness Bishop McCabe could not be there for the evening appointment, and what would they have done about it. And some voice cried out, "Let Jonathan Willis preach for the Bishop." And then a Conference wag arose and asked, "But can the young man preach?" To this my Uncle Jonathan arose and replied, "Sir, as to that I do not know. But I understand you have been imitating me for twenty-five years."

And I am rather of the opinion there are among us men who are paying Dr. J. O. Atkinson the compliment, and will continue to do so, of imitating him.

CHILDREN'S PAGE.

(Continued from page 7.)

Prayer—Dear Father, help us to see your spirit in the people around us and to love people as your children. Help us to worship you with all our hearts and help us to show that we do by being just as kind and helpful as we can to people everywhere. Amen.—*From Thoughts of God for Boys and Girls.*

VALLEY CONFERENCE NEWS.

(Continued from page 2.)

R. O. Rothgeb; Stewardship Secretary, Raymond Andes.

The church reports as a whole show increase in membership and finance.

The conference regretted that Dr. L. E. Smith, president of Elon College could not be with them.

WINONA MORRIS,
Reporter.

Many of us spend half our time wishing for things we could have if we didn't spend half our time wishing.—*Valve World.*

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

A COLLEGE FOR WOMEN Degrees of B. S. in Religious Education and B. S. in Social Work. Under Educational Division of Congregational-Christian Home Boards. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Expense and endowment checks solicited.

For literature and catalog write

Pres. R. G. CLAPP, D. D.
5115 Fowler Ave. Cleveland, Ohio

Discoveries in a Prayer Clinic

By ALBERT EDWARD DAY.

We have been emphasizing two things: First, that there is no need to effect any change in God. If God's will could be done, we should all have health, daily bread, friends, achievement, every good thing, every ennobling experience. Second, what hinders God's will is partly ourselves, partly the other fellow, partly the world of circumstance, partly the intractability of nature.

The first necessity is for a change in us, in order that God can get at us, and through us to others who need changing.

Our relation to God is both that of receiver and transmitter. If we are out of condition, so to speak, we cannot receive the good which God is sending incessantly, nor can we transmit it to others.

We are constantly getting out of repair. Earthly, secular forces assail us. The opinions of people, their little daily skepticisms, beat upon us, distorting our sense of values, crippling our faith, sapping our resolution. The influences arising out of our unregenerate desires, accentuated by the customs and incitements of society, give a sorry twist to the mechanisms of the mind and the currents of emotion.

In every period of prayer, therefore, we need to check up on our thought patterns. We should ask whether our plans and our policies are such as God can bless. Our ways of looking at our jobs, our money, ourselves, our personal relations, should be severely scrutinized. Our choice of ends and our use of means should be brought to the bar of Christian judgment.

Our emotional patterns, likewise, must be examined. They are often the blockade of our lives against God. Men often think that they are thinking when in reality they are only emotionalizing. It is some prejudice or fear or desire or enmity, not logic or fact, that is guiding their thoughts. We cannot get our thought patterns straight unless our emotional life is under control.

The next step therefore for the man who would pray effectively is to purge his emotions.

Anger must go. There is something destructive about all anger. At its worst it is murder. At its mildest it is a destroyer of hopes and dreams and happiness. The God who saves cannot enter a heart that is emotionally consenting to destruction.

Jealousy and envy must go. If when we pray, the urgency is not need but to "keep up with the Joneses" or to outdistance them, God's hands are tied, not set free by our prayer. He cannot be the promoter of schemes to put someone else "in the shade," socially, economically, politically.

Contempt must go. This is probably one of the most disastrous as it is one of the most common emotions. "I just despise him," (meaning Hitler, Stalin, my spendthrift neighbor, the "dumb-bell," the climber, etc., etc., etc.). That will not do! "God is mighty and despiseth not any!" Do you think such a generous-hearted God can get into any snob's heart?

Self-love must go. Self-respect is important. Self-love is quite a different emotion. Its chief characteristic is self-pity: "Poor me!" Why do I have to suffer? Why do I have to be frustrated? Was there ever anyone so unlucky as I? I hope no one has as much trouble as I do!" Avaunt such babyishness! God has a cross always on His heart. He cannot work through any heart that shrivels at the sight of a cross.

Therefore, oh praying man, look well to your emotions, ask yourself if they are such as Christ could approve. In the quiet of your room, recall the emotional tone of the day, as well as its tenser moments when you were all a-flutter. What is your characteristic mood? Sympathy or antipathy, appreciation or scorn, cynicism or friendliness?

Persistently clean house. Sweep your heart free of dusty ambitions. Blow out the asphyxiating moods. Shut the door of life resolutely against the constrictive and restrictive and destructive emotions.

Only so can the God of love make your life the center of the operation of His good will.

Pasadena, California.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, AUGUST 22, 1940.

No. 34.

Mission Rooms
c/o J O Atkinson

YOUR CHURCH AND YOU

By WALTER H. STONE, JR.

Your Church, What does it mean to you? What do you mean to it? Is it the kind of a church you want it to be. Are you the kind of a member it wants you to be? Does the community look upon your church and you as definitely Christian, in word, in deed, in love and in hope?

Your church gives you a better place to live. Very few persons would care to live in a churchless community. It is a proven fact that the moral and spiritual teachings of a church lift the standard of living of a community above the average.

Your church gives you a place where you can worship God. Millions are denied this privilege, you have it. Enter always with thanksgiving into the House of God.

Your church gives you the opportunity to contribute to the work of the Kingdom of God—to literally go into all the world and share with God your substance.

Your church gives your children and young people a Way of Life, not only character training, but character, an outlook on life that is Christian.

Your church offers salvation to all who come who may drink freely of the water of life. No one is refused. No one is turned away. All are welcomed.

Your church gives all this and more, but what are you giving your church? It needs your prayers, support, regular attendance. It needs you!—From "The Church Bulletin," Violetville Church.

LET THERE BE LIGHT

NEWS AND VIEWS

Mr. John T. Kernodle, delegate to the General Council, will return to his home the first of next week.

Rev. F. C. Lester announces that the reports and pictures of the Elon Summer School are being sent out. Those failing to receive their copies should write his office.

The father of Dr. H. S. Harcastle passed away on last Monday, August 12, 1940. Dr. Harcastle is at the National Council and his membership on important committees made it necessary that he make the sacrifice of remaining at the Council. THE CHRISTIAN SUN shares with him this deep sorrow.

Rev. B. J. Earp, our home missionary at Paces, Va., has just completed a very successful two weeks' revival at Wood's Chapel in the Virginia Valley Central Conference. The last week of the meeting, conspicuous for its inspirational messages, was well attended. So much so, there was not seating room for all those who came to hear him. He was assisted in the singing by the pastor, Rev. Roy D. Coulter. Eighteen united with the church at Wood's and Whistler's Chapel.

DO YOU KNOW?

Do you know how many young people there are within the Southern Convention? Do you know what affiliations they have with young people's groups within and outside the church? What are the specific needs which the youth in your church are facing? The possibility of a survey which would secure the answer to these questions is being considered by the Council in order to find out "where we are."

DR. T. Z. KOO WILL WRITE BROCHURE FOR UNIVERSAL BIBLE SUNDAY.

Dr. T. Z. Koo, the distinguished Oriental and recognized on this and other continents, as a foremost world leader in church, education and state, will be the author this year of the Universal Bible Sunday brochure according to an announcement by the American Bible Society.

"For the Healing of the Nations" is the subject which the Bible Society

has chosen as the theme for its annual observance, which will be held in thousands of Protestant Churches on Sunday, December 8, the second Sunday in Advent.

Packets of material containing Dr. Koo's brochure, a beautiful colored poster by the well-known artist, Ralph Content, and other helpful and interesting material, will be mailed by the Bible Society to over 100,000 pastors early in November.

THE UNRULY MEMBER.

James said, "the tongue is a little member, and boasteth great things." All will agree that it is freely used at times to express one's feelings, whether good or bad. The trouble is

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

For Week of August 25, 1940.

Sun.—The Last First—Mark 10: 23-31.

Mon.—An Everlastingly Wrong Investment
—Luke 9: 23-27.

Tues.—Gain or Loss—Phil. 3: 1-14.

Wed.—The Great Commandment—Mark 12: 28-34.

Thurs.—Servant Unto All—I Cor. 9: 13-25.

Fri.—Against That Day—II Tim. 1: 1-12.

Sat.—The Acid Test—I Cor. 13.

JOIN WITH US IN READING THE BIBLE

it makes known some things which people should not hear. They would be better off if they did not hear them. It becomes a little fire at times when pent-up feelings are let out. Some hearts are made to bleed. It can disturb the peace of a whole church. In fact, church progress is sometimes hindered for months because of this little fire. Until the little fire dies down, the whole community is out of harmony. Some church members quit going to church on account of the little fires which the tongues of some have started to stir up strife. "It defileth the whole body." Yes, the whole church gets in an upset condition. It even gets into some family affairs, and becomes a little fire of unruly evil. It is full of deadly poison when "set on fire of hell." James said, "these things ought not so to be."—*Editorial, Free Will Baptist.*

NEWS FROM THE GENERAL COUNCIL.

The first session of the General Council of the Congregational and Christian Churches opened at two o'clock on the afternoon of Tuesday, August 13. There were welcoming addresses by the Superintendent of Northern California and the pastor of the Berkeley Church. A short but effective response was made by the Moderator, Dr. Oscar E. Maurer.

The outstanding item on the first afternoon's program was the report of the Secretary, Dr. Douglas Houghton. Dr. Houghton referred the council to his written report, and his spoken report was rather an address. In this address he spoke at length of the background of the denomination. His subject might well have been, "The Trinity"—Our Faith in the Fatherhood of God, Our Fellowship With the World in the Brotherhood of Christ, and Our Fortitude Through the Incoming of the Holy Spirit.

These names were placed in nomination for the Moderator for the next biennium: Ex-Governor Sweet of Colorado, Mr. Donald Bridges of Maine, and Pres. Albert W. Palmer of Chicago Seminary. Neither received a majority of the votes cast. It was moved to carry over the election until Wednesday morning.

On Wednesday morning Dr. Palmer, who was absent on Tuesday, asked for the floor and asked for the withdrawal of his name. The Council proceeded with the election of Moderator, and Ex-Governor Sweet was elected, but by a very close vote, he receiving 328 votes to Mr. Bridges' 312. Mr. Bridges moved the vote be made unanimous, which was carried.

Following this was the report on Ministerial Relief and the Annuity Fund. This, in turn was followed by the reports on "The Ministry," on "Stewardship," and on "Evangelism."

The Council is well attended. Quite a number came by train, but there are cars here from Maine, New Hampshire, Connecticut, Ohio, Wisconsin, Georgia, Virginia, and Florida, just to name a few that I have seen.

Among those from the Southwest, I have seen the following: Rev. and Mrs. Wylie Scott of Georgia; Dr. and Mrs. W. T. Scott of Jacksonville, Fla.; Dr. Atkinson of Palm Beach, Fla.; Rev. Alfred Hurst of Tennessee; Rev. F. C. Lester; Rev. Karl Key (whom we still claim); Dr. H. S. Harcastle; Dr. and Mrs. John G. Truitt; Mrs. Monroe Harris and Mrs. Herbert Harrell. There may be others, but I do not think so.

J. T. KERNODLE.

STEWARDSHIP

JESSE H. DOLLAR, *Convention Chairman.*

We wish to discuss "Stewardship as a Principle" in this month when our pastors are looking toward the fall program of their churches and are planning ways and means of achieving the needs of the well-rounded local church program as a part of the larger interests and needs of the on-going Kingdom.

Let us put down a few thoughts on Stewardship as a Principle of Christian Obligation. Perhaps one weakness which has come out in our efforts to introduce our people to the Stewardship Principle in the work of the church is that we have too often approached it from the "duty" side. It is, indeed, a duty, but it goes so far above and beyond mere duty we are likely to endanger the larger vision if we stress duty without going into its more challenging realms. It is not too much to say to the person who has taken upon himself the vows of the church that it is his duty to do certain things. It does become his duty to attend the services of his church. It likewise becomes his duty to set a Christian example in his dealings with his fellowman. Moreover, it follows that he should give some time to the work of the church. He should help to carry the responsibilities of its leadership in whatever field his gifts may qualify him. If he is not willing to do his share of the work, as well as the worship, he is failing the institution. If he lustily sings "Jesus Paid It All" while he sits on his purse strings, we can doubt if the melody will reach very high. He must, after singing the stanza, be willing to swing into the chorus with the same zest and humbly admit "All to Him I Owe." That is the spirit of Christian Stewardship and when the spirit has found its place in the plan one uses to build a Christian life, we may rest assured that the fruits of the plan will manifest themselves in every department of church work and life. Duty is easy to see, but hard to perform, especially in unselfish devotion and self-denial.

Stewardship as a Principle of Character Building. Here we meet, perhaps, the most neglected phase of our Stewardship teaching. Here we are thinking of what worship does to the individual, not what the individual does to the worship program of his church. Here one faces the fact that the worship could and would go on without him, but that he can find no substitute for worship if he is to

"Grow in grace, and in the knowledge of the Lord Jesus Christ." The hymns, the prayers, the offering, the sermon (incidentally), the fellowship, the attitude of worship and the feeling of the nearness of God are but parts of the spiritual meal the whole process of worship provides. When one misses such a meal he should feel hungry. If he doesn't, he is sick and needs a doctor. We are selfish enough that when we are convinced that a thing is good for us, we are willing to take it. People must learn, through an understanding of the processes of Christian growth, that Christian worship is more valuable to themselves than their presence in the Sanctuary could possibly be to God. The member who stays away from the worship services in his church is suffering from the same malady that expresses itself in the pastor who stays away from the conferences, conventions and other occasions of inspiration and instruction from which no conscientious pastor should ever be absent except when hindered by responsibilities attendant upon serious illness or death. Mayhaps a more consistent example on our part would bring surprising results in our congregations.

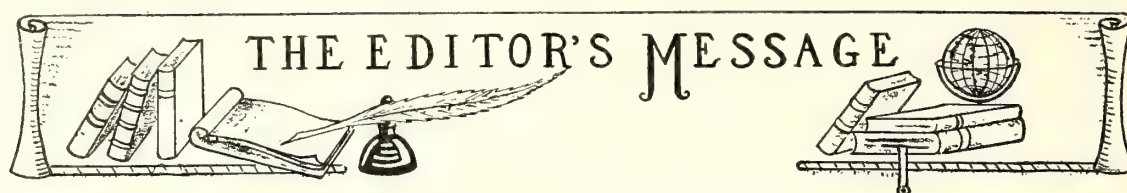
Then, too, it is good soul food for one to sing. Here we transcend duty. Good music adds to the soul of the singer. Exercise develops our physical muscles; responsibility for the affairs of the church develops strength of heart and soul and character. While a "liberal offering" helps to pay the bills of the church, it also becomes the foundation stone upon which the Kingdom of God is built in the heart of the man who is moved to give it. That which would be substituted for this foundation is only sand.

Stewardship as a Principle of Unselfish Investment. We have said that people are selfish enough that when convinced that a thing is good for them, they are willing to take it. We are just that selfish, and what we have said is valuable in Stewardship Education only because it affords us the opportunity to start with a man where we find him. Now he must be lifted out of the consideration of what is good for him into the spirit of Christian Stewardship—looking for that to do which is good for others. One doubts that anything Dr. Atkinson (may God increase in us the vision he had and the devotion he

gave!) ever wrote opened so many hearts to the cause of missions as his oft repeated truth that when one gives to missions he is doing a most Christ-like deed, because it is for those we will never know, or see; through faith, for Him. What Dr. Atkinson did for the cause of missions in the Southern Convention can be done for Christian Stewardship in every local church in the Convention. Many churches are prompt, and have pride in paying their local current expenses, but have no sense of obligation to support the enterprises of the Kingdom outside their city limits or community boundaries. They do not see why they should pay anything to the support of the Orphanage, or the College, or the Convention. That they do have pride in their local church is worthy. That the constituency of the Convention has so little sense of obligation to our church institutions should show us where our duty lies. That 30,000 people, such as make up the membership of our churches, cannot pay \$45,000.00 annually for Kingdom interests outside the local church is unthinkable. It puts our per capita giving for benevolence in a shameful position in comparison with our denominational per capita gifts to benevolence of \$2.24. Our per capita gifts to Congregational expenses (figures for 1939) were \$15.29. Can it be that we love ourselves, our needs and comforts, eight times as much as we love to supply the needs for the gospel, for food, education and medical care of others? Surely we need to teach our people Stewardship as a means of Unselfish Investment.

Now and then we hear someone say "but people can do only so much. Our church members are poor people." Well, what if they are? How poor are they? Is it really poverty of purse or is the poverty underneath the shirt pocket? Some pastors are now taking a census to determine just what their people are able to do. Such a census is easy in an industrial center. It is comparatively easy in the city. But one pastor is going about it in one of our largest rural church communities, and is getting results. We take the liberty of giving his name, and assure you that you may have a copy of the questionnaire he has circulated. Write to Rev. W. Millard Stevens, Burlington, N. C., Route 2. He is doing an outstanding piece of work in this field and we predict this survey will be heard from. With a family unit income of approximately \$1,000.00 average for the United States and a total per capita gifts for all purposes of \$18.26

(Continued on page 15.)



MINISTERS' SALARIES.

It is reported that our church at Holland, Va., has voluntarily and unanimously agreed to raise their minister's salary. This church has set a timely example. Ministers face the cheerful necessity of meeting a higher cost in living with no corresponding increase in salary. Industry is being accelerated in certain areas of our Convention and income is being increased. This increase should be reflected in the current and benevolent giving of the church.

Inadequate Salaries.

The majority of ministerial salaries in our Convention are quite inadequate. If Rev. John Doe is a Methodist he may confidently expect a minimum salary of \$1,800.00 a year and a parsonage. If John Doe enters the Congregational-Christian ministry he may reasonably expect anywhere from \$500.00 to \$2,000.00 a year, usually without parsonage, during the first decade of his ministry. Out of this magnificent amount he must promptly pay his debts, provide an automobile, and maintain a general standard of living on the professional scale.

Our Future Ministry.

What will be the ultimate and inevitable result on the future ministry of our Denomination? Young men at the crossroads of life will recognize our church as a poor employer and will seek employment elsewhere. Men do not go into the ministry to make money. They do have the right, however, to the assurance of a fair livelihood. As a citizen and public servant the minister should be able to provide an education for his children, an adequate library for himself, and reasonable comforts and luxuries for his family. Can we expect fine young men to continue to enter the ministry, invest heavily in college and seminary training, knowing that they must live on a salary less than that paid to the average business man?

God calls his ministers. But all who are called do not heed. There are immediate and practical considerations not easily ignored by a young man. If the average doctor receives \$4,000.00 a year and the average minister less than \$2,000.00 a year, one would naturally expect young men to gravitate toward medicine as a profession. Can one seriously blame them? It would seem that our usual tendency is to cater to the type of minister who is lacking in ambition and reconciled to a rather mediocre standard of living. This fatal tendency will gradually purge our church of a virile ministry. Young men with fine minds and dynamic personalities will flock into other vocations, doubtless reasoning that these offer an opportunity for humanitarian, and therefore religious service.

The Minister's Role.

A minister cannot lift himself financially by his own book-straps; he cannot automatically raise his salary. He must first lay the necessary foundation in evangelism and stewardship. He must "produce." He must demon-

strate his ability and value as minister and executive. Having definitely increased the membership and resources of the church, he may confidently expect an increase in salary.

The Layman's Responsibility.

When God calls a man to be a minister, he also calls the layman to be a steward. The traveling salesman, provided with a car and expenses, will not expect the minister to "sell religion and foot his own bill." An alert layman will save his minister from the humiliating necessity of asking for a raise in salary.

The Self-Respecting Church.

The church is usually judged by its minister. The minister is the greatest advertisement for the church. He is publicity in circulation. His reputation and standing are bound to that of the church. The self-respecting church therefore endeavors to facilitate the maximum efficiency of its minister. This is a wise investment. A spiritual ministry is not denied adequate material support. The minister is assured of an adequate salary from the beginning and thus given every opportunity to succeed. He is naturally expected to give efficient service. The church volunteers additional assistance in any time of emergency or distress.

The Adequately-Paid Minister.

The well-paid minister has the necessary resources with which to implement his program. He no longer suffers in comparison with men of other denominations. Now he is able to buy good books and clothes and attend conferences and institutes. His sermons improve. His automobile is no longer the laughing stock of the community. There is still ample opportunity for sacrificial living. The pauper deserves no credit for frugality and sacrifice. Only the adequately paid minister can render the maximum efficiency, worthily represent his denomination, and be generous to the various institutions of his church.

RELIGIOUS BODIES.

The United States Bureau of the Census released on August 1, 1940, statistics of Religious Bodies in 1936, as compared with those of 1926. There are 57 denominations shown at this census not reported in 1926. It appears that nine of the 213 denominations reported in 1926 have either joined other denominations or gone out of existence. This would indicate a net increase of 48 religious bodies during the decade, or a gain of approximately five new denominations each year.

The divisions among the various bodies are interesting and appalling: Adventist, 6; Baptist, 21; Brethren, 8; Church of God, 10; Evangelistic Associations, 12; Latter-Day Saints, 6; Mennonites, 17; Methodist, 19; Presbyterian, 10.

This infinite multiplication of religious sects makes the heart a bit sick. Such a process is admitted with shame on the mission field. Where will this alarming

tendency lead if it is continued? This perilous prevalence of multiplying sects with hair-splitting distinctions, extravagant and equally confident claims of orthodoxy, cannot be viewed with any degree of satisfaction. Obvious reforms are needed in the Body of Christ, but division is not the ultimate solution. This privilege of "pulling out" and "being separate" is a part of the genius of Protestantism, but the privilege may be grossly abused. One begins to wonder if Protestantism can indefinitely survive this dividing, diluting, de-vitalizing process. Religion cannot be reduced to a series of protests. Persistent divisions reveal a lack of patience and and Christian charity, and may prove to be the nemesis of Protestantism.

General Council of Congregational-Christian Churches

As the General Council of Congregational-Christian Churches reached the half-way point in their busy program at the First Congregational Church, Berkeley, delegates took Friday afternoon off from serious business sessions and lectures, to visit Treasure Island. Thirty huge busses took the delegates and their families to the pier where they boarded a boat for an excursion around the bay, ending at the Fair Grounds. It was estimated that 1,500 delegates and members of their families made the trip. At the same time, a group particularly interested in the migrant situation in California, took a 75-mile trip to Wesley, where they toured the farm security administration camp and interviewed the director, James Eager. From there they went to El Solvo, a large private ranch, and interviewed the manager, Roy Pike. This trip was sponsored by the Council for Social Action, as was a similar trip to inspect the Japanese and Chinese points of interest and oriental problems of San Francisco and vicinity, on Thursday, August 15. A "Water Front Trip," sponsored by the same group, will visit San Francisco's waterfront on Monday, August 19, including an interview with Almon Roth, President of the Employers' Council and Harry Bridges, who will describe the C. I. O. point of view.

Mornings, at the General Council, are for the most part devoted to business and committee and commission reports. The center of interest at the first sessions was the election of a new Moderator to serve for the coming biennium. The successful candidate in an extremely close election was ex-

Our denomination has definitely and successfully pioneered in the field of Christian union. The fifth General Council of Congregational-Christian Churches is a memorial to the tested and demonstrated practicality of church union on a large scale. Minor difficulties have been adjusted and the autonomy of the local church or the individual member has not been jeopardized or forfeited. Corresponding advantages have been realized. More persistent and courageous action in this direction is needed. Union is as necessary in religion as in democracy. If denominations run away at one end, the account should be checked and balanced by union on the other. This reckless, contagious epidemic of division must be vaccinated with the serum of Christian unity. R. L. H.

Governor William E. Sweet of Colorado. Dr. Oscar Maurer, of New Haven, Conn., has been moderator for the past two years, and serves during this session of the General Council.

An interesting feature of opening session, Tuesday afternoon, was the presentation of a gavel by Rev. Wm. E. Ferrier, D. D., of Berkeley, former editor of the Pacific and authority on Bay Region history. The gavel was made from wood from historic Colton Hall, Monterey, and contained a gold nugget picked up in 1849 by Frederick Buel, for twenty-four years first secretary of the American Bible Society, and a fragment of Founder's Rock, at the University of California, whose early history is closely allied with that of early congregationalism in California.

The theological feature of the Council is the five Council Lectures on the general theme "The Gospel in Our Age," delivered by Dr. John Coleman Bennett, professor of Christian Theology at the Pacific School of Religion, Berkeley, member of the editorial board of "Christendom," organ of the World Council of Churches, author of "Social Salvation" among many other writings, and in constant demand as a lecturer throughout the country.

Morning worship services are conducted by the Chaplain, the Rev. Theodore K. Vogler, D. D., of Illinois.

Much of the constructive thought of the Council is developing out of the discussion seminars, held the afternoons of the 14th, 15th and 19th from 2 to 4. Leading each seminar are a group of outstanding authorities in that particular field. Seminars were held on "The Inner World," "Fami-

ly Life in a Changing Civilization," "Religious Life of Children," "Which Way, American Youth?" "The Church in Its Community Relations," "The Parish Church and the Denominational Fellowship," "The Gospel and Christendom," "Shifting Populations," "Civil Liberties and Minority Groups," "Christian Democracy in Industrial Relations," "Christian Attitudes in Time of War," "Stewardship," and "Church and Campus." The object of the seminar discussions is rather to stimulate thought than define policy.

The Thursday morning meeting was the Annual Meeting of the American Board of Commissioners for Foreign Missions. In addition to the General Council are Corporate members of the American Board. At the business session, Dr. Russell H. Stafford was elected to succeed Dr. Rockwell H. Potter, who resigned as president after fifteen years faithful service. "Talking It Over," an unrehearsed "conversation," was an interesting part of the program. Participants included Rev. Rowland M. Cross and Miss Laura Cross, just returned from China; Rev. Sherwood F. Moran, just back from Japan; Mrs. Robert W. McClure, detained on Furlough; Rev. E. W. Smith and Mrs. Robbins Strong, new appointees; Mr. Frank H. Korab, representing a typical American layman, and Rev. W. C. Fairfield, Secretary of the American Board. Other participants on the program were Rev. J. P. Erdman, Honolulu; Mr. Albert L. Faurot, a new appointee to the foreign field, who makes his major contribution in the realm of music; Miss Araimmah Hudson Paramasamy, of Ceylon; and Rev. Robbins Strong of New Haven, whose commissioning with Mrs. Strong was a feature of the evening service.

Evening programs have included an address by the Moderator, Dr. Oscar Maurer, Tuesday, a service of recognition for new superintendents elected during the past biennium and sermon by Rev. L. Wendell Fifield, D. D., of Washington, on Wednesday evening, and the Commissioning of Foreign Missionaries and Godspeed by Rev. Fred Field Goodsell, D. D., and Rev. Russell Henry Stafford, D. D., with a sermon by Rev. George M. Gibson, D. D., of Illinois, "Desired of All Nations," on Thursday evening.

Questions to come up at the business session Saturday will include the report of the committee of inquiry into mission support and matters of relation to the Federal Council of the Churches of Christ in America (and

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

We are spending our vacation attending the Bible Conference at Massanetta Springs, near Harrisonburg, Va. Beginning Monday evening, August 12, for four days the major emphasis has been given to an interesting study of "The Church." Dr. Samuel M. Cavert, General Secretary of the Federal Council of Churches, has been leading this discussion. Several of his addresses have been followed by Forum discussions, in which a large number of ministers and laymen have been taking part.

These studies of the modern church have been interesting and illuminating. The church is facing some severe tests and challenging tasks in the present world situation. It is evident that the totalitarian governments of the world anticipate coming to death grips with Christianity. Some of the dictators have boldly declared their purpose to destroy its power, if necessary, in setting up their powerful domain. This attitude of totalitarian dictators is compelling church leaders to make a survey of their doctrines and policies. One of the astounding and surprising results of recent surveys is a discovery of the fact that Protestant Churches have, in many cases, been teaching and promulgating some of the perverse doctrines of Communism, Nazism and Fascism. The political and economic doctrines of these revolutionary movements, which now threaten the church, have been introduced in colleges, Sunday schools, seminars and so-called liberalized youth movements. Some pernicious propaganda has been seeping into church groups under the title of "Making a Better World."

The time has come when all Sunday school literature should be very carefully examined. There is potential danger, as well as uplifting power, in the lesson material studied in the Protestant Sunday Schools of America. Our church has had its full share of unsafe and un-Christian material in its Sunday school literature for the past three or four years. Some improvement has been made, but there is room for more intensive and extensive reform in this field. It is incredible that a denomination which, for more than a century, has sought to hold up the Bible, as a sufficient rule of faith and practice, should silently submit to some of the assaults made upon the Bible by some of the writers of its Sunday school literature

and permit the introduction of fallacious political and economic theories in social service.

The strategy of the enemies of the churches includes an undermining of its fundamental teaching as well as a direct attack upon Christianity. Borers from within have already done much deadly work. But it is hopeful to learn that the church has already begun to take an inventory of its weakness, its needs, and its resources. The past has witnessed many tragic mistakes and failures. But the history of the church makes it safe to prophesy that the failure is more promising when the leaders become aroused by the threat of impending dangers. The enemies lose their fright whenever the church discovers its peril and seriously faces its duty. The church will not be swept from the face of the earth. But it must discover its dangers and seek to establish the kingdom of God in the hearts of all men.

I. W. JOHNSON.

"EDUCATION FOR DEMOCRACY."

I have just read President Smith's article in THE CHRISTIAN SUN on "Education for Democracy." He "hits the nail on the head," but he does not go far enough on the material side of the question. He does not go far enough in elucidating the forcefulness and competency of contemplating "the benefits of American Democracy to the individual," and the absolute necessity of training the youth of the land "concerning," as President Smith puts it, "the principle of democracy in contrast with the principles of exaction of other forms of government." No doubt that the schools are a strategic place for inculcating these principles, and yet, with all the student form of government, one questions that they can go far enough.

In a recent address, given by Dr. Charles Copeland Smith, noted clergyman, commentator, radio speaker and lecturer, we were given a masterful appeal for true Americanism in which he said that true Americanism lies in realizing relentlessly the marvelous benefits of this America of ours, keeping these benefits unceasingly before our youth and expounding it into the very fibre of their character and training them in a very positive way for the great adventure of the future. He said that we should stop

talking so much about what is wrong with America and talk about what is right with America. To emphasize what is wrong with America brings defeatism, but to emphasize what is right with America builds into our manhood and womanhood an unconquerable trust in the transcending adventure of a more glorious future. He substantiated these ideas by saying, in part, that only one hundred and fifty years ago the western frontier of America lay from ninety to two hundred miles inland from the Atlantic sea coast. Witness the many inland forts. Everything America is and has today has come to it in the brief space of these few years. It is the most marvelous miracle of the history of the world. There is nothing in the world's history like the development of America. Compare other nations of thousands of years history. Nothing like it is found; all due to the wisdom of our forefathers in drafting the bill of rights and that masterpiece of literature, the Constitution of the United States, which gives to every individual the liberty and freedom to work out his own salvation with initiative which God has given him. This America, he said, is not a geographical something; it is a spiritual something; it is an adventure; and when this spiritual something ceases there will be "fifty-seven varieties of a pain in the neck;" it will be reduced to totalitarian government of exaction.

America's most dangerous ill, said he, is the pessimism and despair of our young people; an ill for which they are not to be blamed at all. We are pounding it into their lives by our talk of what is wrong, reminding them of the revolutions that are brooding and which must come ultimately. He cited instances of educators telling their pupils of these things. This is a sample of our own propaganda that is undermining the visions of youth in the adventure of life before them and of the liberty and life which they hope to enjoy. It reduces youth's vision to the thought of "O what's the use. Perhaps another government will be better." Defeatism! We were reminded that this does not have to be this way; that the marvelous achievements of our free country within the last one hundred and fifty years is sufficient to bolster every youth to his visions and transform every alien to loyalty to its blessings. This is the greatest security that we know. On the other hand when old men lose their power to dream dreams, as the Scriptures put it, and the young men fail to see

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

If we could have a letter from a boy or girl in England, I wonder what we would think about it. We have some idea of what the boys and girls in England are thinking and doing these days because of what we read in newspapers and what we hear over the radio. Last Sunday evening I heard Mr. Carl Goerch interviewing two English children, a boy and his small sister, who have come to this country with their mother to stay until the war in England is over, with their godparents who are American.

Barbara Phipps, my niece, was listening to the program with me. She remarked, "English children use better grammar than we American children do, don't they?" If you could have heard these two children speaking over the radio, I believe that you would have said, "I think that they do," as I did.

These boys and girls in England must carry with them at all times their gas masks. They know how it feels to be blind for they have practiced finding their way about during the evening black-outs in their home towns. They know what it means to leave their homes, friends and parents to seek safety in a land where children are more safe. They know what it means to lose father, uncle and brother in the great tragedy of war which has engulfed their homeland.

We think of the time when Robert Louis Stevenson was a boy in Scotland; how different the conditions then. The people of Great Britain have ever been lovers of home. This is evident in the typical English cottage in its well tended setting of green lawn and bright flowers. Let us remember the boys and girls of that land in our prayers; let us vow that we as citizens of America will endeavor to make the world a safer place for all of the children of tomorrow.

Sincerely,

DOROTHY TODD.

ROBERT LOUIS STEVENSON, THE CHILDREN'S POET.

Robert Louis Stevenson was born in Edinburg, Scotland, on November 13, 1850. When he was eighteen months old Miss Alison Cunningham or "Cummy" as he used to call her, came to take care of him. She was afterwards immortalized in his *A Child's Garden of Verses*. She taught him the Shorter Catechism, the Bible, and all the doctrines of the faith. To this was added missionary tales, books of martyrs and church history. Such books as *The Scottish Worthies* and Fox's *Book of Martyrs* were in every home and read every Sunday by all the household. Sabbath was observed with painful strictness—"a day of great stillness and solitude for the rebellious mind."

His early religious environment is reflected in the fact that from the time he was two and a half years until he was six, his favorite game was "to play church in Scottish fashion." He grew to be a very religious child. "You can never be good unless you pray," he once told his parents, when four years old. When they asked him how he knew that, he replied emphatically, "Because I've tried it."

When Robert Louis was three years of age, the family moved into a damp house in Iverleith Terrace, which was bad for both mother and son. Robert had inherited from his mother a chest weakness, which soon felt the effect of this dangerous environment. He suffered from an attack of croup, and from that time on, every year brought him some sort of illness. They lived in this house for four years, when developing fevers and chest troubles alarmed the parents so that they moved to a more open and sunnier dwelling at Heriot Row. This remained their home for the rest of their days.

In his childhood days Louis was the object of great care and affection. He was idolized by father, mother and nurse. They watched over him through many weary nights of sickness, fever, delirium, and terrors—nights recalled in his poem *The Sick Child* when after being awake all night, the noise of the carts arriving early in town told of approach of day.

When he was six years old, Louis began writing. He competed for a prize which his uncle offered for the best history of Moses. He dictated the composition to his mother, who also helped him by reading aloud to him from the Bible to refresh his memory. Louis won the prize, and his mother records that from that time it was the desire of his heart to be an author. He also learned to write and draw at this period.

Perhaps the happiest time of his young life was spent in the summer, when he was fairly well and could spend much time in the country. Until he was ten years old, the "Old Manse" at Colinton where his grandfather, Balfour, lived, played an important part in his life. It always held a place of glamour in his memory. In this house "Auntie" Jane Whyte Balfour, the chiefest of aunts, presided. His sympathy went out to every living thing. Here in the country he learned to love nature and the things of God's great world. Once when he saw a dog being mistreated he interfered. When the owner said, "It's not your dog!" Stevenson cried out, "It's God's dog, and I'm here to protect it!"

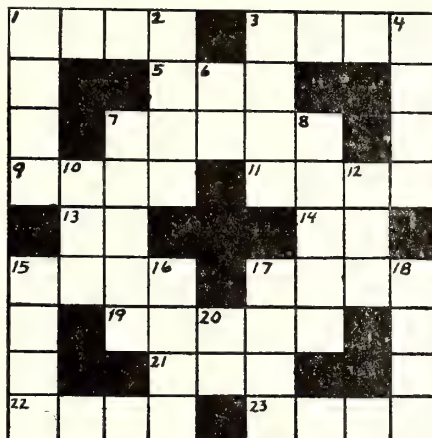
CROSSWORD PUZZLE.

Across.

1. A metrical composition written by a poet.
3. A thick cord which children skip in play.
5. English Church Union (Abb.).
7. Name of man in our story this week.
9. Opposite of fast.
11. Jesus said the Kingdom of heaven was like one (Matt. 13: 47).
13. Preposition meaning at or near.
14. Virginia (Abb.).
15. Hens lay them; children eat them.
17. Regiment (Abb.).
19. The leper of Bethany (Matt. 26: 6).
21. Past tense of to feed (Gen. 30: 36).
22. Tidy; trim and clean.
23. First residence of man (Gen. 2: 15).

Down.

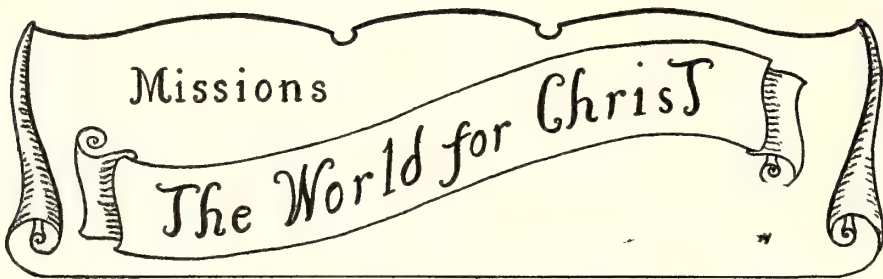
1. To go by (Mark 14: 35).
2. The cry of a cat.
3. To destroy, or overthrow.
4. Parts of the body (Prov. 18: 15—pl.).
6. Cubic (Abb.).
7. To desire eagerly for.
8. The number of days in a week.
10. A fallen tree.
12. A children's game.
15. To gain by working for.
16. To separate meal from bran.
17. Past tense of ride.
18. To be changed, change direction (I Kings 8: 35).



20. Personal pronoun.

Answers to Last Week's Puzzle.

- ACROSS—1. Blow. 3. Amos. 5. Heb. 7. Peter. 9. Mast. 11. Lean. 13. S. A. 14. Il. 15. Calm. 17. Snag. 19. Moses. 21. Cat. 22. Yolk. 23. Hand.
- DOWN—1. Brim. 2. Whet. 3. Abel. 4. Soon. 6. Et. 7. Psalm. 8. Reins. 10. Asa. 12. Ala. 15. Clay. 16. Mock. 17. Seth. 18. Glad. 20. Sa.



EASTERN VIRGINIA SUNDAY SCHOOLS.

The statistics of the recent Sunday School Convention held in Suffolk emphasizes the fact that for several years there has been a decrease in total enrollment of Sunday school members in the Eastern Virginia Conference. The ministers have not found the cause of the decrease (see report of Committee on Sunday School, pages 50 and 51 of the 1939 *Annual*), so the laymen have been giving their opinion of the reason for the decline.

At the unified service of the Suffolk Christian Church during this month the two teachers have discussed the question and others have given explanation and asked pertinent questions.

There is some confusion because the letters to the Sunday School Convention and the church letters to the Annual Conference differ as to total enrollment. In all my discussions at the Conference I have used statistics printed in the *Annual*, which are the only published statistics for all the Sunday schools of the Southern Convention.

One of the reasons we have not remedied the situation is because the most of the leaders hated to admit the truth of the statistical information. We just could not believe that our Conference was decreasing in Sunday school enrollment, while the other Conferences of the Southern Convention were increasing. If a business man will not admit a decline in sales as shown by the books, he will hardly develop a method of increasing his sales. Now that the laymen are waking up as to the static condition of Sunday school membership in this Conference, there is hope that solution of the problem may be found.

The Conference used to have a real Sunday School Convention, where Sunday school problems were discussed, the Conferences and Sunday School Convention used to have Sunday School Committees, but with the coming of Christian Education (something we always had under a different name) the specialists neglected the Sunday school to a great extent and began to emphasize a certain phase of

Christian Education as the whole of Christian Education. To them training and vocational schools, Conferences, seminars and councils were the whole thing. In emphasizing training these leaders did not place enough value on the spiritual power of the teacher. Along with this the Sunday school literature became more secular and unsatisfactory.

One layman said the loss of membership was caused by the per capita assessment, which was sent to the Sunday School Convention. This does not explain fully because there is no assessment on number of Sunday school members reported to the Annual Conference and the church letters show a loss of Sunday school membership in the last ten years.

I hope the next Sunday School Convention will have a conference of superintendents, officers and teachers and solve this problem, which is the most important one confronting the Eastern Virginia Conference.

J. E. WEST.

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 17, 1940.

Sunday Schools.

First, Greensboro, N. C.	\$ 4.98
Bethlehem, Suffolk, Va.	1.91
Needham's Grove, Steeds, N. C. .	1.00
Hine's Chapel McLeansville, N. C.	3.00
Bethel, Elkton, Va.	2.00
Leaksville, Luray, Va.	5.61
Pleasant Grove News Ferry, Va.	10.12
Christian Light, Fuquay Springs, N. C.	.60
Sophia, N. C.	1.00
Antioch, Harrisonburg, Va. . . .	3.98
Big Oak, Eagle Springs, N. C. . .	1.00
New Lebanon, Elberon, Va. . . .	5.00
Ramseur, N. C.	6.02
Holland, Va.	7.50
Liberty (Vance), Henderson, N. C.	9.59
Mt. Olivet (G), Geer, Va.	3.38
First, Portsmouth, Va.	5.43
Winchester, Va.	5.02
Total	\$ 77.14

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	\$ 1.80
First, Reidsville, N. C.	13.26
Mt. Auburn, Manson, N. C. . . .	2.50
Total	\$ 17.56
Total for week	\$ 94.70
Previously acknowledged	17,213.82
Total since Sept. 1, 1939 . . .	\$17,308.52

For fear that last week the amounts were not clear, I repeat that the \$13.82 was the amount we lacked of reaching the total up to *date*. We really lack \$211.93 of reaching our total receipts of last year. We only have two weeks to go before the fiscal year closes. Will we reach the same total receipts as those of last year? We can if every Sunday school and church will help us out by sending in their monthly offering *now*. May we hear from you before August 31.

We are deeply grateful and appreciate your continued interest, loyalty and cooperation.

Sincerely,
MATTIE COX PARKER,
Secretary.

NOTICE.

The Mission Board of the Southern Christian Convention, Inc., will meet in regular annual session at the Christian Church, Suffolk, Va., at 9:30 A. M., Wednesday, September 11, 1940. Churches desiring aid should send in application to The Mission Office, Elon College, N. C., not later than September 1, 1940.

MATTIE COX PARKER.

AT WHAT SPEED?

To live in our day, you must "step on it" or "speed it up" or "hurry along" or "shoot it." Keep running in high gear and you will meet the demands of our day and generation. But how fast and how far can you go before the inevitable crash comes? Then there's time out for repairs and usually the repairs don't make a perfect situation.

Fortunate is that person who can set the gauge for a life purpose and keep going at a continuous rate to the consummation of a completed task.

The enrichment of personality accrues from many sources; neither is education attained by gorging with facts contained in books or distributed through an institution of learning. Frequently a student with the fixed goal of getting a diploma sacrifices the essentials that will give value to his intellectual training. Some cut down on food expense, proper rest, exercise and recreation until the physical vehicle through which their training must function is entirely inadequate. High speed robs an individual of the beauty of his environment. Living under the pressure of tense effort, one soon becomes oblivious to surrounding beauty and loses the capacity for extracting those things that give sweetness and joy to life. Malcolm Spencer interprets beauty as

an overplus of value, and why shouldn't the over-abounding life make a universal appeal?

A woman who took great pride in exalting the virtues of her father once remarked: "Yet father never could see any fun; mother always had to discover it for him, but after she had discovered it, he enjoyed it more than anyone else." Thus it happens that there are heralds of beauty who point the way to the beautiful in nature and in humanity and men learn to forget the hardness and the bitterness that the years bring with them.

Everybody is going somewhere, and why not? Transportation is perfect and the attractions great. The cry of youth is: "I don't want to be missing anything." But there is the point. Going at so high a rate of speed, you do miss something. A student in college was impatient to get through his college course because he was in a hurry to get into business and make enough money to retire. There were compensations all along the way, if he had not passed them by in his haste.

Nature is always lavish to those who have appreciation; and the world's best actors are those who are playing the real game of true living. —*N. C. Christian Advocate.*

TO BE A CHRISTIAN.

Perhaps no word in our vocabulary is used more loosely than the word Christian. In most minds its limitations are not well defined, and it is made to take in a wide territory with shimmering boundaries.

A personal worker in an evangelistic meeting approached a man with the usual preliminary question, "Are you a Christian?" The man did not relish the question, including words bordering on profanity, "Well, what do you think I am, a heathen?"

He may have been nearer a heathen in fact than a Christian, though he took it for granted that it would not be very respectable to be considered a heathen here in America.

Among written inquiries in a pastor's question box was this: "How can I be a Christian and have my own way?" The question had the quality of frankness, and may have expressed the concern of more people than one is inclined to think.

The big difficulty in being a Christian is that there is so much human nature wrapped up in all of us—perverse human nature which Christianity seeks to refine, to cleanse, to sanctify, but with which it has a hard struggle.

Perhaps we cannot define the word Christian perfectly. It is bigger than any of our definitions, and the best we can say by way of describing a Christian still leaves something unsaid.—*Selected.*

CHRIST UNITES—DOCTRINES DIVIDE.

At the central place of our experience of Jesus we are one. It is Christ who unites us; it is doctrines that divide. As someone has suggested, if you ask a congregation of Christians "What do you believe?" there will be a chorus of conflicting beliefs, for no two persons believe exactly alike. But if the question is asked, "Whom do you trust?" then we are together. If the emphasis in our approach to Christianity is "what" then it is divisive, but if the emphasis is "whom" then we are drawn together at the place of this Central Magnate. One has the tendency of the centrifugal and the other the tendency of the centripetal. He is the hub that holds together in himself the divided spokes. —*E Stanley Jones.*

GENERAL COUNCIL.

(Continued from page 5.)

the World Council of Churches). Mrs. Royal G. Whiting, Mass., will speak on "The Most Recent Americans" a discussion of the refugee problem, and of the Council for Social Action's attempts to find a solution to some of the questions involved.

Saturday and Sunday afternoons the council will split up into three groups. Featuring the session for laymen will be an address by Rev. Hugh Elmer Brown, D. D., on "1940 Model Layman," and singing led by Mr. Hugo Kirchhofer, who leads the singing in the Hollywood Bowl. The program which is under the auspices of the Laymen's fellowship will afford ample opportunity for discussion in small groups. Sunday afternoon the laymen will hear an address by Dr. Dwight Bradley of the Council for Social Action, on "Why Social Action?" The Women's sessions on these two afternoons will deal with the "Responsibilities of Church Women," focusing on such responsibilities as citizenship, youth, and spiritual recourses. The Sunday session is entitled "Women Around the World." Addresses by missionaries and nationals and a consecration service have been planned. Several women's luncheons have taken place. The Round Table for ministers under the guidance of Rev. Frederick L. Fagley, D. D., Associate Secretary of the General Council and Rev. Dwight

Bradley, D. D., will consider many questions relative to "The Message of the Pulpit in a Warring World."

Saturday night's address will be by President Robert G. Sproul of the University of California. Sunday evening will be "A Service for Youth" under the auspices of the Pilgrim Fellowship in session at Mills College (the young people of the church and their counselors from all parts of the United States.) Rev. Carl Heath Kopf of Massachusetts will preach on "Design for Life."

The Moderator's Reception will be held Saturday afternoon.

Monday will be another "special" day—the annual meeting of the Board of Home Missions, Rev. Hugh Elmer Brown, D. D., Illinois, presiding. A feature of the day will be an address by Miss Ruth A. Morton, New York, a symposium led by Rev. Thomas Alfred Tripp of New York on "Growth of Our Church in This Changing America," with Superintendents Harry J. Johnson, Samuel W. Keck, William T. Scott, Frank E. Carlson and James F. English. Rev. John C. Schroeder, D. D., of Connecticut will also give an address. A presentation entitled "Many Members But One Body" and a sermon by Rev. Noble S. Elderkin, D. D., Ohio, "What About the Violin?" will be heard in the evening.

The final session will be largely given over to business and reports, including that of the important "Re-Thinking Congregationalism" group. Among some of the things which will be considered before the end of the session will be such questions as registration of the conscientious objector, stands "toward" peace, discussion of the Taylor appointment, approval of the interest in the welfare of refugees, and where funds are to come from to meet increasing annuity and foreign mission demands, coupled with a declining rate of interest on investments. "Liberalizing Congregationalism" by giving each church a delegate to the General Council will be discussed, as will the relation of Congregationalism to the Federal and World Councils.

A great many of the visiting ministers occupied local pulpits on Sunday. Rev. M. H. Lichtle, D. D., of Ohio, preached the Council Sermon at the First Church, Berkeley, and Rev. Alfred W. Swann, D. D., preached at the alternate service at First Church, Oakland.

It was a beautiful thought of the little boy who said: "I know why flowers grow. They want to get out of the dirt."—*Selected.*

Pilgrim Fellowship

"Youth at Work in the Church"

CONCERNING THE PILGRIM FELLOWSHIP COUNCIL.

The Pilgrim Fellowship Council which was set up at Elon College, July 26-27, has the promise of becoming the most effective instrument yet devised within the Convention for unifying the work of our young people in an aggressive program. We say this not merely with a measure of hope, but with some feeling of actual assurance. Though there were often wide differences of opinion on many issues as to what the Council should do, those who met at Elon in this first session were fundamentally agreed that what was needed was a program which would unite all the young people in the Convention. It was in view of this end that the Council was set up, and it shall be this approach that the Council will consistently take. Moreover, through the creation of the Council, the young people's work of the Convention now has its center where it logically belongs: in the hands of capable young people and adult representatives from the Women's Mission Board and the Board of Christian Education who can give direction to the work. The young people were delegated by their respective Pilgrim Fellowship conference groups; the adult members of the Council were appointed by their Boards.

From all the suggestions which were presented, the Council outlined its program for the biennium to include three major emphases: personal religious living, social action, and missions. The first of these will be concerned with the creation and promotion of religious literature, suggestions, and materials for personal devotional use and corporate worship; a program of evangelism for youth; and stewardship education and commitment. The emphasis of social action will possibly include such areas of study and action as civil liberties, peace, race relations, and the promotion of a program of recreation. As its missionary emphasis the Council voted to stress the study of China, the Migrant workers, and the Fancy Gap mission work, and to set up a financial goal which would exceed that formerly raised by the young people's missionary societies.

The working out of a specific program including each of these areas has been detailed to three sub-committees and a committee on promotion which will correlate the suggestions of these committees into a unified program for the biennium. A committee was also appointed to outline a financial plan for the Council.

To make available to each young people's group within the Convention these program suggestions and such other suggestions as may be helpful to local youth groups, the Council is planning to issue a Program Guide, similar to the one now used by the Eastern Virginia Pilgrim Fellowship. The Eastern Virginia Pilgrim Fellowship was asked to work on this guide and to refer its suggestions to a committee of the Council which will finally prepare and distribute it. The Council hopes to have the Program Guide ready by September.

"WHICH WAY, AMERICAN YOUTH?"

"Which Way, American Youth?" was no mere rhetorical question at the Congregational-Christian Council on Thursday.

Five young people from the Pilgrim Fellowship at Mills College were presented to answer questions as to the direction which youth is going. These five represented the South, the Midwest, the West, and California. They were: Annede Jarnette, Soddy, Tenn., a third-year student at Berea College, Ky.; Elizabeth Beck, Danville, Iowa, a sophomore at Grinnell College; Lucy Hartshorn of Colorado, a senior in high school; Hubert Hampson, a graduate of Freemont High School, Oakland, Cal.; John Jahn, entering the senior class at University of California, a student in bio-chemistry, and president of Plymouth House of the Berkeley Congregational Church.

The lively questioning by Rev. James C. Flint, University of Wisconsin, was met by the answers of the five young people as to opportunities of employment, the attitude of youth toward various forms of assistance, and differing conditions in their parts of the country. Racial questions were also considered.

Dr. Stock, founder of Pilgrim Fellowship, now meeting at Mills College, will speak at the last meeting of the seminar Monday afternoon.

THE WORLD AT WORK.

CHRISTIAN ENDEAVOR TOPIC
FOR SEPTEMBER 1, 1940.

SCRIPTURE: Eccl. 9:10; Prov. 13:4, 7, 11; Col. 3:23, 24.

Daily Readings—

Monday—A Working People—Neh. 2:17, 18.

Tuesday—An Insect As a Pattern—Prov. 6:6-11.

Wednesday—"Mind Your Own Business"—I Thess. 4:9-12.

Thursday—Timothy Advised to be Diligent—II Tim. 4:1-5.

Friday—Jesus, Our Example—John 9:1-4.

Sat.—"Laborers With God"—I Cor. 3:5-11.

It is very fitting that the Christian Endeavor give some thought to the world at work on the Sunday before Labor Day. Someone has said, "We may not be bodies, but we have bodies; and to feed, clothe, and shelter them is an essential and immediate responsibility." Even though our deep concern as Christians is with the things of the Spirit, we should recognize and appreciate the dignity of honest work.

Workers need to be assured of fair wages and fair hours, of safe and comfortable working conditions, of protection against unemployment, of an adequate provision against the necessities of old age.

Let some lead a discussion on the struggle of the working class.

Someone should speak on the training of young people for skilled trades and vocations.

Discuss the demands for choice young men in full time Christian service—the ministry, missionaries, Y. M. C. A. workers, etc.

What are the things you think of when the "abundant life" of which Jesus spoke is mentioned? How many of them depend, directly or indirectly, on what is happening in industry?

What training is needed to do better work in the church?

What jobs are there in the church and community which the Christian Endeavor can do?

Suggested Hymns—

"Work for the Night Is Coming."

"To the Work."

"O Jesus, I Have Promised."

S. E. M.

It is strange that man, born to suffering and often writhing beneath it, should wantonly inflict it on his fellows.—*Valperge*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CONFESSION AND FORGIVENESS.

LESSON VIII—AUGUST 25, 1940.

LESSON: II Sam. 12: 1-14;

Psalms 51: 1-17; 32: 1-11.

GOLDEN TEXT: *Confess, therefore, your sins one to another, and pray one for another, that ye may be healed.*—James 5: 16.

Sin is no respecter of persons. It attacks people in high places as well as those of low estate, the rich as well as the poor, the learned as well as the ignorant, the saint as well as the sinner. Today's lesson centers around the sin of David who was a great king, and on the authority of the scripture itself, a man after God's own heart. Today's lesson shows why he was a man after God's own heart. It was not because he never sinned—there has only been one man who lived a sinless life—but it was because when he did sin he confessed his sin, repented, and was forgiven.

The background of the lesson is the sin which David committed in his relationship with Bathsheba, the wife of Uriah. Out of this sin of adultery there grew the sin of lying, and eventually the sin of murder. Sin refuses "to stay put." It spreads. Like one rotten apple in a barrel contaminating the good apples, sin spreads from one area of a man's life to another.

God sent Nathan, the prophet, to convict David of his sin. With amazing skill the prophet told the story which suddenly brought David face to face with himself and his own despicable sin. It is against this background that we are to understand Psalms 51 and 32 for today's lesson.

A Hard Thing To Do.

"And David said unto Nathan, I have sinned against the Lord." One of the most difficult things which a man does, at least it seems to be the most difficult thing, is to admit that he is wrong or to say that he has sinned. It is both amusing and disturbing to see to what extent we human beings will go to excuse ourselves from our sins. We blame it on heredity, on environment, on associates. We make light of it, we do almost everything except honestly and sincerely saying that we have sinned. There seems to be lacking in our modern life a sense of sin. People somehow or other have lost the sense of sin both in a personal and in a social way. It is because so many

have lost this sense of sin, or are unwilling to admit that they are sinners, that they are kept from the experience of the grace of God and the joy of fellowship with him.

It should be noted in passing that David said, "I have sinned against the Lord." As a matter of fact, the specific sin had been against Bathsheba and Uriah, but ultimately all sin is against God. It is either a lack of trust in, or rebellion against a loving heavenly Father.

The Tragedy of Shoddy Christian Living.

"... Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme." One of the unfortunate things about the case of any good man going wrong is the effect which it produces on those who are cynics and scorners. Many people are kept away from the church and Christianity because of the manner of life of many of those who profess to be Christians. To be sure this is no reason why any man should refuse to yield his life to Christ, and to demonstrate in his life at least that the Christian life can be a fact, but it is a factor which many times does enter into the unbelief of others. Those of us who are professing Christians ought to try to live in such a way that although others might not agree with us they would have to admit the integrity of our Christian life.

A Prayer for Pardon.

"Have mercy upon me, O God, according to Thy loving kindness: according to the multitude of Thy tender mercies blot out my transgressions." David realizes that he has sinned. He knows that he can not rid himself of his guilt. He turns to God in true penitence and prays earnestly for pardon and forgiveness. Alas for those people who say that they want only justice in this world and in the world to come! Everyone of us, no matter how good we may be, of necessity, at times, must say, "Have mercy upon me, O God, according to Thy loving kindness." Some of the most scathing condemnation fell upon those who were outwardly righteous and supposedly religious but who had no sense of sin and no desire for mercy.

A Prayer for Purity.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Create in me a clean heart,

O God; and renew a right spirit within me." David prays not only that he might be cleansed from the smirch and smut of the specific sins which he had committed, but that he might be cleansed in his inner life, that he might have new springs of reserve, that the principle of sin itself might be rooted out of his life. He sensed what Jesus emphasized in his ministry, that sin is not simply a matter of outward acts, but inner motives, and principle, and spirit. "Out of the heart are the issues of life." Again and again we might pray that God will create within us a clean heart, and renew within us a right spirit.

A Prayer for Service.

"Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." David had not lost his salvation, but he had lost the joy of it. It is possible for a man to be saved and yet not be happy in his Christian experience. These words of David, "Restore unto me the joy of Thy salvation," are significant words. Man may lose the joy of salvation even though he may possess salvation itself. It is only as we live in fellowship with God that we are cleansed from our sins, as we yield ourselves in obedience to him that we may have the joy of salvation. To be sure, if a man deliberately sins and stubbornly persists in his sin, he might well question whether he has salvation at all. But even the best of us will sin in thought and in deed, and this sin cuts us off from our sense of fellowship with God, and life loses its joy. The man who knows that he has confessed his sin and repents may again find the joy of salvation.

Forgiveness of Sins.

"I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." When David had confessed his sin, when he no longer tried to hide it either from God or from the world, when in sincerity and true penitence he acknowledged his transgressions, he had an experience of forgiveness of sin. The sense of guilt had gone, the sense of fellowship had been restored, and a deep and abiding joy and peace came again into his life. Just as David's experience of sin was representative of everyone of us, just so was his experience of the forgiveness of sins representative of our own experience of grace. One of those who knew Jesus most intimately said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."



MONDAY.

ANGELIC ADVERSITY.

"Blessed is the man that endureth temptation: For when he is tried, he shall receive the crown of life."—James. 1: 12.

He that can valiantly endure adversity is sure to bear prosperity with equal greatness of soul, for the mind which is not dejected by the former is less liable to be changed by the latter. The greatest calamities are productive of great minds. Adversity is the trial of principle, without which man knows but little of himself.—*Rev. E. A. Batten N'f'ld.*

Prayer—O Lord, the service and the crown of life we seek. Save us from the lusts of this world, but to climb on and up till we reach Thee above. *Amen.*

TUESDAY.

ALL GRACIOUS GOD.

"If ye then, being able, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask Him."—Matt. 7: 11.

Ideas which become ours through bitter experiences are the ideas which stay with us and mean most to us.

As we read the life of Hosea and his wife, we feel the great trial through which He passed. Yet, out of that trial came Hosea's greatest blessing. If mere man can forgive like that, what will an all-loving and all-gracious God do unto us who loves us and who gave His only begotten Son that we might be with Him.

Prayer—Our Father, we sin in not trusting Thee at all times. Forgive us and increase our truth in Thee this day. *Amen.*

WEDNESDAY.

BEHOLDING WHAT?

"Now mine eyes seeth Thee, wherefore I abhor myself, and repent in dust and ashes."—42: 5, 6.

Things once seen can never be unseen. Things once heard can never be unheard. The things we see may be turned away from. It is possible to disown them as any part of us. If they are evil we must. But like the image of an object flashed upon the eye is retained after the image has been taken away, that which we have seen lingers on. How important it is to resist the temptation to look upon unholy things.

Prayer—Our dear Father, we cannot resist the temptations of life without Christ and Thy Spirit within. Grant this unto us now and always. *Amen.*

THURSDAY.

SEEING WITH GOD.

"This day thou shalt be with me in paradise."—Luke 23: 43.

Men saw in John Newton a drunken sailor, but God saw a messenger of love and mercy. The people saw only a shiftless tinker in John Bunyan, but God saw the soul of a heavenly pilgrim. The people saw a malefactor on the cross. Jesus saw a redeemed child.

Blind souls who say that love is blind;
He only sees aright;
His only are the eyes that find
The Spirit's central light.

He lifts—while others grope and pry—
His gaze serene and far;
And they but see a waste of sky
Where love can see the star.

—*ANON.*

Prayer—Our Father, teach us Thy way of seeing things and knowing their true value. In Christ's name we ask it. *Amen.*

FRIDAY.

TIME THE VINDICATOR.

"Thou shalt know hereafter."—Luke 12: 19.

In the studio of an artist friend, we looked at the canvas he was painting, "Whatever is that meant to be?" we asked. Looking up from his palette

he said witheringly, "Children and fools should not see things half done—and you are not a child." That was a merited rebuke. Do we not make a similar mistake? We judge our Father's dealings with us, seeing only a part, and forgetting that we are merely children—or not! But in the end, we shall understand what is now mysterious and see clearly what is now so dim. Doddridge well says, "His goodness stands approved down to the present day; I'll drop my burden at His feet, and bear a song away."

Prayer—Forgive our pretense to wisdom, and that we know better than Thou when. *Amen.*

—*Christian Herald.*

SATURDAY.

OUR BIBLE DAY.

"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."—II Tim. 3: 16, 17.

"Above everything else the Bible makes us acquainted with Jesus Christ in whose person the divine revelation culminates, and so gives us a standard by which we can discriminate between what is transient and what is permanent in the revelation of the past."—*W. A. Brown.*

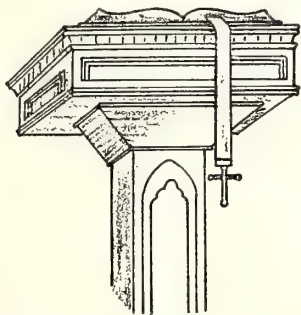
Prayer—Our dear Heavenly Father, we are Thine, and we would live every day to please Thee. On this Thy holy Sabbath day, we would turn to the church. We would keep it in a way to please Thee. *Amen.*

SUNDAY.

LIVING UP TO THE BEST.

"Seek those things which are above."—Col. 3: 1.

"Some folks are like the buzzard. They live in a beautiful world, but
(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. J. EVERETTE NEESE,
WEST BOXFORD, MASS.

THE BOOMERANG OF SIN.

*"He that sinneth against me
wrongeth his own soul."*

*"He that cometh unto me, I
will in no wise cast out."*

The Boomerang was invented by the Australian Aborigines as a weapon to strike enemies from behind. They would throw it forward and it would return and sometime strike and kill the man who threw it. So, sin is a boomerang and it returns with injury and destruction upon the wrong doer.

Sin, as I use the term this morning, is the transgression of Divine Law. It is the result of engaging in those things which are at variance with the Kingdom of God. Its result upon my life or upon your life is the quenching of the spirit of God and making us negligent concerning the virtues and ideals of real Christian living.

I.

Let us consider, first, the way by which we lose our ideals and become trapped by the forces of evil.

Through all the years there have been those influences which have loomed up before the face of mankind and resulted in luring him away from God. We need only to look 'round about us to see the devastating results of evil—armed robberies, assaults, murders, graft, larceny, and dozens of other evils and crimes.

The powers of this world have seemingly become greater than the powers of God. Why is that true? The answer rests in the fact that man is more human than divine. The human, secular and temporary things of this life have greater influence upon mankind than the spiritual, heavenly, everlasting things. This being true, man has tended to lend himself and oft times unreservedly commit himself to the temporal, earthly things of life with little thought or no concern for the worthwhile things.

The lure for quick cash in these days when cash seems to be the basis of life, has ushered many a man to the sweepstakes and lucky ticket booth and there he has staked his best.

What has been the result? Two times out of three he has lost and lost to the extent of no little concern.

It seems to me that we should take into account the fact that the "law of average" will give us only an even break. If I should match pennies one hundred times with any man in divine presence, the "law of average" would give me a fifty percent chance of winning. The result is that I've not only wasted time for which I've received no monetary gain, but I have also set a bad example for those 'round about me.

I need not confine my thoughts this morning to the gambling racket alone as a way by which we become trapped by the forces of evil. There are dozens of other rackets which have resulted in separating man from God. Rackets whose outside appearance seems most inviting, yet rackets beyond whose surface there is the corruption of sin. I make this further comment concerning my use of the term sin. Sin, to me, is any outside force, institution or established racket which prohibits us from having constant fellowship with God.

If we will carefully and closely analyze our lives we shall see without great difficulty that we have fallen into the traps of evil simply because we haven't been careful enough to look beyond the outer surface of that in which we have engaged and the result has been that the presence of the spirit of God has removed itself to a more wholesome environment and some are not aware that He is gone. Tragic, and yet it is a fact.

There have been those who, not until late in life have finally awakened to the fact that they have been living without a purpose. At a time early in their physical existence they professed faith in God and joined the church. Perhaps there is still the great hope that God dwells within them, but they are not sure. There is the hope that when life departs this mortal frame, that they shall be carried upon heavenly wings to dwell eternally in the presence of God whom they one day acknowledged, but afterwards forgot. Forgot in the sense that they no longer made His presence the ultimate aim of their life. And what has been the result? Their ideals have been lost and their lives have been given over to evil.

II.

Sin, or these evils of life result in being a boomerang and returns with injury and destruction upon the evil doer.

Yes, the result of evil has been none other than the fact that their pew is no longer occupied. Their al-

legiance to God is no longer an outward expression of an inward love. And their prayers and support toward the ongoing work of the Kingdom, no longer is a visible reality.

It is tragic; living without a purpose. We may say what we please, we may interpret William Earnest Henly's poem *Invictus* as we like, but those lines, "I am the master of my fate. I am the captain of my soul"—*those lines have lost their reality if we have lost God.*

The bee sting hurts the one stung, but it kills the bee. Every Haman who builds a gallows for another, shall die upon it himself. All enemies of every Daniel shall themselves be cast into the lions' den—for "The wages of sin is death."

In Southerley's poem *The Inchape Rock* he tells how the Holly Abbot of Aberbrothock had placed a bell over the rock in such a way that it was rung by the motion of the waves. One day in simple sport, Ralph the Rover, cut the warning bell from its float and sailed away. He traveled the sea for many a day and finally turned the prow of his ship homeward. Returning richly laden, he finally found himself near the Scottish coast in a heavy fog and a strong gale. While his eyes endeavored to pierce the fog and make sure their safety, he said, "Where we are, I cannot tell; but I wish we could hear the Inchape Bell." But the bell could not be heard. In simple sport and without serious intent the Inchape Bell had been cut loose by the very man who spoke those words. No sound of the Bell could be heard and he was soon wrecked on the very rock from which he had destroyed the warning Bell.

This has been duplicated over and over in life; and we must soon learn that evil will return with destruction upon the wrong doer. In the long

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

they live groveling lives looking around in the world of beauty for that which they like, then when you disturb them about their ways they spew it out on you."

This is an inelegant expression but its truth bears the repeating of it. The most of us try to get what we want. Our great caution is to see that our desires are proper and properly placed. We are indeed capable of a very good and noble life—in His image and set to do His work. Let us not fall below it.

Prayer—The Lord bless thee and keep thee. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The rains came and have continued daily for more than a week. We are thankful that the good Lord sent it to relieve the severe drouth which had held us in its grip for more than a month and during that time we had some of the hottest weather we have had during the year.

It has been the custom for a number of years to have a Home Coming Day at the Christian Orphanage and invite all the children back who have been reared here and gone out. The Home Coming Day is always held on Sunday before Labor Day. This gives the children time to come and spend the day and get back for work on Tuesday.

This year Home Coming Day will be Sunday, September 1. All the boys and girls who have been reared in the orphanage family and have reached the age limit and have gone out are cordially invited back home on Sunday, September 1. If married the wife or husband is also invited.

On these occasions we always invite some prominent speaker to deliver an address. This year we have invited the Hon. H. J. Rhodes of Burlington, N. C., to speak. We are expecting quite a number of the older boys and girls to be present. For those who wish to spend the night ample provision will be made free of charge.

We think it fine for the older boys and girls to come home and see each other again and talk over days gone by, and tell the jokes they played on each other while here. The writer will remember that soon after he came to the orphanage the larger boys insisted that he go 'possum hunting one night with them. And he will never forget the thickets and briar patches they carried him through and the barbed wire fences we climbed over. It was a good joke and the boys had lots of fun at the writer's expense. They never did invite him to go snipe hunting.

Last Saturday a fine little boy five years of age came to live at the orphanage. It seems that all the applications we have had during the last year to take children have been for small children. We have some space for larger boys and girls at this time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 22, 1940.

Amount brought forward \$10,227.92
Eastern N. C. Conference:
Liberty Vance\$ 10.44

Mt. Auburn	2.50			Valley Va. Central Conference:		
Clayton	1.00			Leaksville	\$ 5.27	
Shallow Well	7.50			Bethel	2.00	
		\$	21.44	Mt. Olivet (G)	3.19	
						10.46
N. C. & Va. Conference:						
Hines Chapel	\$ 6.00			Ala. Conference:		
Pleasant Grove	10.12			Lowell		2.00
Concord	1.16			Special Offerings.		
Greensboro, First	7.37			J. A. Trollingier, to pay on		
			24.65	land	\$ 25.00	
Western N. C. Conference:						
Ramseur	12.58			Mr. Morgan	15.00	
Ether	1.00			Mr. & Mrs. Harold Barney	5.00	
Pleasant Ridge	3.50			Mr. Fespermon	4.00	
High Point, First	1.00					49.00
			18.08	Total for week	\$	137.35
Eastern Va. Conference:						
New Lebanon	\$ 4.00			Grand total	\$10,365.27	
Liberty Spring	1.00					
Damascus	1.68					
Bethlehem	5.04					
			11.72			

If you want to make a dangerous man your friend, let him do you a favor.—Lewis E. Lawes.

NEW
LOW PRICES

TEACHERS CONCORDANCE REFERENCE
HOLMAN BIBLES

CONTAINING FULL COLUMN REFERENCES
ANALYTICAL COMPARATIVE CONCORDANCE
Biblical Atlas with Index and Maps
also
TREASURY OF BIBLICAL
INFORMATION
A Compendium of Information Essential to
the More Intelligent Study and Clearer
Understanding of the Bible.
ARRANGED IN THE MOST HELPFUL
AND ATTRACTIVE FORMS
BY
REV. F. N. PELOUBET, D.D.
Author of Select Notes on the International Lessons, etc.
TABLE OF CONTENTS
Old Testament Chronology
Date of the Birth of Christ
Harmony of the Life of Christ
Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
English Versions of the Bible
Date of Easter
Jewish Sects and Parties
Itinerary of the Israelites to the Land of Canaan
Prophecies Relating to Christ
Miracles of the Old Testament
Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
Itinerary of St. Paul's Missionary Journeys
Jewish Weights and Measures
Reckoning of Day and Night Watches
Money Values in the Old Testament
Money Values in the New Testament
Coins in Use in Palestine
Jewish Calendar

THIN EDITIONS—FINE LIGHT WEIGHT BIBLE PAPER
Full 8 Vo. Size 5½ x 8 inches
Part Page Specimen of Print, Black Face Type, Center Column References
The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:
44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, even all her
living.

A. D. 33.
1 John 2:17.
a Matt. 24:1.
b Luke 12:44.
c Luke 21:7.
d Deut. 28:14.

18 And pray ye that your flight be
not in the winter.
19 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

Standard Authorized Version Old and New Testaments	
No. 1708C—Morocco Grain, overlapping covers, gold titles, stained edges	\$2.50
No. 1712C—French Morocco Leather, overlapping covers, red under gold edges	3.50

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D.....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00
Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

EDUCATION FOR DEMOCRACY.

(Continued from page 6.)

visions, then we shall perish and our enemies will bind us hand and foot. As a further inspiration to this optimism, he cited the Boys' Training Camp City at Springfield, Ill. Here these youths are congregated by the hundreds, organized into little cities, they elect their own officers such as mayor, council, supervisors, etc. They have two parties and politics are rife. But here they learn democracy and the potency of its adventure. If this sort of training is right (and it seems that it might be), and is successful in one place, it seems that it could be possible all over the country, in schools, cities and towns of our land. If such a course is right, a department of Education for Democracy might give America a future of glory yet undreamed of.

H. E. ROUNTREE.

BOOMERANG OF SIN.

(Continued from page 13.)

run there is a complete squaring up—there is a reaping of that which is sown. The evil we do to our fellowmen, as well as the good, comes back to us without fail. Unless there is complete repentance, there is no escape from the boomerang of sin. This is strikingly portrayed in Clinton N. Howard's poem *Chickens Gone Home to Roost*:

You may take the world as it comes and goes
And you will be sure to find,
That fate will square the account she owes
Whoever comes out behind;
And all things bad that a man has done
By whatsoever induced,
Drift back and meet him one by one
When the chickens come home to roost.

Sow as you will, there's a time to reap
For the good and the bad as well.
And conscience whether you wake or sleep
Is either a heaven or hell;
And every wrong will find its place
And every passion loosed
Drifts back and meets you face to face
When the chickens come home to roost.

Whether you're over or under the sod
The result will be the same;
You cannot escape the law of God,
You must bear your sin and shame;
And no matter what's carved on the marble slab
When the items are all produced,
You'll find that St. Peter was keeping tab
And that chickens come home to roost.

III.

But you say, that being true, then, how can I escape the inevitable destruction of sin?

There is only one way and that is the way of the Cross. And the way of the Cross is the way of Salvation through Christ.

An artist takes a piece of stone worth one hundred dollars and out of it carves a statue worth a thousand dollars—that is art. Jesus Christ takes a human life that is morally worthless and out of it makes a priceless character of surpassing beauty in its godliness—that is Salvation. That is the unending work in which Christ is engaged. He remolds and remakes the broken lives and distorted characters He finds along life's pathway. Regardless of how low into sin a man might have gone, Christ does not "collar" him and force upon him His principles of living. The man, himself, out of the willingness of his soul, must turn to Christ, realizing his sin and earnestly desiring that it be forgiven.

"Plato! Plato!" said Socrates four hundred years before Christ, "it may be that the gods can forgive deliberate sin, but how, I cannot tell." The greatest event of all time has happened since then. The Christian Century proved to be the turning point in a definite unquestionable answer to

this long discussed philosophic question. Now we can say, "God *does* forgive sin and it is done through a personal acceptance of Jesus Christ as Savior and Redeemer."

Outside one of the beautiful gateways of the magnificent Mosque of St. Sophia, in Constantinople, there is a picture of an open Bible with this inscription: "The Lord said, I am the door; by me if any man shall enter in he shall be saved." The Mohammedans left this inscription when they took the temple from the Christians because they could see no reference in it to Jesus Christ. Everything else that suggested Christianity or the Cross was obliterated.

There are many of us in this day who see no practical, personal meaning in the ancient saying, "I am the door." And yet Jesus Christ is still the door; and by Him and Him only, if any man shall enter in he shall be saved, thus escaping the inevitable rebounding of one's sins.

There is only one place of refuge—only one place of security and safety and that is in Christ. Only one refuge from the boomerang of sin and that is through the redeeming power of Christ. You need not necessarily come to this altar and kneel in humble penitence before Him, but you must *somewhere* make your confession to Christ and personally accept Him as the Master of your life.

"He that sinneth against me wrongeth his own soul," but "He that cometh unto me (in repentance, love, and confession) I will in no wise cast out."

STEWARDSHIP.

(Continued from page 3.)

in our denomination, it would seem that the field is indeed white unto harvest. The only machine ever invented that is capable of reaping this harvest is a program of Christian Stewardship, which, put on in every local church, will reach every member in that church.

Will your church meet its Benevolent obligations (Conference Apportionments) in full this fall? If not, why not?

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

A COLLEGE FOR WOMEN Degrees of B. S. in Religious Education and B. S. in Social Work. Under Educational Division of Congregational-Christian Home Boards. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Expense and endowment checks solicited.

For literature and catalog write

Pres. R. G. CLAPP, D. D.
5115 Fowler Ave. Cleveland, Ohio

WHY ARE WE "THE GREATEST?"

By SUSAN THAYER.

We live in the greatest country in the world. Everybody says so! People who live in other countries as well as all thoughtful Americans. But did you ever stop to think **why** the United States is recognized everywhere as such a great nation?

We haven't the most land by a good deal. Soviet Russia has more than two times as much land as we have. Brazil and Canada are both larger. We haven't the largest population. Russia tops us by millions. So do China and India. We aren't independent of other countries because we don't grow or mine all the things we need for our every-day living. We have to depend on other countries for some of our necessities, even; coffee for instance. We use more than half of the world's supply of coffee and we don't grow a single pound! Then think of all the automobiles that are rolling over the roads in America. It takes quantities of rubber to make tires for these millions of cars and we don't produce any ourselves. We use three quarters of the world's supply of raw silk, yet we haven't a silk worm to our name. We also use more sugar, more hides, more nickel and many other things than we produce.

So it seems that it **isn't** our size, nor our population, nor our natural resources that make us great. Then what is it that has made us so important and rich and powerful in a comparatively short space of time? The answer seems to be that it's our old American way of organizing and working. From the time this country was first settled, way back in the sixteen hundreds, more men and women have had the chance to work at the things they wanted to, than in any other country in the world. You know how much easier it is for you to get through a big morning's work when it's something you want to do and that seems to you worth doing. Well, that's what's happened all over America.

Because this was a new country with a government "of the people and by the people" thousands and thousands of men could farm or run stores or build factories for turning out things that people need if those were the things they wanted to do. No king or government hindered them by saying "No, you can't do that" or "You must do it this way." Nobody helped them, either, by saying "It's better to do it this way." So they made some mistakes just as you do when you bake a new kind of cake for the first time. But they learned by their mistakes and often found better ways of doing things than anybody had ever thought of before.

Because of this kind of independence our ancestors went ahead and built up this country faster than any one dreamed would be possible. We're still a little surprised at it ourselves! Because, we do know that today we have more things to eat . . . more clothes to wear . . . more money to spend . . . more electricity to work for us than the people in any other country on earth?

This doesn't mean that there aren't certain individuals in other countries with more food, clothes and money than certain individuals here. But the total amount of clothes, food, money and power in the United States is larger, for the number of people among whom they have to be divided, than in any other country. It looks as if our way of doing things, which business men call a "system of free private enterprise" must be pretty good! A better way than they have in countries where one big man controls the activities of everybody. And doesn't it seem as if it would be a mighty good idea for us to hang on to this American way of doing things?

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, AUGUST 29, 1940.

No. 35.

NAMED MODERATOR OF THE CONGREGATIONAL CHRISTIAN CHURCHES.



WILLIAM E. SWEET.

Its greatest honor was conferred by the General Council upon Ex-Governor William E. Sweet of Colorado, in his election to the Moderatorship for the ensuing biennium. Dr. Sweet was born in Chicago, Ill., on January 27, 1869. He received his Bachelor's degree from Swarthmore College in 1890, and in 1936 had the degree of LL. D. conferred upon him. Married to Joyeuse Fullerton in 1892, he has four children. Dr. Sweet was Governor of Colorado, 1923-24. He is a member of the National Council of the Y. M. C. A., a director of Chicago Theological Seminary, a member of the American Board, and a Phi Beta Kappa. He is a member of the firm of Wm. E. Sweet & Co., Investment Brokers, which he established in 1894.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. J. H. Dollar is assisting Dr. I. W. Johnson in revival services at Liberty Spring this week.

Rev. A. Lanson Granger, Jr., spent a part of his vacation at Union Theological Seminary, New York.

The Editor, Rev. Robert Lee House, was out of the city last week attending the Ministers' Conference at Massanetta Springs, Va.

Rev. H. E. Crutchfield has concluded his work in the Windsor Parish and will begin his duties as pastor of the Old Zion Church in Norfolk on Sunday. THE CHRISTIAN SUN wishes for him a long and fruitful ministry.

The Piedmont Ministers' Association will meet at Elon College for the first autumn meeting on September 9, at 10 A. M. The program follows:

Devotionals by the Chaplain.

Studies in the Gospel of John—by Dr. S. C. Harrel.

Business.

Report of Summer Activities—by each Minister.

Rev. D. M. Spence reports successful revival services held at High Point the week of June 16. Rev. J. L. Neese was the evangelist. Five young people were received during the revival services at Flint Hill (R), the week of July 14. Rev. J. F. Apple assisted Mr. Spence at Sophia during the week of July 28. During the past three years each of these churches has been painted. The Sophia parish parsonage has also been painted and repaired.

DR. CHARLES EMERSON BURTON PASSES AWAY.

Rev. Charles Emerson Burton, D.D., the chief employed official of the Congregational Christian Churches from 1921 until his retirement in 1938, died at George's Mills, N. H., on the morning of Tuesday, August 27. Funeral services will be held in the South Church of Newport, N. H., today (Thursday) at two o'clock. From 1914 until two years ago his home was in Forest Hills, Long Island.

Charles Emerson Burton was born on a farm in Poweshiek County, Iowa, on March 19, 1869. His younger brother, Marion LeRoy Burton, served

as president of Smith College and of the Universities of Minnesota and Michigan, and nominated Calvin Coolidge for the presidency in 1924, prior to his death in 1925. Charles E. Burton graduated from Carleton College in 1895 and from Chicago Theological Seminary in 1898. Ordination to the Congregational ministry was followed by pastorates with the Lyndale Congregational Church of Minneapolis from 1899 to 1909, as associate with Dr. Washington Gladden in the First Congregational Church of Columbus, Ohio, 1909-11, and with the Euclid Avenue Congregational Church of Cleveland, Ohio, from 1909 to 1914.

The talent for clear-headed and painstaking administration which Dr. Burton had revealed in the pastorate led to his election in 1914 as secretary of the Congregational Home Missionary. Two years later he was given responsibility for the direction of the Congregational Church Building Society and the Congregational Church Extension Society. 1921 he was chosen for the highest executive office in the Congregational denomination, the general secretaryship of the National Council of Congregational Churches. In this capacity he directed a general re-organization of the missionary agencies of the churches by which ten societies were consolidated into two boards. He also had much to do with the merger of the Congregational and the Christian Churches, which was consummated in 1931 by the setting up of the General Council of Congregational and Christian Churches, of which he was the general secretary until his retirement because of age limitations in 1938.

Charles E. Burton married Cora V. King of Menoken, N. D., on October 17, 1898, who survives him with four children. The two youngest of these have been active in the service of the Congregational Churches, Malcolm K. Burton at present being the pastor of the Second Congregational Church of New London, Conn., and his twin brother, Myron S. Burton, serving as treasurer of the Massachusetts Congregational Conference and Missionary Society.

DR. F. F. GOODSELL.

One of the most colorful and distinguished figures among the many churchmen attending the biennial meeting of the General Council was Dr. Fred Field Goodsell, executive

vice-president of the American Board of Commissioners for Foreign Missions. He is a graduate of the University of California and of the Hartford Theological Seminary and had studied at the Universities of Marburg and Berlin in Germany.

Dr. Goodsell lived in the Near East and Middle East for twenty-three years, being in Turkey under three regimes—Sultan Abdul Hamid, the Young Turk Government and the Republic. He also worked in Greece, Roumania, Bulgaria, Syria, Palestine, Egypt, Russia and Siberia.

He made two intensive world tours, 1938-39, including Africa, Ceylon, India, China, Japan, the Philippines and the Near East. These experiences strengthened his conviction that identical terrific human problems are being faced in every land and that they should be faced by Christians everywhere as part of an "integrated self-conscious Christian world movement," or that "missions are a vital part of the church and the church is a vital part of modern civilization."

He was one of the delegates to the Madras Conference and is a member of the ad interim committee of the International Missionary Council, made up of representatives of missionary organizations in no less than twenty-four countries.

He is in close touch with sources and trends of the ecumenical movement, and served as a member of the committee of thirty-five which met in England just prior to the Oxford and Edinburgh meetings to consider the future of the ecumenical movement. He was an official Congregational delegate from America at the Oxford Conference.

INACTIVE MEMBERS.

There are several reasons for so many inactive members in the churches, one of which is that in Congregational form of churches the members do not transfer membership with transfer of residence. They frequently hold membership in the church in the community from which they came, and become indifferent to the affairs of the Convention, and some drop church membership.

We spend much time in discussing evangelism, which is proper, but it is just as important to save the members we already have and consecrate them fully for kingdom service.

Cannot our experts recommend a plan that will prevent the loss in Christian Churches by change of residence of members in this moving age?

J. E. WEST.

"THE 1940 LAYMAN."

[Excerpts from an address by Dr. Hugh Elmer Brown of Evanston, Ill., given before the Session for Laymen of the General Council.]

"Laymen have won their rights as worshippers; they have not yet accepted their privilege as workers. If the fields are white unto harvest and the laborers are few, it is because laymen have not gone into the field in sufficient numbers. If churches are half empty, it is because laymen have not worked to fill them. If church life flows in feeble streams, it is because laymen have not poured their lives into it.

"The Layman—1940 model—has dependability and never majors in alibiology. He has some masterful convictions, and is not a man with vague and vaporous ideas in religion. He has moral quality, and never seeks to substitute glowing devotionality or voluble orthodoxy for morality. He abhors the 'off side play' in store, factory and legislature. He is not a saint in his home and a pirate in his business. He has loyalty to his local church plus denominational intelligence and allegiance. He is a 'fan' for his church and friend of all churches. He has vision, and looks for the latent good in bad men and new movements, and for the living God in bloodshot world. He has social sympathy and never gets used to tragedy at home or abroad. He is skeptical of hastily concocted cure-alls, extemporaneous economics and soap-box programs, but does not relax his efforts to help build a brotherly world.

"He has some understanding of the complexity of the modern minister's task, and brings his abilities to supplement the minister's inabilities. He has what it takes to be a Christian in the wild and staggering days of the 20th century and is ready to risk his all for his cause.

"One of the major excitements of the Ministry is the exploitation of the many types of laymen. Men of all political parties and men of none. Rugged individuals and red hot Socialists. Followers of Father Townsend, Walter Lippmann, Hugh Johnson, Herbert Hoover, Franklin Roosevelt. *Saturday Evening Post* laymen with sales psychology and *Atlantic Monthly* laymen with a literary hankering. Model "T" laymen, rough but ready, and Cadillac laymen, smooth and finished. Laymen alert and energetic and laymen comatose and apathetic.

"Laymen have a divine mission. The church on the Day of Pentecost was a Democracy. All members bap-

tized; all spake; all engaged in prayer; all spread abroad the good tidings; all exercised authority in church government. By slow degrees the Clergy encroached on the rights of the laity, the church ceased to be a brotherhood and became a monarchy with rulers and subjects."

ARCHITECTURE OF BERKELEY, CALIFORNIA, CHURCH.

Impressed with the unusual beauty of the architecture of the First Congregational Church, hostess church to the biennial meeting of the General Council, Rev. Fred Smith, pastor of the Welborn Community Church, writer of religious articles and authority on church architecture says:

"Churches are built that preachers might have a house in which they may proclaim an undying message concerning the everlasting God. But some times a church is so built, through the genius of an architect, that it stands, a sermon in stone.

"The Congregational Church of Berkeley, Cal., is such a church. It speaks the language of a universal faith, with an accent that is proper to a Congregational Church. It stands, with its graceful Colonial tower, forever reminding those who remember, that this is the significant voice of Congregationalism. It is built in the tradition of the Pilgrim Fathers. It is not Gothic. It is not a church that is but an echo of medievalism. It is the authentic voice of its own faith.

"So speaks the external shape of the structure. But as one passes into the interior of the church, it becomes the voice of a universal faith. In a way I have never seen before (and I have studied hundreds of churches) the First Congregational Church of Berkeley becomes the expression of the highest symbolism of Christianity.

"In the spacious white roofed sanctuary the style has been simplified to perfection, so that no symbolism is seen within save the one imposed symbol of the Cross. Through the clear transparency of uncolored glass, tempered to comfort by cream-toned Venetian blinds, streams in the glorious light of the sun proclaiming in the white-toned room the three aspected uniqueness of the Christian faith that God is pure, that he is light, and that he is kind.

"May the windows never be changed from that rich transparency to anything that would kill the incoming of this fulness of white light! Rose-colored windows are for Gothic cathedrals. But for a temple of the Pilgrim Faith let it be enough to

have the rich unbroken light of God stream in.

"But the church has achieved the symbolism of light in a further way. When God's sun has passed into the west, then comes the use of man-made light. From chandeliers that are the grace of perfection light flows in two strengths: the stronger light to aid the people to sing, the lesser light to help them to listen. The First Congregational Church of Berkeley speaks to the eye as a minister speaks to the ear. For a glorious week I have been listening with my eyes!"

STAFFORD NAMED TO HEAD MISSIONS BOARD.

Dr. Stafford, the new president of the American Board of Commissioners for Foreign Missions, is quite widely known in church circles as an author, speaker and preacher. Since being called to the pulpit of Old South Church, Boston, his preaching and ministry have maintained the high traditions of that church. In 1938 Dr. Stafford was a delegate to the meeting of the International Missionary Council in Madras, India, where 472 selected leaders from all races and creeds and nations gathered. He has served for three years as chairman of the Prudential Committee of the American Board and he is a member of the board of trustees of Anatolia College of Thessalonika, Greece, which he visited two years ago.

Dr. Stafford succeeds Dr. Rockwell Harmon Potter, Dean of Hartford Theological Seminary.

DAMASCUS CHRISTIAN CHURCH.

Sunday morning, August 18, the revival services began at Damascus Christian Church (Chapel Hill). The children gave a short program, after which Miss Clara McCauley, a former member of this church, now a teacher in Knoxville, Tenn., gave an inspiring talk on "Prayer." She gave her interpretation of prayer, using the Lord's Prayer as a model.

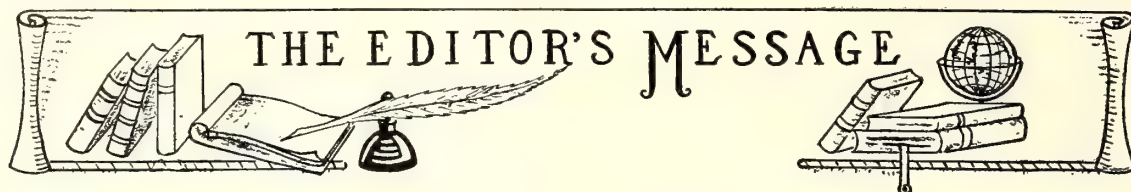
At the noon hour a picnic lunch was enjoyed by the large group present.

Rev. B. J. Howard was the afternoon speaker, after which former members were given a chance to recall their childhood memories.

Rev. E. M. Carter, the pastor delivered some wonderful messages. Much interest was shown throughout the week, and large crowds attended.

This successful revival closed Friday evening at which time two new members were received.

LOUISE CRABTREE.



A MISSIONARY EVANGELIST.

Dr. Walter Judd, a former missionary to China under our American Board, has been speaking before various groups throughout the country in the interest of peace. His messages have met with hearty approval. Civic and religious groups have been equally hearty in their reception and generous in their praise. The vital issues at stake in the Eastern conflict have been dramatically and incisively portrayed. Public opinion has been aroused and directed.

Dr. Judd is a courageous Christian statesman. His amazing grasp of international relations, his ability to diagnose these complicated relations in terms of Christian principles, and his fresh and forceful manner of presentation enable him to speak with a rare note of authority.

It is apparent that our local interest in, and gifts to, missions need further stimulus. The American Board has a long and honorable record of missionary work. One can point with deep gratitude to the roster of 430 missionaries who have been commissioned since 1810. Now the continuation of this distinguished record of service requires not only missionaries of ability on the foreign field, but also gifted personalities to arouse renewed interest and support at the home base.

Many people are now giving to missions simply as a routine part of our denominational program. The giving is reluctant and perfunctory. It is not invested with a deep sense of urgency. The customary amount is given with little conception of the real need for and the use to which it is to be devoted. In many a lifeless missionary society the major emphasis is on raising its quota—just enough to win the coveted recognition.

It is not easy to make the subject of missions interesting to the average person. Not a few people find it convenient to skip the missionary sermons of the minister as well as the occasional appearance of the returned missionary. Somehow missions has a bad reputation: that of being a dry subject. Now it is doubtless too much to expect all returned missionaries to be engaging speakers. When such a rare person does return, however, it would seem the part of wisdom for the denomination, if and when possible, to harness and utilize him to the fullest.

There are those who are convinced that Dr. Judd could put life into our missionary valley of dry bones. His fresh presentation is needed to arouse us out of our moral and intellectual lethargy. The hope voiced is that after Dr. Judd has accomplished his immediate purpose, for which he has been released, of developing active sympathy in America for China, that there may be an interim in which he will devote his entire energies to missionary promotion in our denomination. Such a dynamic and creative missionary evangelist working in our Congregational Christian Churches for one or more years could transform our prosaic missionary programs, multiply our giving, and enlist recruits for the foreign field.

R. L. H.

THE CHURCH'S FINANCIAL PROGRAM.

Now is the time to take steps to insure the success of next year's financial program in the local church. Too often it is felt that this year's finances must be closed before plans are made for the coming year. Such a delay will generally make it impossible to get the work completed before several weeks of the next fiscal year have passed and members will be behind in the contributions they should have made.

Very great care should be exercised in the making of the financial budget for the local church. Every possible need should be anticipated, and the amount needed to cover it accurately determined. Special calls frequently have to be made for expenses which were not included in the budget, but which most certainly could have been foreseen. Due thought also should be given to the benevolences as compared with the local expenses. Churches often appear to be liberal givers to benevolences until their gifts are compared with local expenditures.

When the financial budget has been prepared it should then be presented, clearly explained to the church and adopted by the church. Under the congregational form of government, only the church itself should set the financial objectives which it will undertake. It is clearly the church's responsibility. It is better to have a budget which is too small cheerfully accepted by the church, than a larger one which the church does not feel responsible for meeting.

After the financial budget has been adopted, then every possible effort should be made to acquaint the entire membership with the details of the budget, and the good purposes which will be served by every dollar which is asked to be subscribed. Many church members have only the vaguest idea of the church's expenses other than pastor's salary, and many of them perhaps do not even know the amount of that.

Whatever may be the plan for securing subscriptions to the church budget, every possible effort should be made to see that every member has a chance to make a pledge. Where the Every Member Canvass is made, it sometimes happens that "every member" is construed as every member who made pledges or contributions last year. The fact that a member did not contribute last year is all the more reason why that member should be urged to give liberally the succeeding year.

Something also needs to be said and done to acquaint the membership with the good which can be accomplished through the benevolences contributed to the denominational program. Most pastors do from time present the good causes which the denomination is sponsoring. The members who attend church regularly are reasonably well informed as to what their denomination is doing. But those members who attend church only on special occasions know next to nothing about the larger work. When efforts are being made to secure subscriptions to the budget is the finest opportunity of all the year for a real educational program as to what the denomination is doing.

S. C. H.

OUR NEW AGE

By DR. JOHN COLEMAN BENNETT.

Professor of Christian Theology of the Pacific School of Religion.

[The first of a series of lectures delivered before the General Council at Berkeley, Calif., on the general theme, "The Gospel in Our Age."]

Today we live in a new age, an age which we do not yet understand. We cannot see far ahead, but what we do see arouses in us deep foreboding. I come to this task at such a time with a vivid sense of personal inadequacy for it. There is also the difficulty that when people come to speak of our age they are usually divided into two classes—those who live in a dream world and those who are intellectual casualties of the war. The Gospel has not changed and in some ways this new age of ours may be a better age in which to preach the Gospel when there is freedom to preach a relevant gospel at all, and yet we shall have to preach it with some different emphases and to people who have lost faith in many things we have taught as coming from Gospel.

I shall speak first of two general factors in the life of this new age and then suggest some of their spiritual consequences which most directly affect the preaching of the Gospel and the life of the Christian Church.

1. The first of these underlying factors with which we must reckon is the end of the spiritual unity of the Christian west, a unity based upon a combination of Christianity and humanism as the sources of the moral standards recognized by the conscience of the west.

We used to live in a world in which people generally realized that Christian standards has a claim upon them, in which minorities could speak freely and keep national life under judgment in the light of those standards, in which those who exercised power were at least inhibited by the scruples of other people's Christian conscience. Europe and America—the so-called West—belonged to that world and were conscious of membership in a common moral universe of discourse. It is the unity of that world that has been shattered and in all of its parts the authority of Christian standards is more seriously threatened than at any time since the days of Charlemagne. So long as you and I were able to take that kind of a world for granted, we thought little of it. Did we not find ourselves saying at times that good healthy paganism would be better than nominal Christianity? But we usually assumed that our healthy pagans would retain the Christian ethic. We now see that even watered down Christianity had an important

function in the community and that at the least it preserved an environment within which a more prophetic Christianity could gain a hearing. We see now how many opportunities we threw away in that world that did lip service to Christian standards and we know what we have lost as we see a frankly pagan civilization take shape before our eyes.

Let me give one illustration that suggests how standards which we do not live by constantly affect our conduct. No one can say that in America we live according to a high standard of racial equality but we know in our hearts that every institution that perpetuates racial discrimination is wrong. We are on the defensive when we consent to such wrong. The accepted standards are a very important leverage for all who are seeking to realize racial justice in our national life. Contrast that situation with what happens when racial discrimination is taught as a good, when anti-semitism is an officially recognized policy, supported by the agencies that mould public opinion as a higher form of morality than racial equality.

Until the signing of the Russian-German pact it appeared that the Christian-humanistic standards of the west would be supplanted by positive ideologies—especially Communism and National Socialism. But the events of the past year have in a very large part discredited those ideologies. Yet, even though the ideologies themselves have fallen on evil days, they had already done their negative work in undermining the Christian-humanistic standards. Moreover they still provide materials for the rationalizing of policies based upon disregard of objective truth and upon denial of the dignity of the individual and the claims of all human groups. We now have the loss of the common ethics of the west with nothing to take its place save a struggle for power that is cloaked with nationalism and a revolutionary drive against the centers of respectability and privilege of the pre-war world of which the British Empire had become the chief symbol. The fact that this struggle for power and this revolutionary drive have been combined with extensive economic planning for a collective purpose makes them attractive to the masses who have suffered from the

fact that capitalistic institutions did not and seemingly could not solve the problem of unemployment.

There is a second major fact about this new age of ours which few of us took seriously as a responsibility a year ago. It is the extension of political tyranny by means of military victory over the whole continent of Europe. This combination of political tyranny and military victory is something new in the modern period and the instrument of control made possible by modern technology are new to human history. We had experience of military victory in 1918 and we soon learned to condemn the result but even that victory did not expose the people of the defeated nations to the secret police of the victors. Even that victory did not destroy the cultural and religious freedom of the defeated nations nor did it, judging from the result, destroy the means of rapid recuperation. Political tyranny we knew, and hated it, but for the most part it was limited to those countries where at least a large part of the population desired its fruits, and it was made more tolerable because it was united with symbols of national pride. But today we see military victory used to extend political tyranny over great nations that loathe it. I hear many people say: "Do not become too excited, for man has often suffered before and no crisis appears to have the same importance to history as to those who live through it." It is well to be so warned. But let us not forget that we have today vastly more effective means of centralized control, of suppressing revolts, of ferreting out opponents and eliminating places of refuge, of insulating the population against the truth and carrying official propaganda to every household, of taking children away from parental influence and moulding their souls to fit a pattern approved by those who exercise power. The tyrant has at his back as a final weapon air-power that he can use as a threat at the first sign of resistance. And let us remember this also—the modern tyrant has no fear of God or of Hell. As I have said, the standards which have always been in the background of our civilization he does not even recognize as binding upon him. What has been destroyed on the European continent is not merely what we call "Democracy" but all government by law and all recognition that those who are governed have rights before the law and before God. What we have long called secularism has reached its limit for now God is not only denied in

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Massanetta Springs Hotel has a very interesting guest. A toad found a hole in the brick wall just above the concrete floor on the east side of the hotel. In the day time this little guest lives in this private apartment. After dark he comes out of his den looking for his daily meal. Apparently he is not disturbed by the presence of many strangers on the porch. He hops around with an unchanging expression in his eyes. The great preachers, laymen, good looking women, and charming young people have made no appreciable impression upon his appearance, methods or daily purpose. Ministerial jokes and theological discussions make no appeal to his intuition. Beautiful music has no interest for this solemn little fellow. But the common house fly is the charm of his eyes and the object of his quiet search. When he is within reach of his prey the fly disappears so quickly one wonders how this toad captures it so easily. In due time the toad's appetite is satisfied, and he returns to his hiding place to sleep and wait for the feeding time the following night.

The conduct of this frog is interesting. He pays no rent and takes no interest in the financial problems of his landlord, whose property he occupies without consent or contract. Furthermore, this little tenant makes no effort to produce or provide his daily food. He simply sits around and waits for feeding time, taking it for granted that, somehow, he will find enough to satisfy him without labor or the expenditure of great effort.

Many people are living the life of a toad. They expect the church, or the state, or some one to furnish them free lodging and board, with the expectation that this can be beautifully supplied without exacting much effort at feeding and sleeping time. A toad is much larger than an ant but he is not its equal from the standpoint of energy and perseverance. Many people imitate this lazy creature by waiting to see what may come their way. They make a lot of noise when it rains, but they do little to make this a richer and better world. They think society should feed, clothe and shelter them, regardless of their past record or their present plans.

There are people in our church who seem to disregard every call to service

and sacrifice. If the minister and other members spend sufficient time in trying to meet all their requirements and personal needs all goes well as far as they are concerned. But during the day, when hard work should be done, they prefer to sit quietly in some sheltered place of ease and retirement. Very punctual at feeding time, but always out of sight when work is to be done.

I. W. JOHNSON.

ELON'S FIFTY-FIRST OPENING.

On September 3, at 8 o'clock P. M., Elon College will open its fifty-first session. Freshmen will be enrolled for the usual orientation period Wednesday and Thursday, upperclassmen Friday. Classes for freshmen will begin the fifth and for upperclassmen the sixth.

Fifty-one years ago this month Elon College opened its doors for the enrollment of students for the first time. Many who enrolled then are still living. These early records were destroyed in the disastrous fire of January 18, 1923. All records available are not definite as to the exact number enrolling for the first session of the school. Some agree that sixty-eight constituted the student body for that first session. At any rate the number was well under one hundred. Only the administration building that was destroyed by fire was open, and it was not entirely completed. At present the advanced enrollment for boarding students alone is 394. This does not include day students and special students. These usually amount to more than two hundred. It seems pretty certain that our September enrollment will go beyond the 600 mark which will be approximately forty more than we enrolled last year during this month.

To accommodate this increased enrollment, additional rooming space has been acquired. Instead of one building when the school was opened fifty years ago, we have now ten buildings on the campus, four of which are dormitories, and four buildings off the campus, three of which are used for students. In addition to these rooming facilities the college is acquiring two other buildings for that purpose, one for young men and the other for young women.

At present the fifty-first opening of the college promises to surpass any that we have heretofore experienced.

New members of the faculty and the official organization of the college will be announced later.

Founders Day will be observed September 14 at 11:00 A. M. The readers of THE CHRISTIAN SUN and of this article are asked to mark this date and read the next issue of the paper for details concerning the observance of this historical date in the life of the college. We hope that a large number of alumni, patrons, and friends of the college will attend. We solicit your cooperation and prayers that the college may not only accomplish the purpose of its founders and supporters but may serve well its day and generation.

L. E. SMITH.

WHEN PACIFICISM IS WRONG.

Pacifism is a living question and a constant reality in Christian conscience. The right kind of pacifism is Christian. Alas, there are too many people so hate-filled that they delight in killing the enemy rather than shrink from it.

But the question of war is not an individual one; it is a national one; it relates to the nation and all the people as a whole. The Bible teaches obedience of the people to the higher powers (Roman 13:1); therefore obedience to the higher powers is not sin, and may be executed without personal animosity. It is the motive back of the act which determines the character of the act. If animosity is in the heart "sin lieth at the door."

God holds the nation responsible for its acts and therefore holds it responsible for its acts of war and He judges it accordingly (Matt. 25). The case of David and Uriah is an example. David sent Uriah to battle because of certain personal ambitions he himself had. Uriah was killed and God held David responsible for it as murder (II Sam. 11:25; 12:9). This is a case of obedience to the higher power for the sake of obedience, though in doing so the individual became a murderer. Yet, it is plain that he was not a murderer for God held David responsible. A great many more people were killed in the battle of that day, but the nations were held responsible for those deaths.

The soldier who serves his country without personal design or animosity is not a murderer. It is his God-directed duty to obey the powers that be. One should never, however, try to hide behind the fact of obedience to the higher power, like David, and by that means dispose of an undesirable person on pretense of doing one's duty, or so manipulate his actions as

(Continued on page 11.)

FOR THE CHILDREN

Dear Friends:

I am glad that we have another letter for our Children's Page this week. Perhaps when all of you get started to school this fall and get in the habit of writing again, you will not mind writing a letter for our Children's Page. We shall be waiting to hear from you.

Dear Mrs. Todd:

It has rained so much that I am very tired of rain. We didn't get our "Christian Sun" until today. We missed it so much until it came.

I don't suppose you would call me a child any longer, at least mother and daddy don't, they say I'm going through the "silly age," but I still feel like a child.

I have been reading the Children's Page for quite a while, and do enjoy the crossword puzzles. But I hadn't thought of writing you, until I read the two last letters sent you by Mary Lanier and Marie Cole, their letters meant very much to me. I was present and saw them both come into the fold of Christ by joining the church. Mary joined the church at Ingram where I am a member.

I just happened to be with my father when Marie joined. When daddy goes to the mountains every first and third Sundays, he always tries to see his members and sometimes he has to walk. He tries to go to see Marie every time he can, and always comes home and tells me how she is.

I wanted to go with daddy and help him put on the Bible School this summer but he had two other girls and two preachers besides himself. My sisters, Margaret and Rachel, are away at school

and I can't leave mother alone here in the country. Maybe it will happen so I'll get to be with Marie and the other children in the mountains next year. I do hope so.

Yours truly,
JO EARP,
Paces Va.

GOD SPEAKS TO US.

During this quarter many of you have been studying in Sunday school a series of lessons on "How God Speaks to Us Today." Last Sunday you learned that God speaks to us through great pictures and poems. All of you know the Bible verse—"And Jesus increased in wisdom and stature and in favor with God and man." I think most of you are acquainted with the beautiful picture which the great artist, Hoffman, painted to illustrate this Bible verse. The picture is called "The Boy Christ." It is a picture of Jesus as he looked when he talked with some of the wise men in the Temple at Jerusalem. The picture tells us something of how Christ felt about this first visit to the Great Temple. It also tells us something about the sort of boy Jesus was. Just what does it tell you?

I think that it tells us that Jesus was thrilled with the wonder of the temple, which was the most sacred place in all the world for the Jews.

He was eager and intent upon the sayings of the wise men with whom he was speaking. The picture tells us that Jesus had a wholesome childhood; that he had watched and helped his father in the carpentershop; that he had played with his companions; that he loved the warm sun, the flowers, the song birds, the desert and the wild animals he saw upon the hills of Palestine. The picture also reveals that Jesus was a student of the Old Testament and the Jewish laws. It tells us that he had gone to church and that he had learned about God.

This is a lovely picture and it brings to us a beautiful message of the boy Christ. It makes us all yearn to be the sort of a youth that Christ was. But, sometimes God speaks to us in pictures that are not beautiful and that hurt us. He tells us that there is sin and suffering in this fair world of his, and that he would like for us to do something to remove that sin and suffering. Let each of us remember that pictures have a message for us and from now on when we see a picture let us try to find the message that it is trying to bring to us.

I would like for us to have as our prayer this week, the prayer which those of you who have been studying the above series of lessons have had. It is a beautiful poem and the girls in my class are memorizing it so that they may have it for keeps.

God, who touchest earth with beauty,
Make me lovely, too;
With thy Spirit recreate me,
Make my heart anew.

Like thy springs and running waters
Make me crystal pure;
Like thy rocks of towering grandeur
Make me strong and sure.

Like thy dancing waves in sunlight
Make me glad and free;
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens
Lift my thoughts above;
Turn my dreams to noble action—
Ministries of love.

God, who touchest earth with beauty,
Make me lovely, too.
Keep me ever by thy Spirit,
Pure, and strong, and true.

—Mary S. Edgar.

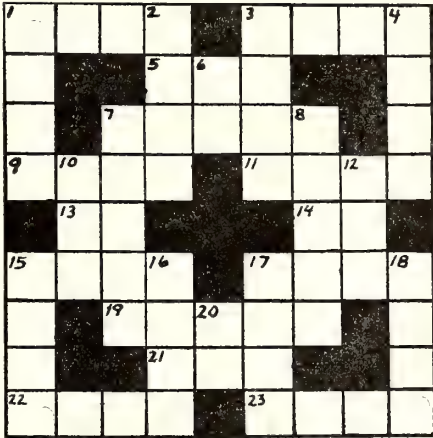
In the name of Jesus Christ, our Lord. Amen.

"Listen to me now, or you'll never learn how to handle a plane. Just do as I tell you, and you'll be all right. Keep 'er straight now. Don't let 'er go sideways. Push 'er a little harder and keep your front end up a little. . . . Now level 'er off. That's the way. Say, I'll make a carpenter out of you yet!"—*London Evening News.*

CROSSWORD PUZZLE.

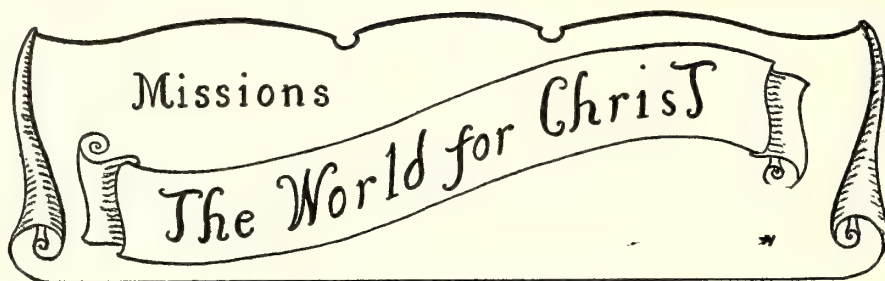
- Across.
- 1. New Testament name for Sarah (I Peter 3: 6).
 - 3. Father of Hosea (II Kings 15: 30).
 - 5. Our Heavenly Father.
 - 7. To absorb or swallow up.
 - 9. Happy, joyful (Psalm 122: 1).
 - 11. Always, constantly (Psalm 5: 11).
 - 13. Preposition meaning near by.
 - 14. Each (abbr.).
 - 15. A town of Judah (Josh. 15: 21).
 - 17. Sins (Prov. 14: 22—pl.).
 - 19. Grieved, feeling regret (Psalm 38: 18).
 - 21. Meadow.
 - 22. Father of one of David's mighty men (II Sam. 23: 11).
 - 23. Past tense of swim.

- Down.
- 1. A hymn.
 - 2. Old.
 - 3. The brink, or brim.
 - 4. Sixty minutes.
 - 6. Conjunction, correlative of either.
 - 7. Companions; the male and female of animals.
 - 8. All, the whole (I Tim. 4: 4).
 - 10. Boy.
 - 12. Part of the body used for sound detecting.
 - 15. 15th Book of Old Testament.
 - 16. Part in a drama or play.
 - 17. Ages, epochs.



- 18. The line formed by sewing two pieces of cloth together.
- 20. Prefix meaning back.

- Answers to Last Week's Puzzle.
- ACROSS—1. Poem. 3. Rope. 5. E. C. U. 7. Louis. 9. Slow. 11. Nets. 13. On. 14. Va. 15. Eggs. 17. Regt. 19. Simon. 21. Fed. 22. Neat. 23. Eden.
- DOWN—1. Pass. 2. Meow. 3. Ruin. 4. Ears. 6. Cu. 7. Longs. 8. Seven. 10. Log. 12. Tag. 15. Earn. 16. Sift. 17. Rode. 18. Turn. 20. Me.



A MEMORIAL TO DR. ATKINSON.

Circle No. 4 of the Elon Missionary Society conducted a Memorial Service for our beloved Mission Secretary, Dr. J. O. Atkinson, at the regular monthly meeting on August 12, 1940.

The following article which was prepared and so beautifully given by Mrs. W. P. Lawrence, was a part of the Memorial Service:

"I am sure that we would all wish at this time to spend a few quiet moments in memory of our Mission Secretary, Dr. Atkinson.

"For more than twenty-five years the women of our churches in the Southern Convention have looked to him for advice and guidance. As long as he was able he attended all Board meetings, District Rallies and Conferences of our Missionary Societies. He was a pillar of strength and inspiration to our church in all her missionary undertakings.

"It is impossible to think of him as being separate and apart from Missions. We shall miss him. We shall miss the unfailing light of sympathy and good will so freely offered us. We are grateful for his life and what it has meant to our Missionary Societies.

"The heritage of faith, courage and high ideals which he has left us urges us to press forward and carry on as he would have us do.

"This is the greatest memorial that we could give him and one in which we can all have a part. May we strive to emulate his many fine qualities and ever keep before us his loyalty and devotion to the church and the cause of Missions."

MATTIE COX PARKER.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 24, 1940.

Sunday Schools.

Mt. Carmel, Walters, Va.	\$ 2.35
Durham, N. C.	5.40
Pleasant Hill, Liberty, N. C. ...	6.60
First, High Point, N. C.	1.00
Antioch (R), Seagrove, N. C. ..	.50
Waverly, Va.	4.00

Total \$ 19.85

Individuals and Churches.

Antioch, Harrisonburg, Va.	\$ 2.00
---------------------------------	---------

Specials.

First, Burlington S. S., Burlington, N. C. \$ 28.72

Total for week \$ 50.57

Previously acknowledged ... 17,308.52

Total since Sept. 1, 1939 ... \$17,359.09

Our offerings are very small this week and it leaves us \$161.36 to raise before August 31. We have one week to bring our receipts this year up to those of last year. If those of you who have not sent in your August offering for missions will do so *now* it will be greatly appreciated. We do want to reach our goal this year, and we can with your help.

With grateful appreciation for your cooperation.

Sincerely,

MATTIE COX PARKER,
Secretary.

OUR FANCY GAP MISSIONS.

The heart is never on the surface. This is especially true of the mission work at the Elk Spur Church, Fancy Gap, Va. The first impression one has on arriving at this church is not very inspiring or encouraging, not even one service only, would give one the impression one would like to have. After having labored with Bro. Earp a few days, August 18-23, and having gone into the homes, and having enjoyed fine hospitality, and a hearty welcome I feel that I have felt the heart-beat of the work. Because of rough roads, we were forced to leave the car and walk to some homes, but we were amply rewarded for every effort we made during our stay. There were children in all the homes except a few, where the children have grown up, and as we talked, and sang, and prayed with those children, we were fully convinced of the opportunity our church has today. There is as fine talent in the mountains as can be found anywhere, and I was surprised to hear even children testify, sing, and pray. They have had real training.

When I think of Iola Hedgepeth, other teachers, "Victoria of the Hills," Sunday School Service workers, and ministers who have labored

and sacrificed for the work, I am thoroughly convinced that their labors have not been in vain. As I walked up and down the mountain side with "Ben Jo," I said surely the right man is in his right place. He has, beyond any doubt won the love and respect of those people, and more especially the children.

This was a real mountain-top experience in my Christian work. I know nothing about the other work of this mission, and one can never know by just driving along the highway. We know it takes money to carry on this work, but I am sure heaven will be made richer, and all who support the work will be made happier, and certainly none of us will become any poorer. I am convinced that this is a worthy cause and that the whole constituency of the Convention should support it with our means and our prayers.

I had to leave after the Friday evening service, but the revival was to continue through Sunday morning. I suppose the pastor will report the results of the revival.

G. H. VEAZEY.

SAREM, EASTERN VIRGINIA.

One of the saddest duties of Home Mission work is to see a church die, and yet that is what happened to Sarem. The Committee knew nothing about the church having decided to disband until after the Conference had accepted the request of the church, and referred the matter to the Home Mission Committee. This was too late. Had the Committee known that the church contemplated disbanding, it would have made a strong appeal to the church to move to Gates, a growing town, and would have assisted financially for a reasonable amount. Through the initiative of Rev. J. H. Warren and with the consent of the Conference and financial aid of the Christian Missionary Association, the church building was torn down and moved to Little Creek, Princess Anne County, Va., where largely with the material a new church and social hall have been erected. This seems to be an un-churched community and we should have a good church in a few years.

Don't let your church die without writing the Mission Board, or Conference Home Mission Committee. If there is any church in the Eastern Virginia Conference, which could grow faster by moving to a nearby town, let the Home Mission Committee hear from you.

J. E. WEST,
Chairman.

OUR NEW AGE.

(Continued from page 5.)

practice but He is also denied in theory and as a result the denial in practice becomes more complete.

We all know that this pattern cannot continue forever. It is impossible for pride and the lust for power to build towers of Babel that will endure. Death itself is a guarantee of change. To recognize this fact is to have the beginning of hope but our generation may not see a better order in Europe. Even if the continental tyranny should be destroyed in a few years, it would probably be followed by new wars, especially civil wars. If the tyranny lasts long enough to destroy the institutions which make possible peaceful change, if all the habits of free public opinion are abandoned then those who seek escape from this situation have no recourse save conspiracy and revolt. Moreover these next years will give the worst native elements in each of the defeated nations a chance to enjoy power. Native fascists, informers, carpet-baggers, those who are not sensitive about the role of local agent of foreign tyranny will have their day. There may be enough of these and their followers to turn revolt into civil war. I say these hard things because it is important that we not deceive ourselves with the thought that tyranny based upon violence and terror cannot last. It is true that it cannot last, but it can destroy the conditions on which peaceful changes depend and its end may be bloody chaos.

When I say these things, my purpose is not to take moral judgment

upon any nation. When we enter that region of moral judgment, we find that the guilt for these developments is shared by all of us. It was the western democracies, including ourselves, which were the masters of the world until a few years ago and it was in large part their vain attempt to preserve the indefensible status quo that caused the present madness. We in the Christian west have been punished because we tried to ride two horses at the same time. We tried to maintain a respect for Christian and humanistic standards and we complacently enjoyed the privileges of imperialism. If we had been more Christian we might have been spared this punishment. If we had been more imperialistic, the punishment might have been postponed. I do not suggest that the majority of the people of any nation have been perverted in mind and soul by what has happened. The forces that have made possible this extension of political tyranny through military victory have been able to take advantage of high as well as low elements in human nature for they have channeled into destructive and anti-social channels the loyalty and devotion of countless persons, especially youth. When we come to assess blame and when we come to consider the personal qualities of the rank and file of the people in all nations involved in this common tragedy, including our own, the picture is a very complex one. But that fact does not cancel the objective situation that has been created by new forms of power and by the possession

(Concluded on page 13.)

responsibility to make itself as perfect as possible in three relations and to that end we have established certain creative agencies. We endeavor to nurture our faith in God through public worship and private prayer. We must make public worship the most vital and commanding experience that can come to a company of people.

Freedom of the Spirit is quickened by pioneering activity. It has been suggested that our church should have a commissioner of art who would surround himself with an important committee and teach how through exhibits and other media we may enter more fully into a creative era. We have been in the van of progress of religious drama. We have not been far behind in music. In architecture we have not lagged. One could wish that there were a group amongst us who through the biennia would charge themselves with the duty of interpreting these and other arts to us.

Since it is the very nature of the church to grow, it must develop faith, fellowship and freedom, not for itself alone, but for the world to which it ministers. It therefore must be devoted to the extension of faith in God or evangelism. "I believe that there never was such a trumpet call to forward Congregationalism as we hear now in this day of vanishing freedoms—if we will but listen. And we were never better equipped than we are today to respond to the challenge.

These are days of dangerous opportunity—to borrow the magnificent title of Earle Ballou's new book. Let us meet the danger by embracing the opportunity. I propose that this council meet for more than a week. Let us as delegates hold together for two years at least. At the headquarters office we shall provide means for you to share your ideas with each other and with us . . .

We can all wish that this Council will become known in years to come as the Council of Rediscovery, the Council in which we rediscovered Congregationalism and from which in a more abundant faith we went home to live lives of creative freedom, with the blood of new health coursing through the arteries of our fellowship; in which we rediscovered our relationship to the rest of the church and having come alive in every member ourselves imparted a new youth to the whole body of Christ, a resurrection body for a new age; and in which we rediscovered, each one of us, a new genius for responsibility, a new accountability before God, meaning sacrifice, but meaning also a more adequate grasp of life.

Toward Understanding of Congregationalism

[Excerpts from an address by Dr. Douglas Horton, Minister and Secretary of the General Council.]

The only hope for the world is the establishment of a world Christian community. A hundred situations which I saw on the foreign field, as well as the belief of our missionaries, convinced me that this is so. We shall not be rid of imperialistic wars—and that means that you and I and all our dear ones can never be free from the kind of scourge that is now loosened on the world—until there is a sufficient number of people in the nations who think in terms of world welfare and who can prevent the emergence to power of any who think merely in terms of national welfare.

For many years Congregationalists have been saying that the three facets of Congregational life are our faith, our fellowship, and our freedom. When we think of faith, we are bound to think of God, since ultimately everything takes its rise from Him,

When we think of fellowship, our minds turn to our relationships as they exist in history, and it is inevitable that we should call to remembrance the historical founder of our fellowship, Jesus Christ. When we consider our freedom, our thoughts take shape about such a verse as II Corinthians 3:17: "Where the Spirit of the Lord is, there is liberty." We are free because the Spirit makes us free.

If these things are so, there is good reason to believe that contemporary Congregationalism is very like early Christianity—at least in its ideals and general outline. Our spiritual forbears of nineteen centuries ago expressed themselves in terms of these three aspects of God. If we stand for faith, fellowship and freedom, our task is laid out for us. The Congregational-Christian Church then has a

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

DISCUSSION IS NEVER ENOUGH.

A conversation recently with a young person in one of our churches was revealing in that it suggested an insight into what may be the difficulty with many of our young people's meetings. He had admitted that his own society had been disrupted, but one statement of his indicated a reason. "For myself," he said, "I never felt so much like a hypocrite before in my life. All we did was to talk about doing things, but we never did anything." How familiar that sounds! One of the lowest interpretations which can be put upon any young people's meeting is that of accepting it merely as a weekly opportunity of discussing anything of interest without ever allowing the discussion to reach into that area where something is done about it. Rather than facing a problem this, of course, becomes a means of short-circuiting it. Discussion often becomes the illusion that we are "doing something." Instead of becoming a means to action, it becomes a substitute for it.

All of this certainly is not to discount the necessity of discussion, and searching discussion upon the vital problems with which young people are and should be vitally concerned. Indeed, it is one of the hopeful signs in our churches that young people are earnestly and intelligently attempting to come to terms with some of the questions which affect them as Christians: what to do about the shabbiness of their lives; what to do about racial discrimination in their community; what to do about ethical business practices; what to do now about compulsory military training. In many instances, a young people's society is not only way ahead of the rest of the church in its thinking upon such issues; often it is the only group which seems concerned.

But our original contention is nevertheless valid: merely to talk about any of these questions is never enough. Until "talk" issues in some action, wherever it is possible, a group has not actually faced any problem. "Every one who heareth these sayings of mine, and doeth them not" is, as Jesus said, foolish. But every one that merely talks about the issues

which confront us as Christians, and does nothing about them is, as my friend suggested, hypocritical.

NEWS FROM MILLS.

A communication from the delegates at Mills indicates that there were 225 young people, representing forty states, Washington, D. C., and Hawaii, who met in this second meeting of the National Pilgrim Fellowship Council. Dr. Harry Thomas Stock, who was formerly one of the secretaries of Young People's Work, but who now serves as the General Secretary of the Christian Education Division, addressed the Council at one of the opening sessions, on "Why Are We Here?" His message was a challenge to the delegates to give freely of themselves during the Council (all reports are that they did), and urged that they constantly keep in mind the Pilgrim Fellowships at home. Here are some pertinent sentences from Dr. Stock's address: "We must live like Christians in whatever world we have." "Historians of the Christian Church fifty or a hundred years from now will read the records of what you say and do and plan here at Mills. You are the second generation founders of Pilgrim Fellowship. You help mold the future of the Christian Church. It is a staggering responsibility."

Our delegates from Mills are expected to be home by the time this issue of THE CHRISTIAN SUN reaches you. We shall be expecting to hear from them on this page soon.

THINGS TO DO IN SEPTEMBER.

1. For the purpose of deepening the devotional life, read *Religious Living* by Georgia Harkness; to stimulate character study and building, read *Thy Kingdom Come . . . But Not Now* by Margaret Slattery.

2. Arrange a "telephone" or "visitation" campaign to contact members and prospective members.

3. Make a survey of local community to discover the needs, interests and facilities for leisure-time activities.

4. Christian Endeavor Societies observe Founder's Day, Sept. 12, birth-Continued on next page.)

CHOOSE YOUR FRIENDS.

CHRISTIAN ENDEAVOR TOPIC
FOR SEPTEMBER 8, 1940.

SCRIPTURE: Eph. 4: 25-32;
Prov. 18: 24.

Daily Readings—

Monday—A Noble Friendship of Women—Ruth 1: 14-18.

Tuesday—A Noble Friendship of Youth—1 Sam. 18: 1-4.

Wednesday—Friends in Suffering—Job 2: 11-13.

Thursday—Friends in Maliciousness—Luke 23: 6-12.

Friday—The Loving Friendship of Jesus—J. hn 11: 30-36.

Saturday—Intimacy of Jesus and Disciples—John 15: 12-17.

We are beginning a series of four topics on the general theme, "Looking Toward Marriage." Since marriage is one of the most important and serious stages in the history of one's life, this series should receive the most careful consideration. Perhaps your pastor or adult counselors should be invited to lead a discussion on the series of topics.

In this topic we deal with a vital beginning of home life and incidentally the development of all future activities.

These may be used as subjects for short talks:

1. Our friendships should be creative in quality. They ought to draw out the best that is in us.

2. A friend is a carver of character and a moulder of personality.

3. Courtship and marriage always begin in friendship.

Ask each person to write out a list of qualities on "My Ideal Man" or "My Ideal Girl." From this list formulate a code for boys and girls. Discuss the code.

For Discussion—

1. What difference does the spirit of the group have upon individual personality.

2. Do young people in your community have opportunities to meet desirable companions? What can the church do to provide activities where there will be chances to make new acquaintances?

3. Is your society on the lookout for new persons who should join or is there an air of exclusiveness that repels new comers?

4. What safeguards can we put up to avoid being unduly influenced by our friends? How can we learn to say "no" to our friends without seeming to be "holier than thou"?

Suggested Hymns—

"What a Friend We Have in Jesus."

"Lord, Speak to Me."

"Love Thyself Last."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PRAISING GOD FOR HIS BLESSINGS.

LESSON IX—SEPTEMBER 1, 1940.

LESSON: Psalms 103; 107.

DEVOTIONAL READING: Ps. 16:12-19.

GOLDEN TEXT: *Bless the Lord, O my soul, and forget not all his benefits.*
—Psalm 103:2.

Sighing or Singing Christians.

All too many Christians sigh instead of singing. But if we have an experience of Christ there will be a song in our hearts even when outward circumstances are not always smooth. The Psalm which is the background of today's lesson comes from the heart of a man who sang. He calls upon his soul to praise Jehovah; his whole inner being is to bless Jehovah's holy name. He knew that it was a good thing to give thanks unto the Lord, and to sing praises unto his name.

Forgetting Not His Benefits.

"Bless the Lord, O my soul, and forget not all his benefits." Many times we are so much concerned and discontented over the things which we do not have that we fail to realize the things which we do have and the blessings which we enjoy. Nowhere else are people more prone to be forgetful than in the matter of the blessings which they have received and the benefits which they are receiving from a loving Heavenly Father. The true Christian will celebrate *thanksgiving* the whole year around.

"Who Forgiveth All Thine Iniquities."

To come to think of it, one of the most marvelous facts in the universe is the forgiveness of God. No matter what man has done, if he turns to God in true penitence and in honest confession God will forgive him his sins, take away his sense of guilt, and remember it against him no more. To be sure, this repentance has to be deep and the confession sincere, but there is no barrier to the forgiveness of God, except in the case of the unwillingness of the man to receive it due to his unwillingness to confess and repent.

"Who Healeth All Thy Diseases."

God is a great physician. The best that the doctor and the nurse can do is simply to utilize and to help the healing desire of God. Far beyond what material medicine does—and, of course, these are part of the healing instruments of God—there is the heal-

ing of the spirit. One has only to read the record of the life of Jesus to see how much concern he had for health, and the revelation of the concern of an unseen loving Father for the welfare of his children as recorded in the accounts of him who is known as a great physician.

"Who Redeemeth Thy Life."

Many a man can say in humility and in sincerity, "Who redeemeth my life from destruction." Men sometimes use the word, redemption, rather glibly and there are many who do not know its deepest meaning, but all through the centuries and in all classes of men there have been men in whose lives there has come a new power which has transformed and renewed life within and literally redeemed their lives from destruction.

"Who Crowneth Thee With Loving Kindness and Tender Mercies."

"There's a wideness in God's mercy like the wideness of the sea." Again and again Paul spoke about the wonders of the riches of grace in Christ Jesus, and the loving kindness of God, the Father. God is love. It is not his will that men should perish. His loving kindness and his tender mercies follow his children all the days of their lives.

"Who Satisfieth Thy Desire."

God is the answer to the deepest heart hungers of man. There are many things which satisfy for the time being, but ultimately man, who can not live by bread alone, can find satisfaction only in fellowship with the Eternal. Those who have had first hand experience of God through Christ know that he is the answer to the deepest desires of the human heart.

Who Loves.

"Like as a father pitieth his children, so Jehovah pitieth them that fear him." Even in that far off day the Psalmist had caught some conception of the care and concern which God had for his children. Jesus brought to the people of his day, and to us, God's love.

Who Knows.

"For he knoweth our frame; he remembereth that we are dust." God passes righteous judgments. He does not cross over or condone our sins, but he knows what is in man. He takes account of the unfulfilled purposes, the inner forces, the hundred and one factors which keep us from

being what we ought to be and from doing what we ought to do. He judges simply not in terms of what we are but in terms of what we are becoming.

Who Remains Faithful.

The Psalmist contrasts the mortality of man with the eternity of God. Man is as a flower of the field, here today and gone tomorrow. "But the loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

"Bless Jehovah, O my soul; and all that is within me, bless his holy name, and forget not all his benefits."

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

day of Dr. Francis E. Clark. Program material from Int. Society of C. E., 41 Mt. Vernon St., Boston.

5. Spend some time on the subject of Stewardship. Our church's expert in this field, Dr. Warren H. Denison, 760 Ferguson Ave., Dayton, Ohio, will send you material.

6. Observe one Sunday as World Friendship Sunday.

7. This month ends the year for missionary societies. Be sure your apportionment is sent in. Attend the Young People's Missionary Conference.

8. Secure subscriptions to the *Pilgrim Highroad*. \$1.25 per year. Two or more copies, \$1.00 a year. Pilgrim Press, 14 Beacon St., Boston, Mass.

9. Arrange outdoor Consecration Service.

10. Begin scrap book of worship service materials. Urge all members to save such materials and bring to person in charge of scrap book.

11. Have swimming party and watermelon feast.

12. Plan for Rally Day on October 1.
—*Pilgrim Fellowship Guide*.

WHEN PACIFICISM IS WRONG.

(Continued from page 6.)

to have some innocent person killed in order to satisfy his animosity or designs. That is murder.

Before one arrives to the point of his obligation in obedience to the higher powers, which is his God-sent bounden duty, it is his duty as a member and constituent part of the nation, being responsible for those in power, to do his part in contributing to the right action of those who are in power, that as far as may be possible, such ones in power may be God-sent, with a true vision of His will for the nation and that their actions may be as nearly in accordance with

(Continued on page 15.)



MONDAY.

"BREADWINNING AND THE FAMILY."

"A month they were in Lebanon and two months at home."—I Kings 5:14.

Our subject and text is taken from *The Pulpit* magazine in a sermon by William Chalmers Cavert, who points out that the system of gathering the material for, and the building of, the Temple of Jerusalem represents the basic principle of the universe for happiness in labor and home culture.

The system was: a month devoted to business and two months devoted to home. One-third of the time of the total powers of the brain and personality in business and two-thirds of the time in intimate proximity and responsibilities of the home. Thus, he concludes, that "Lebanon stands for the routine of labor and the daily grind of business."

Prayer—Our Father, we thank Thee for the gifts of labor and life. We thank Thee for labor, the major blessing of life. In this age confusion about the work of the world, teach us Thy way that we may avoid the disaster, or trying to live without hard work. *Amen.*

TUESDAY.

LIFE'S MAJOR BLESSING.

"The Lord shall keep . . . thy coming in."—Ps. 121:8.

Work for the home is the major blessing of life. It is the center of the picture. It trains in moral discipline; it lends worth to life; it unifies fellowship with one another and with our neighbor; it develops the race; it is life's supreme enthusiasm; it is the source of happiness and self-respect. It is the world within our world, the scene of life's most personal and sacred obligations, over which watches the Almighty Lord.

Prayer—Dear Father, Giver of every good gift and Blessor of all

Grace. We must go out to work. We must touch the fashioning of this world. But the sanctum of the home, of thought of prayer, is Thy citadel and our citadel. Abide with us this day. *Amen.*

WEDNESDAY.

LABOR IS FOR HOME.

"As for me and my house we will serve the Lord."—Josh. 24:15.

All business of life should be conducted primarily for the enrichment of the home, and that enrichment does not reach its highest satisfaction till God has been brought into it and He has been made a part of the love relationships there.

The following objectives in addition to shelter and rest, are primary: Reverence for home love; establishment of the home altar; fidelity, the chief corner-stone. The home is the center of the universe.

Prayer—Our Father, Thou hast been our dwelling place in all generations. "Be it ever so humble, there is no place like home." May our home ever be the symbol of the eternal dwelling of our scenes. *Amen.*

THURSDAY.

THAT LONE RELATIONSHIP.

"And he did not many mighty works there because of their unbelief."—Matt. 13:58.

That love relationship of Christ in our homes is seriously neglected. Rev. Buschgen of *The Pulpit* calls it "the unemployed Christ." "If Christ had been at Vienna, Berlin, Paris and London," says he, "there would have been no World War." "If Christ had been at Versailles there would have been no Hitler." "If Christ had been employed, there would be no Blitzkrieg with all its attendant horrors." If Christ is not employed by us in our homes and in our lives, disaster and destruction must follow.

Prayer—O Lord, we love Thee, Thou knowest. We humble ourselves before Thee to pray for the richest of all gifts—the love of the Father through Jesus Christ. *Amen.*

FRIDAY.

CHRIST READY.

"Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him."—Rev. 3:20.

If Christ is let in He will do mighty works for us. If He is not let in he can do nothing. The history of the ages leaves us burning examples of those who were lethargic, sleeping, or bound by sin, but who, when they appropriated an unemployed Christ, were enabled to say, "He loosed the power of cancelled sin. He set the prisoners free." Is Christ doing a mighty work in your home and in your life?

Prayer—Our Father, we choose between living fruitful streams and dry bones; between Thy love and Satan's destructions, we choose Thee, Christ, our Savior. *Amen.*

SATURDAY.

THE BIBLE, OUR GUIDE.

"The word is very nigh unto Thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. 30:14.

The marvel of the Bible is not in its inerrant character but in Christ's assumption of human nature with all its limitations, through whom God is revealed, and that the writers of the Bible, though only men of their own day, were able to produce a book which was an inerrant guide for people of all subsequent times, thus making the Bible for all times. Through its teachings and inspiration comes His Holy Spirit enabling us to do it—making His love the blessed relationship of our homes.

(Continued on page 15.)

OUR NEW AGE.

(Concluded from page 9.)

of new forms of power by those who have the will to use them without restraint in the consolidating of a continental tyranny.

I have sketched what appear to be two factors in this new age of ours—the break up of the moral unity of the west and the successful use of military victory to extend the area of political tyranny. What can we expect as spiritual consequences of this new situation? I shall mention three such consequences which will be of special importance for the preaching of the Gospel and for the life of the Christian Church everywhere.

The first of these consequences is that we shall find on all sides great hopelessness. Even before the second world war began to show its character, this hopelessness was present among the younger generation wherever it was not drugged by nationalism. In a survey of the attitudes of European students at the beginning of the war, it was found that the most common attitude was one of cynicism combined with a strange inertia, a paralysis of effort. Today we shall find people even more hopeless as they think of their own future and as they look at their children. This will be true of the most sensitive people in every country. Even in the countries that have won the war there will be this feeling among the minorities which have opposed National Socialism or Fascism. The bitterness of being unable even to speak about this fate or to organize in the open for common action will increase the hopelessness. There will be for many of the finest spirits a terrible moral conflict arising from the fact that they must choose between silence which will be taken for acquiescence in the face of opposition and official lies and martyrdom which will be costly to their families. Martyrdom may never be futile but under these efficient tyrannies it can be so covered up or so misrepresented by those who control the channels of information that it must often seem futile to those who endure it.

This feeling of hopelessness of which I speak will be all the more acute because it comes in a period in which we have known such high hopes. Our generation has been relatively idealistic and sensitive in its moral judgments. The much discussed cynicism of youth is in part the reverse side of moral sensitivity. Between the two world wars ours has been to an extraordinary extent a pacifist generation. We can remember the Wilsonian era, the founding of the

League of Nations, Locarno, the long vain struggle for disarmament, the Kellogg Pact. We know what is happening to us and we know what has been lost. There have been days of as great external calamity before. But I doubt if there have been days when men on such a large scale have been so conscious of a rapid descent from hope to hopelessness. When the world went through the agony of the first world war it was sustained by the faith that the war would be the beginning of a better world. To have had to endure war without that faith and then to face the future without freedom and without being able to see any choice ahead save the choice at some future time between tyranny and civil war seems almost too much for the human spirit. That fact will condition all Christian thinking, Christian preaching, Christian praying.

A second consequence of this new situation which will be of great spiritual importance is that we shall have difficulty in dealing with the fact that it has been force that has so quickly changed the face of the world. It is sobering to realize how much has been effected by superiority in tanks and bombing planes. An English theologian, V. A. Demant, wrote in 1934: "Where everything in the secular world seems to conspire against belief in the supremacy of the Spirit, the task of upholding faith in divine Providence will become more and more difficult for the Christian Church." Those words were written under the influence of the economic depression in view of the extent to which impersonal forces seemed to cramp personal life. How much more obvious truth there is in those words than there was in 1934! Is not God on the side of the strongest battalions after all? We know that he is not, but how much harder it will be for people to believe it. Will it not seem to Americans engaged in feverish military preparation quite as much as to people in Europe and Asia that there is a military determination of history. What can the spirit of man do when men are silenced by overwhelming force, when there is no sounding board of free opinion, when there is a careful elimination through teaching, censorship terror and propaganda of the standards a common acceptance of which is presupposed in all moral influence, in all work of the spirit? How can the God of love work in a world made over by those who have the most efficient weapons? That tormenting question must be the burden of much of our Christian thinking, preaching and praying.

There is one other consequence of

this new situation which will profoundly affect the life of the Christian Church. In all of Europe it is probable that there will not be one church that is free to speak about this world. The church will not be destroyed. Men will still worship and speak about God and his relation to the individual soul. The sacraments of the Catholic Churches will still be available to the faithful in many nations. The Bible will still be circulated and read. In that one fact may lie the greatest hope of new beginnings for the Bible will keep alive knowledge of God and of moral standards and it will be the chief bond of union between Christians in a broken world. Our European leader has suggested that the churches in this new Europe will be churches without space. They will be unable to deal directly with the problems of this world. We shall see the emphasis upon pietism, apocalyptic and other worldly hopes and traditionalism. The church will undergo the same inner conflict that will torture the most sensitive individuals. How far should it compromise with the new order to preserve its existence? The relations between European churches and the churches in this country will become more difficult to maintain but they will be of even greater importance than they have been. In many of the countries under foreign domination the church may become even more influential than it is now for it will represent not only Christianity but lost national freedom. In indirect ways the church, forced to be silent about this world, may speak about freedom. The church in Europe, partly underground, partly compromised, partly silenced, will still be a witness to truth about God and man upon which alone the Europe beyond this tragic new Europe of dictators can be built.

The American churches will be among the few churches in the world still free to preach the gospel without fear of secret police. Inevitably the center of the world church will shift to this country. Our responsibility will be: first, to understand the churches that have lost freedom, second, to help them preserve their institutions and to carry out their work under handicaps, and third, to supplement them by keeping alive forms of Christian witness that are almost impossible for them. We are not fit for this responsibility but in all the uncertainty of this age, amidst all the difference of opinion among us, here at least there is clear guidance. God is calling us to live through our churches for the church everywhere.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Conference year will soon come to a close. Two more months and the several Conferences will begin to convene. The Southern Convention has asked each Conference to raise a stipulated amount for the several enterprises of the Convention. These amounts have been apportioned the several churches in the Conferences. The apportionment committees, I feel sure, did their very best to make the apportionment to the churches as fair and equal, taking everything in consideration, as they could. They may have made some mistakes but if they did they were honest mistakes. But the thing we are all interested in is, will each church do its best to raise its apportionment in full? It would be a fine thing if each church would make a strenuous effort to raise its apportionment in full and go up to Conference a "banner church." If you would lay your plans to do this and begin to work your plans, I feel sure you can do it and be much happier than if you don't. All the enterprises of the church need all that has been apportioned to them and more. Many years ago the writer visited a church and on the wall of one of the Sunday school rooms was a motto which read something like this: "We want our Sunday school to grow and glow and go, let us help make it so." If we want the enterprises of our denomination to grow and glow and go, all of us will have to help make it so.

You and I may not be able to do big things, but we can do something though it be small, but it will be something. Did you ever realize that every cog in a wheel has its part to perform if the machine runs properly and does its best work. You and I are cogs in the wheel and if we fail to do our duty and perform our part the enterprises of our church will not be able to do their best. They are counting on you. I know you will not fail them.

I do hope each and every church will do its best to go up to Conference a "banner church" this year. Let all help make it so.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 29, 1940.

Amount brought forward	\$10,365.27
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Hayes Chapel	\$ 2.00
Plymouth	7.39
	\$ 9.39

Western N. C. Conference:		M. B. Smith, Jr., Gdn. ...	75.00
Antioch (R)	\$ 1.00	Farmers Cooperative Ex-	
Zion	3.59	change	4.13
			135.13
Eastern Va. Conference:		Total for week	\$ 282.47
Waverly	\$ 4.50	Grand total	\$10,647.74
First, Portsmouth	12.07		
Cypress Chapel	6.35		
	22.92		
Valley Va. Central Conference:			
Antioch	\$ 3.97		
Wood's Chapel	.80		
Mayland	2.13		
Newport	3.54		
	10.44		
Special to Buy Land.			
Ben C. Deavers	\$ 50.00		
T. L. Deavers	50.00		
	100.00		
Special Offerings.			
Mr. May	\$ 3.00		
Mrs. Sharpe	15.00		
Mr. Stout	20.00		
Mr. Davenport	18.00		

**SCHAUFFLER COLLEGE OF
RELIGIOUS AND SOCIAL WORK**
A COLLEGE FOR WOMEN Degrees of
B. S. in Religious Education and B. S. in
Social Work. Under Educational Division
of Congregational-Christian Home Boards.
International—Interracial—Interdenomina-
tional; Scientific in Method; Evangelistic in
Spirit. Terms Moderate. Generous Self-
Help for those in need. Expense and endow-
ment checks solicited.
For literature and catalog write
Pres. R. G. CLAPP, D. D.
5115 Fowler Ave. Cleveland, Ohio

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

Fall term begins September 3, 1940.

LEON EDGAR SMITH, President
Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. Editor
S. C. HARRELL, D. D. Associate
W. T. SCOTT, D. D. Associate
F. C. LESTER, B. D. Associate
I. W. JOHNSON, D. D. Contributing
L. E. SMITH, D. D., LL. D. . . . Contributing
C. A. LINCOLN, D. D. Contributing
J. T. KERNODLE Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. . . . Sunday School
H. E. ROUNTREE Quiet Hour
S. E. MADREN Christian Endeavor
A. LANSON GRANGER Young People
Mrs. A. C. TODD Children's Page

SUBSCRIPTION RATES.

One Year \$2.00
Six Months 1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1¢ a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

POOL-WALL.

On Saturday, July 27, 1940, at 11 A. M., in the Christian Church at Virgilina, Va., Miss Nell May Pool became the bride of Mr. Wyatt Wilson Wall. The writer, pastor of the bride, performed the ceremony.

Mr. Wall is the son of Adison Eugene and Daisy Hiatt Wall of West End, N. C. He is a graduate of High Point College, and is a bookkeeper at West End, N. C. Mrs. Wall is the daughter of the late C. G. and May Gregory Pool. She is a graduate of North Carolina State College, and for five years has been a teacher of physical education in the schools of High Point, N. C.

The ushers were Reed Nance of Winston-Salem and Charles and Thomas Pool of Raleigh, N. C. Mr. Ray Wall of Hillsboro, N. C., brother of the groom, was best man, and Mrs. Doris Pool Watkins of Norfolk, Va., was matron of honor. The bride was given away by her brother, Gregory Pool of Raleigh. Miss Dorothy Hoskins of High Point, N. C., sang "Because," and Mrs. Lucy Gregory King sang "O Promise Me," both to

the piano accompaniment of Miss Alma Andrews of Burlington, N. C.

After a reception at the home of the bride, Mr. Mrs. Wall left for a trip through the mountains of North Carolina and Tennessee. Their home will be at West End, N. C.

C. E. NEWMAN.

WHEN PACIFICISM IS WRONG.

(Continued from page 11.)

that will as is possible for humans to be.

There is one certainty about it all: as we understand Christ, war is wrong, and the nation that makes war will be held responsible and will pay the price. God's retribution must come to them that make war, and the price is terrible beyond words or thought.

God forbid that our nation, so divinely given to the world and so divinely blessed with ideas of a righteous brotherhood and a peace with all men, shall ever in any sense become murderers. Through its godly and praying people, and also through those who may not be godly and a praying people but who have a sense of the nation's divine mission, may "the powers that be" in all their actions, know God's will and be

guided by the heavenly Father, in these and in all times. Amen.

H. E. ROUNTREE.

THE QUIET HOUR.

(Continued from page 13.)

Prayer—Dear Lord God, help us to make Thy Word our light always. Amen.

SUNDAY.

A MESSAGE FOR THE SABBATH.

"Not forsaking the assembling together and strengthening the brethren."—Heb. 10: 25; 22: 32.

That is it. Our text is your message for today. Out of our own experience of God's restoring grace we may be of inestimable help to others. Will you try to follow Christ's counsel and through Him and the church, yea, through any life-given agency lend a hand to the ultimate promotion of His kingdom in home, in community and in the hearts of men.

Prayer—O Thou dear Jesus, who didst look with understanding on Thy servant, Peter, help us to be a blessing to Thy Church and to some other life. For Thy love's sake, we ask it. Amen.

Good Man Gone Wrong?

ROGER BABSON AND THE CHURCH

By H. I. Shumway

Price \$1.65, post paid

"The picture of Roger Babson, his work and his dreams, seems to me to be one of the fairest interpretations that has been made available. I think those of us who are ministers in parish work owe the publishers and the author a debt of gratitude."—R. Paul Hobensack.

"Roger Babson is on the right track in his endeavor to bring more responsibility to the local church."—Henry James Lee.

"It is not a book I would care to keep. . . . Mr. Babson's commendable self-confidence has grown to be a personal conceit which is decidedly distasteful. Now that you have published this book, I almost wish you might sell enough to make expenses." (We hope so, too.)—A New York Minister who did not like the book.

"Mr. Shumway has written a very fair and discriminating narrative. He has drawn an excellent portrait of Dr. Babson. . . . I hope that the book may be read largely by laymen."—Raymond Calkins.

"I lament his quarrel with '287' . . . but I think Mr. Babson's agitation has done us good. . . . We all love him, although we have nearly broken his heart."—N. P. Olmstead.

"I could wish that church forums and official groups might take this book and discuss some of the suggestions raised."—A. R. McLaughlin.

"This book should reach all ministers of our denomination. . . . It may result in reviving the suggestions contained."—Willard C. Hill.

"Mr. Shumway has done a good piece of work. He has caught the 'atmosphere' of our constituency to a remarkable degree."—Carl A. Glover.

SPECIAL OFFER: For a limited time we are offering this little volume to readers of THE CHRISTIAN SUN or *Advance* for One (\$1.00) Dollar. Just send us a dollar bill and say, "I am a subscriber to THE CHRISTIAN SUN (or *Advance*)," as the case may be, and we will mail the book postpaid. If you are not a subscriber to either we will send you 50 issues of THE CHRISTIAN SUN and the book for \$2.90; or if you wish to subscribe to *Advance* and will send us \$2.50, we will be glad to forward your subscription for you.

Send your order to

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

It was Here the Southern Christian Church Voted for the Merger



THE FIRST CONGREGATIONAL CHRISTIAN CHURCH
OF RICHMOND, VIRGINIA

It was at the Twenty-Eighth Biennial Session of the Southern Christian Convention, held in the First Christian Church of Richmond, Virginia, May 1 to 4, 1928, that the resolution was adopted, recommending that the "Convention approve these recommendations" which the joint committee on Union of the Congregational and Christian Churches had submitted to their respective general bodies, and recommended to the General and Executive Committees of the Christian Church that they proceed "to consummate the union of our two churches."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, SEPTEMBER 5, 1940.

No. 36.

The Mechanic

By CHARLES G. JONES

Builder am I of miraculous cities,
Beautiful, tall and strong,
All fashioned and finished with cunning art
To last through the ages long.

Neither a dreamer nor architect,
I am Labor by rule and line,
And others have planned, but I have worked,
And the "feel" of the work is mine.

Ho! for the thrill in the tips of my fingers,
Sensitive, swift, and true,
That handle the riches of all a world
Brought up to a task to do.

Steel from the innermost depths of earth,
And the flux in the fire of art,
Stone from the mountains that knew times dawn,
And wood from the tree's great heart.

Shaping them each to the part to fill
Till the full poem mounts on high
In the music of wood and stone and steel
For men to occupy.

Then ho! for the thrill in my finger tips,
And the magic of rule and line,
For others have dreamed, but I have **done**,
And the feel of the work is mine.

—The Labor Clarion.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. J. F. Morgan is conducting revival services this week at Mt. Carmel, Walters, Va.

Rev. Joseph E. McCauley assisted Rev. T. F. Wright in revival services at Centerville, near Waverly, last week. Mr. McCauley visited in Richmond on Saturday.

During the summer the first Christian Church, Portsmouth, joined with the Central Methodist Church and the South Street Baptist Church in Sunday evening union services.

There will be an all day home coming at New Elam Christian Church the first Sunday in October. All former pastors, members and friends are cordially invited. Come and get together for a good day's service for the Lord.

Congratulations to Chapel Hill Church. It is the first to send in subscriptions for *all families* in the membership. The rate is one (\$1.00) dollar for a year per subscription when all subscribe. What church will be next to claim this distinction.

Rev. Henry B. Wise preached at the union prayer meeting service in Newport News last Wednesday. Mr. Wise visited the editor in Richmond over the week-end and sang at the Sunday morning service. He will be a Junior in Elon College this year.

Now is the time for all pastors and church officials to check up on the records for the past year, and to make the needed improvements so the reports to Conference will be pleasing. Every cent of Conference Apportionments is *badly* needed. It will do the churches good to contribute it.

The Rev. Duane Vore, pastor of Providence Memorial, Haw River and Long's Chapel churches in North Carolina has recently gone to Yale University, New Haven, Conn., to enter the Divinity school. Mr. Vore was ordained by the North Carolina and Virginia Conference last June after graduating at Elon College. He is a native of Ohio, and made many friends in North Carolina who will wish him good success in his new venture. Dr. D. J. Bowen of the Elon College faculty is supplying the churches.

CAROLINA CHURCH BUYS LAND.

Carolina Christian Church, near Burlington, N. C., has bought two acres of land for cemetery space and parsonage space. This lot joins the church lot. We are glad to report that the land is paid for and the deed is made out to the trustees of the church. For those who are interested in a family lot in the cemetery please notify the pastor, Rev. Melvin Dollar, Burlington, N. C., Route 3.

At the present time the parsonage is in front of the church, too near the road. We hope to move it out from in front of the church on to this new plot of land beside the church. By

doing this there will be a full view of the church from the road.

NOTICE OF CHANGE OF DATE.

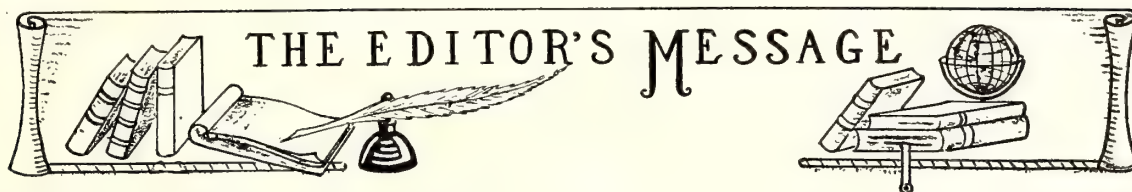
The Christian Missionary Association of the North Carolina and Virginia Conference of Congregational Christian Churches will meet with the Reidsville Christian Church, Wednesday, September 18, 1940, at 10:00 A. M., instead of September 17. This change in date is made to avoid a conflict with the meeting of the North Carolina Council of Churches. Please keep this meeting in mind and attend.

Those who have not paid their membership dues of \$5.00 for this year, should send this to Dr. J. H. Lightbourne, Burlington, N. C., as soon as possible.

W. MILLARD STEVENS,
President.

SOUTHERN CONVENTION MEETINGS. FALL OF 1940.

- Sept. 8—Pilgrim Fellowship (E. N. C. Conference), Liberty (Vance), Henderson, N. C.
- Sept. 11—Mission Board of Southern Convention, Suffolk, Va.
President, J. E. West.
Secretary, Mrs. Mattie C. Parker.
- Sept. 17—Christian Missionary Association (N. C. & Va. Conference), Reidsville, N. C.
President, Rev. W. M. Stevens.
Secretary, Rev. Melvin Dollar.
- Sept. 27—Young People's Missionary Conference (E. Va.), Suffolk, Va.
President, Miss Dorothy Williams.
- Oct. 4—Woman's Missionary Conference (E. Va.).
President, Mrs. B. D. Jones.
Secretary, Mrs. Herbert Harrell.
- Oct. 8—Woman's Missionary Conference (N. C.), Liberty (Vance).
President, Mrs. W. E. Wisseman.
Secretary, Mrs. H. D. Lambeth.
- Oct. 30—Eastern Virginia Conference at Christian Temple.
President, Rev. J. F. Morgan.
Secretary, Dr. John G. Truitt.
- Nov. 6—Western N. C. Conference, Hank's Chapel.
President, E. Carl Brady.
Secretary, George T. Gunter.
- Nov. 12—North Carolina & Virginia Conference at Ingram.
President, Rev. W. E. Wisseman.
Secretary, Dr. Stanley C. Harrell.
- Nov. 19—Eastern North Carolina Conference.
President, Rev. S. E. Madren.
Secretary, Rev. E. M. Carter.
- Dec. 6—Christian Missionary Association (E. Va.), at Little Creek.
President, Rev. Jesse H. Dollar.
Secretary, Miss Edna Fulcher.



"SO HERE'S TO DEAR OLD ELON."

Six hundred students congregate to experience a never-to-be-forgotten one of those four brief years in college. The campus takes on new life. Betty Co-ed comes breezing in. Joe Collegiate returns with high hopes, broad smiles, and loud greetings. Sam Farmer ventures to matriculate for the first time. Student Ministerial philosophically scans the curriculum. Aaron Football rambles in from a distant state on that same notorious car. Professor Orientation brandishes his collegiate personality and the semester is under way.

Many of these young people are from Congregational Christian homes. They and their parents are to be commended on electing Elon College as their future Alma Mater. They have made no mistake. God bless them every one. The blessings of the church are upon the faculty and students. Our prayer is that this may be a year of unprecedented achievements in the realms of education and religion.

Elon has enjoyed a brief period of rest after celebrating her Fiftieth Anniversary. She begins the second half of the century sufficiently handicapped, we believe, to keep her active and humble, but strong and sufficient in the essential resources. Faculty, students and equipment invest it with a sure basis for continued optimism.

SUMMER CONFERENCES.

Summer Conferences are now over, and plans may be formulated for such conferences nine months hence. Observation and experience should furnish many valuable suggestions for even better conferences in the future.

A church of a sister denomination recently had four of its deacons spend a week of their vacation at a summer conference. The conference was held more than two hundred miles from their church. There they became more familiar with the principles, program and personnel of their denomination. Now their minister has a more intelligent and more sympathetic board with which to work. This group now shares the vision of the minister. His time is no longer exhausted vainly trying to unite and orient them. They are "sold" on a progressive program for the church. All of his energies may now be devoted to the actual development of his program.

Now is the time for deacons and other officials in our churches to reserve a week for our next Elon Summer School of Leadership Training.

THE ALTAR CROSS.

Authorities on the subject of symbolism tell us that the altar cross should always be a graded cross—a Latin cross standing on a base composed of three steps. These three steps represent faith, hope and love.

The work of the church rests upon a similar three-fold base. A further symbolism may be suggested. Let the broad base, or foundation, represent the total mem-

bership of the church. The second or intermediate base is a smaller unit, the official body of the church. This unit stands next to and undergirds the third unit, that of the ministry. These three fundamental units or groups are unequal in number, but of equal importance in lifting Christ and the saving message of the Cross. "And I, if I be lifted up from the earth, will draw all men unto me."

PATIENCE.

The Rev. R. W. Fairbank is the third generation of native born missionaries in India, and the fourth generation on the field. Since the founding of the mission in 1857, the Fairbanks have realized the need of a mission hospital. This dream was not realized until 1937, shortly before mother and father Fairbank retired from the field. "Let us run with patience the race that is set before us, looking unto Jesus . . ."

PERSISTANCE.

Brother Allen, a retired minister now seventy-six years young, walked thirteen miles to attend the Summer Conference at Franklinton. It was worth the effort. Old friendships were renewed and new ones were formed. Representatives from seven states came to enrich the conference. Youth and old age sang, and studied, and worshipped together; they joined hands in a circle of friendship, and then went out to build a greater church and a better world.

R. L. H.

THE SUPREME MIRACLE.

A Meditation.

I call it the miracle of the resurrection. I do not mean the resurrection of Jesus but the resurrection of the human soul by Jesus.

This miracle is incredible, like all miracles, except to those who experience it in some real form. Experience may not be the source but it is the condition of faith.

This miracle relates to young as well as to old, to those who seem to have material security as well as to those who possess little or nothing; to those in sickness, as to those in health. It fits all conditions of men.

The human soul continually faces disaster. There are minor disasters and major disasters. Sin in some form is the underlying cause of them all. Jesus deals directly with that sin.

Jesus says to the human soul: "Come unto me and I will give you rest." He gives, not the rest of isolation, or of inactivity, but the rest of equilibrium, of insight, of unselfishness. It is no less than a miracle of resurrection for the soul that senses its deep need.

Yesterday I experienced this resurrection again. I was in the House of God. Jesus spoke to me. I listened and heard him. And I am alive again.—Fred Field Goodsell.

CONTRIBUTIONS

SUFFOLK LETTER.

The vacation season for this year has ended. City pastors and country persons are returning to their work with renewed strength and increased faith. Laymen, likewise, are taking up their work with courage and optimism. A tanned face, in many cases, indicates that the sunshine has played its part in building up resistance to face the tasks of the approaching fall and winter seasons, when many people must live in-doors.

Liberty Spring and Bethlehem are among the churches in Eastern Virginia having protracted meetings last week. A Liberty Spring, Rev. Jesse H. Dollar, pastor of Newport News Christian Church, assisted the writer. It was the first time he had visited that church in that capacity, and the congregation was well pleased with his faithful work. He won the hearts of the people by his genial spirit and gospel messages. There were seven additions to the church at the close of the meeting on Friday night, and two others are expected to join next Sunday. There were many reconsecrations during the week, and the largest congregation attended the closing service. Rev. R. E. Brittle, pastor of Bethlehem Church, conducted the the meeting in that church and large congregations attended the services. On Friday night eighteen members were received and seven others indicated their desire to unite with the church next Sunday.

These successful revivals have been held in these country churches, with large congregations, in a day when many church people are saying that the time for such meetings has past. The history of Christianity shows that an humble minister, with abiding faith, a consistent life and an enthusiastic passion for winning souls never fails to get a hearing for a gospel message. Jesus said: "And I, if I be lifted up, will draw all men unto me." Oratory can never be a substitute for spiritual fellowship with God. A sermon is not an oration. A preacher may be a great orator, but his real power is not in his voice, his manner or his methods, but in the presence of the Holy Spirit in his life and message. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zach. 4:6.)

A young minister once went home from college to preach in his home church, where his father was pastor. Naturally he was anxious to make a

favorable impression upon the congregation and please his father. After the service son and father rode home and the sermon was not mentioned. Bedtime came and the father said nothing about the sermon. After a restless night, the young man came down to breakfast, wondering what the father thought of the sermon. The father took the son back to the train to return to college. As they reached the depot the son could wait no longer, so he said: "Father, how did you like my sermon yesterday?" After a moment of silence, the father replied: "Robert, there are two kinds of preachers, one stands behind the cross of Jesus, and the other stands before the cross." That was another way of saying, one hides behind the cross, the other hides the cross behind him.

The present age needs Jesus. The Master has been obscured by many of the things about Him. "We would see Jesus." He can meet our needs. One universal need of mankind is salvation from sin. Preach Jesus Christ and people will hear your message gladly. He is always new. The Gospel is up to date. The church needs a revival of faith and spiritual fellowship. I. W. JOHNSON.

FOUNDERS DAY.

As a part of the fiftieth anniversary celebration during the academic year 1939-40, Elon College established September 14 as Founders Day. The exercises inaugurating Founders Day on the college campus were held in honor of the original faculty, including Dr. William S. Long, President, deceased. At that time every member of the original faculty except Dr. Long was living. On Founders Day Mrs. Farrar, formerly Miss Beale, died. Since that day, Dr. J. O. Atkinson, another member of the original faculty, has gone from us.

Plans are being perfected for the first observance of Founders Day after its inauguration as a part of the anniversary celebration. The occasion will be observed Saturday, September 14, beginning at 10:00 A. M. The program this year will be in honor and appreciation of Dr. William S. Long, the founder and first president of the college. Hon. J. Dolph Long, a nephew of Dr. Long, will be the principal speaker. Dr. Long, dentist, son of the founder, will be asked to give a biographical sketch of his father's

life, featuring his efforts in the founding of the college and to make the institution a going concern. There will be other features of the program which will be announced later.

The college is extending a most cordial and earnest invitation to all of the Long family originating in Alamance County; that is, all the descendants and relatives of Dr. William S. Long, founder of the college. Dr. Long was a great educator. He had much to do with the public school system in the State of North Carolina and particularly in Alamance County. His greatest work, however, was in the field of higher education, working first in Graham, N. C., where he founded the Graham Normal Institute, and later to establish a four-year institution of higher learning for the training of the youth of the church and of the country at large. It is a great tribute to Dr. Long's leadership and ability that he was able to influence the Christian Church in the South, numbering only about ten thousand members to build a college of the prentensions and potentialities of Elon College, the influence and effectiveness of which are borne out of by the fruits of the institutions in the church, the county, the state, and the nation.

Under the direction of the church through the Board of Trustees, Elon College has come to be one of the outstanding institutions of higher learning in the state and in the South. Beginning with an enrollment of less than seventy-five, the enrollment this year, 1940-41, bids fair to approximate an enrollment of seven hundred for the regular sessions, not including summer school. Each year an increasing number of ambitious young people are attracted to our campus, which places a great responsibility on the church, the trustees, and particularly the faculty. These young people are not only in search of knowledge but of counsel and direction in their earnest efforts to make their lives tell in this present tragic and ever-changing world.

Dr. Long, with his fertile brain, great heart, and widening vision for his church and country planted the seed of higher education in Alamance County and in our Convention that has grown to satisfying proportions. It is now our privilege and responsibility to properly recognize the efforts and life of this great educator and churchman and do his memory honor. We ask the church, the alumni, and the friends to join with the Longs on Elon College's campus September 14, 1940, at 10:00 A. M., and share in a program of recognition and appreciation.

L. E. SMITH.

Modern China Turns to the Old Book

By REV. CARLTON LACY, D. D., *Secretary,*
China Agency, American Bible Society.

Travel in the western provinces of China gives one a thrilling realization of the suddenness with which everything modern is sweeping into a very old nation. I have just come from six weeks in Szechwan and Yunnan. A few days ago we were travelling in a high powered motor truck over the new Burma Highway, a modern marvel of engineering efficiency. Again and again we crossed the remnants of the centuries old cobble-stone road over which caravans have carried produce between these two neighboring nations, and saw the little trains of staggering donkeys and undersized ponies still stumbling along with their pitifully inadequate packs—in such contrast to the tons of freight, wood oil and gasoline and salt, that were so readily transported in these modern conveyances.

As we rode along we could watch on the opposite side of the canyon the construction of the new railway which likewise is to connect Burma with the very heart of China. At places it is as picturesque and as marvelous in construction as the famous Indo-China Railway. Here again was demonstrated the old and the new; hundreds of men and women with primitive pick and hoe digging down the great earthen shoulders of the mountains, and alongside of them where human strength fails, the modern compressed air drills cutting through the solid rocks the tunnels through which the modern railway trains will soon be moving.

An even more striking contrast, perhaps, was seen in the simple village of Hsiehchow on the shores of the lovely Er Hai, a lake not unlike in size and shape the Dead Sea with an eastern shore that reminds one vividly of the Mountains of Moab. But behind the village on the west towers a range of mighty snow capped peaks whose summits reach 14,000 feet above sea level. Here many miles north of the great highway, Hwa-chung University found refuge after it had been driven from Wuchang and then bombed out of Kweilin. They have set up this modern college in the old temples of the old village. A curtain has been hung in front of the ancient idols, and in front of the curtain stands a simple cross, and daily a hundred students bow there to worship the true God.

In the temple courts they have fitted up modern laboratories. I saw a mountaineer come in with an old-fashion pack on his back. He had

been up the mountainside to fill his pack with snow that the students in the chemistry laboratory might have the necessary cold to complete some experiment. And on the other side was the physics laboratories in which the students had built some radio receiving sets. There each night, far away from home and the tragic events of Europe, the faculty members and their wives gathered together to listen to the news broadcasts from London and Treasure Island that they might be kept informed of this horrible modern war.

On the bulletin boards under the old trees of Hsiehchow I saw the little newspaper which the students wrote each week by hand, and conspicuous among other items was the message from the Old Book. There at the very edge of old China these very modern students were eager to study the Bible. The embarrassment from which I have not anywhere escaped in these weeks of travel was experienced again at the repeated requests for Bibles to which we were unable to respond. "When can you get a supply of Bibles out here to us? When will the new edition of the Chinese-English New Testament be ready?" At every city and town and school it has been the same; young people and officials and business men who are very much up-to-date—maybe I should say because they are much up-to-date—are asking for the Bible.

It was so all over Szechwan. You remember that last summer we drove two truckloads of Bibles to Chungking and they were all sold almost before the trucks could be unloaded. We sent in two more trucks in the autumn and repeated the same experience. This time I had to fly in to Chungking and the best I could do was to carry a few light pocket Testaments in my bag. At the first school I visited the same request came. My parcel of books had been turned over to the secretary at the Chungking Bible House, but the two young teachers who were eager for Testaments came to my bedroom and I presented one of them the Testament I had kept for my own use. Rather ruefully the one remarked to the other, "I asked for that Bible and you got it;" but we sent him another when we got back at Chungking.

In Chengtu the shelves at the Bible House were empty and nearly everyone I met inquired when a new supply would arrive. Fortunately a new route had just opened up to us and

1,100 parcels of Bibles and Testaments had just gotten through by mail. These were not nearly enough to fill the orders. But after months of effort our men have succeeded in getting forty-nine cases of books sent up to Kunming by the Indo-China Railway and these, too, now are being delivered all over the west.

Literally everyone seems eager for books. By appointment I called on a former Minister of Foreign Affairs. He reminded me that four years ago, at a most critical time in national affairs, the secretary of the Bible Society had called on him in Nanking and through the generosity of an American friend presented him with a Bible. "From that day to this," he said, "I have read from that Bible every day."

I met a missionary who has been released for two years to assist in a government office. He told me of his great surprise since entering this new and intimate relationship to learn how many of the high officials, who bear heavy responsibility, make it their regular habit to read their Bibles and pray, "and," he said, "they have no hesitation in saying openly that they depend much on these periods of quiet devotion for the strength and wisdom to discharge their tasks."

At tea one afternoon we had together three benefactors of the Bible Society. One was Marshall Feng Yushiang. He gave his simple, rugged testimony. It is wonderful the way he can quote Scripture. He reminded us of my first meeting with him years ago in Peking when he had gone to arrange for the distribution of pocket Testaments to the soldiers in his barracks there. It was the beginning of the "Million Testaments for China Campaign."

The second was a woman doctor who out of her daily earnings as a practicing physician set aside one month's income to help the Bible Society. And the third was Mr. Li Jui, the wood-oil merchant who gave us the Bible van for Mongolia and supports several colporteurs in Hunan and Yunnan. He is one of these up-to-date business men whose services have been requisitioned by the government in a useful manner, and who while doing much to help keep up his country's international credits still finds time to read his Bible in Hebrew and English and Chinese, and to report to the Bible Society when he finds a misplaced comma in one of their editions.

After the tea he asked us to send a telegram to the Shanghai office to
(Continued on page 9.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

INVITING OTHERS TO WORSHIP GOD.

LESSON X—SEPTEMBER 8, 1940.

LESSON: Psalm 67; 96; 98.

DEVOTIONAL READINGS: Isaiah 2:2-4.

GOLDEN TEXT: *Oh magnify the Lord with me, and let us exalt his name together.*—Psalm 34:3.

Singing a New Song Unto the Lord.

"Oh, sing unto Jehovah a new song." A young minister took a church in which it had been the custom to have the old-fashioned testimony, or experience, meeting. He recognized the value of such a meeting, but he also clearly saw its limitations. Soon after his arrival he announced that they were going to conduct their weekly services and that he would be glad to have people "tell of their experience," or "tell what the Lord had done for them." But he also announced that he would not allow anybody to bear any testimony to an experience which was more than two weeks old. He felt that a Christian ought to be having a growing and a repeatable experience of God. He felt that the Christian ought to be able all along his journey to sing a new song unto the Lord.

Showing Forth His Salvation.

"Show forth his salvation from day to day." In one of his letters Paul says that his converts are epistles, or letters, known and read of all men. As a matter of fact, the Christian should show forth the salvation of the Lord from day to day. There should be evidence in his life that he possesses a spirit within that gives him salvation in its best sense, not simply in the sense of having a place reserved for him in heaven, but in self-control, in the ability to bear daily burdens, to be patient under provocation, to be brave in time of danger, to be sustained in sorrow and trouble, to be glad to give rather than to be concerned with getting.

Declaring His Glory.

"Declare his glory among the nations, his marvelous works among all the people." "The heavens declare the glory of God, and the firmament showeth his handiwork." The human life also declares the glory of God. It is a part of the mission of the church, both at home and abroad, to declare the glory of God among all people and to show forth his marvelous works unto the ends of the earth, for we Christians have a great

God, one greatly to be praised, one to be feared above all other Gods. As a matter of fact, we have the only true God. This does not mean that there is no reality in the worship of other people, but it does mean that they worship dimly what we ought to worship in full radiance. "God is spirit, and they that worship him must worship him in spirit and in truth." "Honor and majesty are before him; strength and beauty are in his sanctuary." If God is anything like Jesus Christ then certainly we have one not only unto whom we can ascribe glory

WATCHERS.

By Grace Noll Crowell.

A morning in September comes
When mothers stand to see
Mere babies faring forth to meet
A world's complexity;
They loose small hands—they bid
them go—
They watch them yearningly.

So brief—so swift—the years have
been
So dear—the constant care,
And now bereft—at open doors—
Stand mothers—everywhere—
Within their eyes a wistful light,
Upon their lips—a prayer.

Dear God—compassionate to all—
I pray Thee keep apart
A space of warmth and tenderness
Within Thy sheltering heart,
For women watching through their
tears
An eager child depart.

A mother's need is great this hour—
Oh, come to her today
And reassure her, God, and take
The anxious care away,
Then go with every child who goes,
And stay with them, I pray.

and strength, but one whom we can worship in all sincerity and in all safety.

Making An Offering Unto Him.

"Bring an offering, and come into his courts." It is rather significant that an offering is so closely related with worship in the Jewish religion. It is no mere coincidence that those people who had a genius for religion and for spiritual things saw the emptiness of mere lip service without the offering of life itself. To be sure, there were times when these offerings were a sort of sop thrown to Jehovah, or a bribe offered to him, but in large the offerings of the Hebrews represented a part of true worship. It is sound religious practice to say, "Bring an offering, and come into his

courts." We are to give as God prospers us, but there are very few people who, when they come into the sanctuary, come bringing with them an offering.

Worshipping Him.

"Oh worship Jehovah in the beauty of holiness." Here is an invitation on the part of one man for others to join him in a worship of Jehovah. It is well for us once in a while to invite others to come to the House of God. There are perhaps multitudes of people who might become interested in the church and enlist in the church if some Christian in a friendly and persuasive way, and especially in a persistent way should invite them to worship the Lord. After all the church is a society of the friends of Jesus, and there is no more effective appeal it can make than a friendly invitation to join in its services of worship. They are to come before the Lord in the beauty of holiness, or as one translation gives it, "In holy array." Worship is one of man's highest experiences, and one should come to it, if possible, with a prepared mind and a prepared heart." "... The Father seeketh such to become his worshippers."

Trusting Him.

"Say among the nations, Jehovah reigneth." It certainly took a great deal of faith at certain periods in Jewish history for the devout Jew to say, "Jehovah reigneth." This was true when the nation was overrun by foreigners, and especially when the people had been carried into captivity and the temple had been destroyed. It takes faith to say that Jehovah reigneth at this present time when it seems that all the forces of hell have been let loose, almost without restraint, in our modern world. But the future does not belong to Hitler, and Mussolini, and Stalin, and their kind; God still reigns and ultimately he will work out his purpose and bring to fruition his plans for a redeemed humanity, and the Kingdom of God on earth.

This is my Father's world,
And to my listening ears,
All Nature sings, and round me rings,
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.
—(Maltie D. Babcock.)

Mrs. F. C. Lester, who has been recuperating at the home of her parents in Winter Park, Florida, for the past few weeks, expects to return to her home at Elon College next week and resume her duties as secretary.

FOR THE CHILDREN

Dear Friends:

This is the month of new beginnings. Your vacations are over now. Many of you are back in school, or will be back before the month is over. It is very important that we make the right kind of a beginning if we are to go forward in our work as we should. If we start studying the first days of school; then we will not be worrying about our passing grades during the last days of our school term.

If we start being friendly and kind to everyone during the first weeks of school; then we shall not be lacking for friends during the last few weeks of school.

If we are polite pupils and play fair with the teacher from the very first day of school; then we will find that the teacher is willing to always play fair with us and be our friend.

If there are those who are new in our class and community we can do much to help them to become acquainted with our friends and our way of doing things in school.

But let us not forget that while it is important that we train our minds; it is even more important that we discipline our hearts and souls. Therefore, let us make good beginnings in our Sunday school classes and church work this fall, too. There is so little time given for us to try to cultivate

these finer qualities of our lives that we must make the most of the time which is given. Too, let us remember to practice all during the school week with our school mates, the truths which we have learned for our lives on Sunday. Let us be "doers" and not just "hearers" alone.

Could we not try during the time from now until Christmas to create

A LITTLE PRAYER.

That I may not in blindness grope,
But that I may with vision clear
Know when to speak a word of hope
Or add a little wholesome cheer.

That tempered winds may softly blow
Where little children, thinly clad,
Sit dreaming, when the flame is low,
Of comforts they have never had.

That through the year which lies ahead
No heart shall ache, no cheek be wet,
For any word that I have said
Or profit I have tried to get.

—S. E. Kiser.

one good habit for our lives and to give up one habit which we know to be bad? Let us all try this and see how we get along. I should like for some of you to write about the habit which you want to give up and tell us why; then tell us about the good habit which you are going to form. I am sure that most of us will find at

least one bad habit in our lives and that it will be easy for us to think of a new, and good habit which we should strive to make ours.

Sincerely,
DOROTHY TODD.

FORGIVENESS.

"Love doth not behave itself unseemingly, seeking not its own, is not easily provoked, thinketh no evil."—I Cor. 13:5.

Mary Vincent left her comfortable home to work among the needy people in the mountains. The work was very hard. She had to walk long distances over rocky mountain roads. The food was poor and the people were not friendly. They felt uncomfortable because her clothes were nice while theirs were ragged and dirty. They did not like the way she talked. When she tried to teach them new ways they became angry.

Mary Vincent was not discouraged. She built a tiny log house and finally persuaded some of the children to come to a class there. She taught those children how to keep clean. She taught the big girls to sew and the big boys to make furniture. Then some of the mothers came and learned how to can food and to cook good meals. Gradually some of the people began to trust her.

Just when things seemed to be going pretty well, someone stole almost everything from her little school. Mary Vincent was very sad but she began at once to get other things and kept on teaching. A few months later someone set fire to her house, and it burned to the ground. This time she did not know what to do. Then neighbors took her into their home. The man of this house said to her, "I'll help you find the people who did this and we'll have them put in jail."

But Mary Vincent said, "No, I did not come here to send people to jail. I came to help them. I'll try again."

So she began to rebuild her house, but she did not do it alone. Many people came to help her because of her love and friendliness for them. The men built and the women cleaned and sewed for her and they would not take pay for it. When she opened her school again it was crowded with pupils and from that time on she had many friends.

Prayer—Dear God, it is not easy to understand why people do unkind things. Sometimes it is our fault. Sometimes we misunderstand each other. Help us forget ourselves and to remember to think of ways to help others. Amen.—*Thoughts of God for Boys and Girls.*

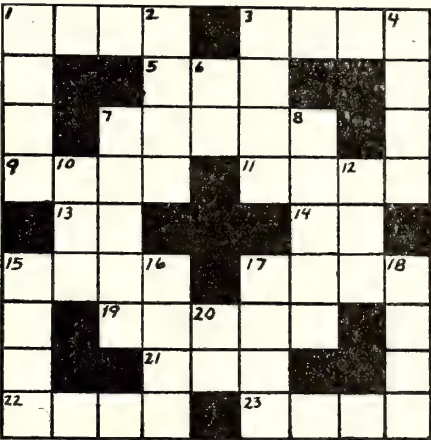
CROSSWORD PUZZLE.

Across.

1. To give heed to (Prov. 19: 27).
3. Scene of parting of David and Jonathan (I Sam. 20: 19).
5. The organ of hearing (Psalm 10: 17).
7. To acquire knowledge of (Matt. 11: 29).
9. Vessel for carrying school lunch.
11. Wise.
13. Plural (abbv.).
14. Pronoun meaning myself.
15. Plural of word for yes (Matt. 5: 37).
17. A long period of time.
19. A grade in school.
21. The ship which Noah built.
22. Second encampment of the Israelites after crossing Red Sea (Ex. 15: 27).
23. Place where soldier's spear pierced Jesus (John 19: 34).

Down.

1. To assist someone.
2. A fisher's implement for winding his line upon.
3. Wanders from right path (Isaiah 63: 17—plural).
4. How Jesus said to treat your enemies (Matt. 5: 44).
6. All aboard (abbv.).
7. A flowering shrub with pale, pinkish purple flowers.
8. What the teacher must learn when she has new pupils.
10. To imitate.
12. George (abbv.).
15. A team of oxen (I Sam. 11: 7).



16. To shut a door real hard.
17. Inquires after.
18. A message written to the teacher by a parent.
20. The word arm without the m.

Answers to Last Week's Puzzle.

- ACROSS—1. Sara. 3. Elah. 5. God.
7. Merge. 9. Glad. 11. Ever. 13. At.
14. Ea. 15. Eder. 17. Errs. 19. Sorry.
21. Lea. 22. Agee. 23. Swam.
- DOWN—1. Song. 2. Aged. 3. Edge.
4. Hour. 6. Or. 7. Mates. 8. Every.
10. Lad. 12. Ear. 15. Ezra. 16. Role.
17. Eras. 18. Seam. 20. Re.



FOREIGN FLASHES.

By DOROTHY P. CUSHING.

The Child the Focal Center.—The rural experiment being conducted by Mr. and Mrs. William Q. McKnight in Makatsuyama, Japan is progressing with success. They have a Sunday school for the children and a magazine club for the women. The adults are interested in anything done for the children. They come to the worship service and several are inquiring about Christianity. The time seems approaching when a church can be organized. The McKnight farm has a cow and several families are using its milk, which is not usually an item in their diet. A start has been made in a summer camp attended by six farm boys. The work is unspectacular but is developing in a wholesome and promising manner.

There is Still War in China.—From Paotingfu, North China, Mrs. Hugh W. Hubbard writes that it is painful to turn away the refugees who are still pouring in. The Famine Relief Committee of Paotingfu has three big refugee camps for whom our Paotingfu refugees are making clothes and bedding! "We hope that all the poor people in Paotingfu can get at least one meal of millet mush a day," writes Mrs. Hubbard. The name Hubbard is linked in many minds with Fan Village, a remarkable experiment in Christian community living. The war badly damaged Fan Village, but the experiment goes on in other near-by villages. "Only the religious values remain in Fan Village. The destruction you can imagine from the correspondence of others; of that I cannot write," reports Mrs. Hubbard.

Churches Get Together in Japan.—Twelve new denominations and organizations were admitted into membership of the National Christian Council of Japan at its 17th annual meeting in Tokyo. The Council now includes virtually all the Protestant Churches of the Empire. Their greatest concern is the shrinkage in Sunday school membership of one-fourth since 1931. Reasons given for this are the trend of the times and the pressure of activities centering in the

public schools on Sundays. An appeal has already gone to the Ministry of Education "urging greater leeway in the school schedules for the sake of voluntary religious interests on the Sabbath," says a report of this meeting.

Working Together in South Africa.—The churches organized along South Africa's famous Reef by the Congregational Union of South Africa, the London Missionary Society and the American Board have united to form the Witwatersrand Congregational Church, which is supervised by our missionaries. In addition to their work in the mines and slums of Johannesburg, James Dexter Taylor and Ray E. Phillips often drive out from the city as much as 165 miles to hold a Sunday morning preaching service in a coal or gold mining camp. Mr. Phillips reports a mileage of over 3,000 a month for the past six months.

To a Man's Heart.—Marriage is still the only vocation for the African girl, with the exception of those who may become teachers, and they generally marry before many years elapse. Toward the end of the school year the Senior girls at Means School, Angola, West Africa, invite the boys from Currie Institute, to visit their classes, dormitories and practice cottages. And then—they serve lunch, lunch cooked by themselves in class. They exhibit new things like soy bean coffee, and cookies made of buckwheat flour and peanuts. Teachers at Means adapt local products to new recipes, or vice versa, and the results are gratifying. The menu for the Junior-Senior Banquet reads, "Peanut milk soup, sweet potatoes, corn meal mush and meat stew, carrots and green beans, soy bean coffee and cookies." Apparently the way to a man's heart in Africa is by following the same road map the girls use in America.

Grandma's Mite Box.—From a village near Madura, India, where famine prevailed, an old lady started to look for work. She first brought her mite box to the pastor of her church. It held her savings of a year—one rupee and one anna—in the smallest coins. The pastor hesitated, "Grandma," he said, "when did you have

your last decent meal?" "Three days ago," was the reply. "Is there any food left in your house?" "No." "Then, hadn't you better keep your savings until you find work so you can eat?" And he received an indignant reply. "What! Eat the Lord's money! You keep it for the church and give me another mite box!" A final attempt to make her change her mind was unsuccessful. Dr. I. Mary Roberts, who sends the story, adds that workers among village congregations say that the people do insist on giving, often from the deepest poverty. To the average American church member a villager who felt quite well-to-do would appear poverty-stricken.

—Missionary Herald.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 31, 1940.

Sunday Schools.

Mt. Pleasant, Cameron, N. C.	\$ 4.73
Lebanon, Semora, N. C.	1.04
Ether, N. C.	1.00
Liberty (Va.), Nathalie, Va.	2.24
Ingram, Va.	4.46
Happy Home, Ruffin, N. C.	4.37
Liberty Spring, Suffolk, Va.	5.00
First, Greensboro, N. C.	6.26
Bethlehem, New Market, Va.	1.86
Liberty (Vance), Henderson, N. C.	4.61
Berea (Norfolk), Norfolk, Va.	7.00
Timber Ridge, Gore, Va.	1.61
Mt. Bethel, Stokesdale, N. C.	4.71

Total \$ 48.89

Individuals and Churches.

Mr. and Mrs. D. I. Stephenson, Raleigh, N. C.	\$ 2.00
Oak Level, Youngsville, N. C.	5.69

Total \$ 7.69

Total for week \$ 56.58

Previously acknowledged . . . 17,359.09

Total since Sept. 1, 1939 . . . \$17,415.67

We deeply appreciate all donations to missions, and for the cooperation of each Sunday school, church and individual. Our fiscal year closes with this report, and though we lacked \$104.78 of reaching the same total of last year we feel that we have gone forward since last year as we had a loss of \$614.41 at the close of the fiscal year 1939. Let us start a new year with the determination that we will surpass the figures of the past two years.

Sincerely,
MATTIE COX PARKER,
Secretary.

Today is the title of the report on Home Missions for the year ending May 31, 1940, in which the story of what the Board is doing is told in an attractive way. Requests for copy should be sent to The Board of Home Missions, 287 Fourth Ave., New York.

WINSTON-SALEM CHURCH.

This report covers the last full twelve months possible to report at this time. The year started off with the every-member canvass. The church budget for the year had been carefully prepared and the canvass resulted in raising the entire budget; in fact it was over subscribed. The budget has been paid in so that all current obligations have been paid to date and all items of the conference apportionment (\$88.50) have either been paid or the money is on hand to pay the remainder when conference convenes.

We shall be able to make a substantial payment on the annual amount amount due on our loan from the Church Extension Board, but not a full payment. The total amount due is \$2,072.00.

We held our week of evangelistic meetings October 8-15, with Rev. Robert Lee House doing the preaching. One new member was received and the meeting was a valuable one to the church. Rev. House did excellent work for us and he, with the assistance of the pastor, conducted the morning devotions over station WSJS each morning (15 minutes) during the week.

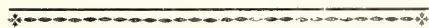
One of the outstanding projects of the year was to secure a compromise settlement with the city on our street assessment obligations. The amount agree upon was \$600.00 and with a gift from the Mission Board of the Southern Convention this obligation was completely settled on November 13, 1939.

The church has a commodious basement under the entire church building. In February the basement walls and the movable partitions forming the Sunday school rooms were all given a coat of paint by members of the church. The ladies of the church bought and made curtains for the twenty windows of the basement. We now have a very fine place for the Junior Sunday School.

The periods of Advent and Lent were observed by appropriate services and special programs, with free literature pertaining to both periods distributed among the members. The Maundy Thursday night service before Easter is always an inspiring service to the church. Race relations Sunday was observed with a special message by the pastor. The World's Day Prayer service was sponsored by the Woman's Association with an excellent program.

The pastor was chosen by the local brotherhood committee of the city to represent the Protestant group of the city in a series of meetings in the city

high schools. The other speakers were Father Biss of the Catholic Church and Rabbi Ellenbogen of the Jews. One high school group numbered about 1,500. The pastor has also served as president of the largest Parent-Teacher's Association in the city for two years, but declined reelection for the third term.



NATIONAL DAY OF PRAYER.

A PROCLAMATION

By FRANKLIN D. ROOSEVELT,
President of the United States

The American heritage of individual freedom and of government deriving its power from the consent of the governed has from the time of the fathers of our Republic been proudly transmitted to each succeeding generation, and to us of this generation has fallen the task of preserving it and transmitting it to the future. We are now engaged in a mighty effort to fortify that heritage.

Mindful of our duties in the family of nations, we have endeavored to prevent the outbreak and the spread of war, and we have raised our voices against international injustice. As Americans and as lovers of freedom, we are humbly sympathetic with those who are facing tribulation in lands across the seas.

When every succeeding day brings sad news of suffering and disaster abroad, we are especially conscious of the divine power and of our dependence upon God's merciful guidance.

With this consciousness in our hearts it is seemly that we should, at a time like this, pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among all the nations of the world.

Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, do hereby set aside Sunday, September 8, as a day of prayer; and I urge the people of the United States, of all creeds and denominations, to pray on that day, in their churches or at their homes, on the high seas, or wherever they may be, beseeching the Ruler of the Universe to bless our Republic, to make us reverently grateful for our heritage and firm in its defense, and to grant to this land and to the troubled world a righteous, enduring peace.



Our Vacation Bible School was held in early July with an enrollment of about forty-five and an average attendance of thirty-five. Miss Anna Marie Eshelman of Everett, Pa., and Miss Dorothy Gwaltney of Windsor, Va., assisted in the work. Mrs. Jay attended the School of Missions at Elon and the pastor, wife and daughter attended the Training School at Elon. The church is always represented at the various conferences and conventions within our conference area and at the city union meetings.

Five new members have been received into the church. Our church has a standing and makes an impression in the community and the city far out of proportion to its size.

W. M. JAY.

OTHER SHEEP.

When the lights in the little chapel at the American Hospital for Women and Children in Madura, India, are put out and the interior is illumined by faint gleams from the hospital, the Hindu women like to come for worship. Built in Dravidian style, with lamps of pierced brass casting a soft glow on the cross at the chancel, this house of God is open to all. One night as Dr. I. Mary Roberts slipped in for a moment of meditation she saw a Hindu mother, whose face showed the strain of worry, following the severe illness of her daughter, hesitate at the door. "Come in," said Dr. Roberts, "this temple is for all of us." The Hindu mother smiled. "Yes," she replied, "for God is one."

MODERN CHINA TURNS.

(Continued from page 5.)

order ten thousand pocket Testaments for the wounded soldiers. A very successful campaign had just been put across by "The Friends of Wounded Soldiers." Magnificent work was being done in caring for their immediate physical needs. Mr. Li and some others felt that that was not enough. They recalled how some years ago Madame Chiang had arranged to have all the military hospitals opened for Christian work, and especially in Nanchang hundreds of pocket Testaments had been given to sick and wounded soldiers and scores of them had been won to new life in Jesus Christ. So they got together and agreed to buy these 10,000 Testaments for the wounded soldiers.

A day or two later through a down-pour of rain a young Chinese came to call on me. She had recently arrived from Singapore. She was on her way for service in the extreme northwest. She had heard of this call for the wounded men. She went to the bank and used her letter of credit and brought to me sixty crisp new ten dollar bills to help to pay for the little books. She had learned from her mother to read the Bible. She knew what it could mean to others. In this very modern age when women travel across a continent to serve their country in need, she realized that the most needed thing was the Old Book with its message for every age. Modern China is eager for this Old Book!

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

EDITORIAL NOTE.

With this issue of THE CHRISTIAN SUN, the delegates to Mills are presenting brief accounts of their experiences at the Council meeting. The article which follows is a descriptive resume of the trip to and from California, written by Raymond Andes. Incidentally, Raymond is the Chairman of the Pilgrim Fellowship Council of the Southern Convention.

L. S. G., Jr.

EN ROUTE.

"California, here we come." That was the promise of Sunday morning, August 4, at Greensboro, N. C. One week, one day, and one hour later this was realized, and we attained our shrine, Mills College in Oakland, Cal.

The proverbial book could not contain the adventures and experiences of any one of this party of five, and yet it is difficult to say in a few words anything of great merit. Our automobile ran beautifully; we averaged 435 miles per day. Our beds were conducive to sleep; we averaged seven hours per night. The climate varied from chilly in the east to a 120 degrees in Nevada, and from drizzles in Tennessee to complete aridity in the west.

This may sound monotonous, even tortuous, but it was far, far from that. At the beginning of almost every day's journey, we realized with keen anticipation that we had over four hundred miles of new things to see. First it was the lovely valleys of Tennessee, then the bridges of Arkansas, the sandy level plains of northern Texas, the barren cliffs of New Mexico and Arizona, and finally the orange groves and plam trees of southwestern California.

Undoubtedly, however, the greatest thrill for everyone was the grandeur and immensity of Grand Canyon. It would be as difficult to describe this breath-taking spectacle as to visualize a hole in the ground a mile deep and twenty miles wide that had no rim. The power and majesty of the Supreme Being is demonstrated with almost stunning force as one surveys the stone designs of every conceivable shape, color, and height. All this, and one of man's mightiest creations,

Boulder Dam, in one day, was almost too much for us. Even now, back home I can't picture the Grand Canyon. I only know that I was there and that it still is.

Not all of our days were thrilling. We made a cross section of almost every stratum of society. One extreme was some very poor rural sections of Oklahoma and Arkansas and (Continued on next page.)

EASTERN N. C. PILGRIM FELLOWSHIP CONFERENCE.

LIBERTY VANCE CONGREGATIONAL
CHRISTIAN CHURCH,
SEPTEMBER 7, 1940.

The young people of Eastern North Carolina are urged to make a special effort to attend this conference, and to help make it the best yet. Each young person should come and take part in the program as it is given.

All ministers and leaders of young people's work are especially invited. At seven o'clock a picnic supper will be served on the lawn. Young people are asked to bring a picnic basket with them.

The tentative program is as follows:

- 2:30 Worship Service.
- 2:45 Appointment of Committees.
Roll Call.
- 3:00 Address—Rev. Allyn P. Robinson, Jr.
- 3:30 Recreation.
- 4:30 Discussion Groups:
 1. How to Create an Interest in Missions in Young People's Societies—Mrs. J. E. McCauley.
 2. How to Have an Effective Young People's Society—Rev. F. C. Lester.
 3. Social Action—Mrs. F. C. Lester.
- 5:30 Open Forum—What Have You Done in Your Society This Year?—Rev. S. E. Madren.
- 6:00 Report of Findings from Discussion Groups.
Report of Committees.
Business.
- 6:20 Installation Service—Rev. Aubrey C. Todd.
- 6:40 Adjourn.
- 7:00 Picnic Supper (Each one bring supper).

- 8:00 Worship Service.
- 8:15 Address—Rev. F. C. Lester.
- 9:00 Communion Service—Rev. J. E. McCauley.
- 9:15 Adjourn.

YOUTH GO A-COURTING.

CHRISTIAN ENDEAVOR TOPIC
FOR SEPTEMBER 15, 1940.

Daily Readings—

- Monday—Love at First Sight—Gen. 24: 61-67.
- Tuesday—Solomon's Wicked Loves—1 Kings 11: 1-4.
- Wednesday—The Language of Romance. Song of Solomon—2: 8-14.
- Thursday—Righteous Living, an Asset—Psalm 34: 11-16.
- Friday—Love Should Abound—I Thess. 3: 12, 13.
- Saturday—True Love Is Born of God—I John 4: 7-10.

This is the second of four topics dealing with friendship, courtship and marriage. In this topic we are concerned with the relations of young people who are engaged or who may expect to be betrothed in the near future. It may be better to get some adult, in whom young people have faith, to lead this discussion.

The engagement should be a period, not of blind adoration, but of critical examination and open-eyed preparation for marriage. Matters like these should be considered: life, ambitions, interests and abilities, religion and church connections, inherited weaknesses, attitude toward money, family background, personal habits, attitude toward children, temperamental characteristics, education, social standing and the like.

The engagement period is a time when every couple should become informed in regard to the problems, privileges, and obligations of marriage. Many ministers are now able and willing to sit down with young people who are about to be married and discuss sincerely and frankly all aspects of the marriage relationship.

For Discussion—

1. Is not courtship a fine time to discover many common hobbies, tastes, and appreciations, rather than just a time of petting?
2. How can boys and girls take their stand for right ideals and yet keep their dates happy?
3. What should determine the length of courtship?
4. To what extent should young people be governed by parents' advice in selecting a future life mate?

Suggested Hymns—

- "Come, Thou Almighty King."
- "Rise Up, O Men of God."
- (Substitute *Youth* for *Men*.)

S. E. M.

EN ROUTE.

(Continued from preceding page.)

the Navajo Indians of New Mexico and Arizona. Frequently we saw flat little hovels in which the Indians lived—without windows, crudely constructed, often with only a hole for a door. They make trinkets and souvenirs and sell them along the road to tourists. Their stands are made of sage brush supported on poles which afford them a mite of protection against the boiling sun. Sensitive and shy, but nevertheless of a commercial turn of mind, they refuse to cooperate in having their pictures taken unless one pays them or purchases some of their wares. In one instance our cameras scattered them and drove them to shelter as if we had been a German raider.

Our week at Mills was in reality not greatly different from the preceding one. Each day contributed to our final goal of a practical program of activity for the whole Pilgrim Fellowship. We were divided into eight commissions which worked on specific phases of this program. (The other delegates will tell of the work of the commissions.) These commissions presented their recommendations to the plenary sessions of the Council on Monday and Tuesday for final approval or rejection. Careful thought was given these reports, and some committees, having so much to do in so short a time, were forced to assemble at midnight and work during the early hours of the morning to complete them.

The spiritual part was not forgotten. Each morning Dr. Gray addressed the Fellowship on one of the seven principles of our Statement of Purpose. Inspiring and practical, they showed us the proper approach and mood for the solution of our problems. A beautiful communion and installation service at seven o'clock on the final Tuesday morning climaxed the devotional aspect of the week's program.

Following such a sight-filled trip to the west coast and such an inspirational week of fellowship with other pilgrims whose experiences of the previous week had been similar to ours, it would seem that we were incapable of absorbing still more. Yet we did, with just as much enthusiasm and zeal as before. We followed another route coming back and the landscape was different and changing. The salt flats of Utah were quite unusual. If we had had topcoats and freezing temperature, we could have easily imagined that we were in a newly-fallen snow; by unanimous consent Salt Lake City was named favorite city of

the entire trip. The high extensive plateaus of Wyoming succeeded not only in elevating us to unprecedented heights but in diminishing the size of many of the peaks, some of which were really more than two and a half miles above sea level. On through the plains of the middle west, and we were ready to return to the lands of our birth. A mighty cheer went up from the North Carolina pilgrims as we crossed the line into their state and a still mightier one when the three Virginians entered their home land.

It was glorious—glorious to go—glorious to be gone, and glorious to return. All of us have changed. More truly cognizant of the perplexities of the world, realizing that our tasks are more baffling than ever before, we yet feel that we are better equipped to tackle and accomplish them, not only because of our week at Mills, but also because we both "came and went" as well as "saw."

A MILLS PILGRIM.

LABOR SUNDAY MESSAGE, 1940.

[Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, with the request that it be read in the churches on Labor Sunday, September 8, 1940.]

The Concern of Religion With Unemployment.

The founder of Christianity was a workman. Christianity stands in peril when it forgets that Jesus knew what it meant for a man to labor with his hands, to find the joy that comes when with skill he uses mind and body to minister to the needs of men. Work was not a burden which Christ reluctantly assumed. It was a means of fellowship with God, for Jesus said, "My father worketh even until now and I work." Jesus knew that creative work gave meaning and splendor to human life.

Any economic society which fails to provide work for all, not only threatens the bread and butter of the poor, but also robs the unemployed of mankind's divine heritage of self-respecting labor. A human society tainted by unemployment is immoral to the extent that it fails to seek a cure. We would, therefore, confess the corporate sin of our society in which millions today are denied the right to work.

The Extent of Unemployment.

The conservative estimates of the National Industrial Conference Board indicate that about nine million potential workers were unemployed in April, 1940. The situation is the more serious because for the last three months of 1939 industrial production,

according to the index of the Federal Reserve Board, was greater than the average for the year 1929. While divergent opinions are advanced to account for this unhappy situation, we would emphasize that controversy about the causes must not be permitted to obscure our common responsibility for their removal.

The Nation's Basic Economic Problem.

While recognizing that there have been many commendable efforts toward the solution of unemployment, we must now press forward with renewed determination and in a spirit of cooperation and unity. Whatever the defense needs of the nation may be, pre-occupation with them must not be allowed to divert attention from our basic economic problem. The problem of unemployment must not become a political football. It must not be used for partisan purposes by any party. It must be the common concern of all. This is the more important since there revolve around the problem of unemployment other major issues of our national well-being, including our hope for peace and the possible danger of war.

Spiritual and Social Dangers.

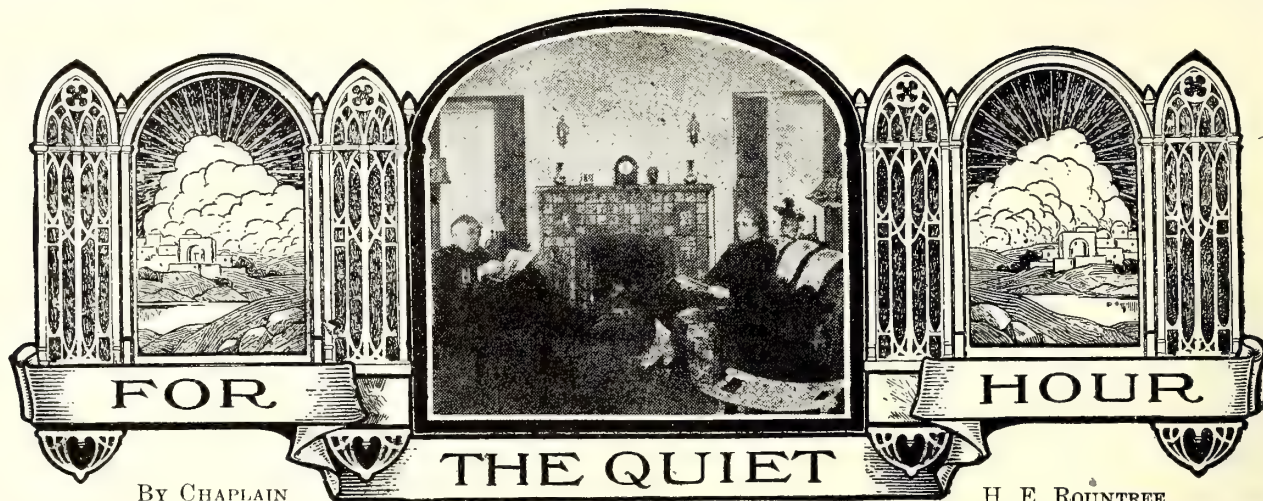
Economic desperation leads multitudes of well-meaning citizens into temptation. Baffled, confused, embittered, seeing themselves in want in an age of potential plenty, not knowing where to turn, they are an easy prey for demagogues and would-be dictators. It is in such a psychology of despair that class bitterness increases, "scapegoats" are blamed for all the trouble, race hatreds flourish, civil liberties are curtailed or destroyed, labor's rights of organization are imperiled, and the ground is prepared for violence and dictatorship, either from the right or from the left.

It is not enough to condemn these alarming social symptoms which have already made their appearance in the life of our country. The more alarming the symptoms the more urgent it is to insist that the nation's attention be focussed on the causes. True religion and sound economics agree that every legitimate effort be made to abolish unemployment.

The Duty of the Church.

Because of the issues of justice, of human personality, of suffering and want, and of peace or war which are involved, unemployment is a major concern of the church. The church must insist in the name of God that every man shall have an opportunity for self-respecting work.

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

TRUTH MUST PREVAIL.

"Paul may plant and Apollos may water, but God giveth the increase."

We tremble in the struggle,
And often by the way
We cast our anxious glances
Across the passing day.
It may be truth has fallen,
While wrong stands in its might;
The struggle waits unsettled
Until it's settled right.

Kingdoms and empires perish,
But truth lives on and still
It molds the passing ages
As by an iron will.
And when at last the reckoning
Appears in judgment light,
The things forever settled
Will all be settled right.

Man in his haste proposes,
But higher than the stars,
The hand that holds all destinies
Its purpose never mars.
Then perish every fancy
With all that hates the light;
There's nothing ever settled
Until it's settled right.

—R. Hare.

Benediction—The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. *Amen.*

TUESDAY.

THE WORLD'S POTENTIAL GOOD.

"Let no man think slight of you because you are a young man."—I Tim. 4:12 (Weymouth).

There is much said about youth and the church today. All churches are emphasizing their importance. Much space for expression is given them in conference and school. The potentialities of the future of the church and nation are in them waiting to be brought to fruition. One of the finest attributes of youth is its idealism, its readiness to follow inspiring leadership to the utmost limits of self-sacrifice.

How many of these youngsters are in the sanctuary of your home? How

much vitality, parents, can you give the potentialities in them in speech, conduct, faith and purity, and example for them to imitate.

Prayer—O Lord, come into our home and our hearts. Help us to throw wide open the doors of our souls. Bid evil and darkness flee away, and make us Thine forever.

Amen.

WEDNESDAY.

"THESE BE THEIR GODS."

"Turn ye not unto idols, nor make gods."—Lev. 19:4.

The fine potentialities of youth that give promise of greatness, also, like as in many other things, become the occasion of their downfall. The glorious quality of idealism and readiness to follow inspiring leadership is seen in the old world today, when these very qualities have been exploited by the dictators till millions of young men and women are ready to follow them to "death or glory."

Quoting a recent writer: "Youth must worship something or somebody." As a result they are making gods of movie stars, baseball players, professional boxers, and the like. Even the exploit of crime on the screen has its heroes whom the unsuspecting innocent child adores. Beholding these, they seek to become like them in worldliness, luxury, profanity, obscenity, intemperance and moral laxity. Our prisons are filled with many who got their start on the wrong road in these channels. "These be their gods."

Prayer—Dear Lord, turn our hearts and turn the hearts of the fathers to the children that the great of life in them may always be for good. *Amen.*

THURSDAY.

OUR WORLD NEED.

"Looking to Jesus the author and finisher of our faith."—Heb. 12:2.

"I have given you an example."—John 13:15.

If the above comments are true (and we think they are), never was there a time in history when there was a greater need, yea, as great a need, as there is now, to turn the eyes of youth away from worldly heroes, worthless and unsatisfying idols, to the One—greatest of heroes, who alone deserves all the fine outpourings of their affections, who alone can lead them to the best and greatest things that life can offer.

Blessed be the youth who discover in Christ their perfect leader and yield to him all the wonderful enthusiasm and zeal of which they are so capable.

Prayer—Our Father, who art able to make us what thou wouldst have us be. Baptize us with Thy power. Through us, parents, baptize our children for good and glory. *Amen.*

FRIDAY.

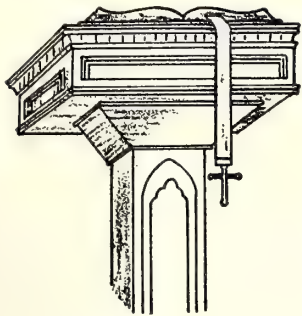
IMPOTENCE OF RICHES.

"How hardly shall they that have riches enter into the kingdom of God."

Since Christ said that "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God," a question of what could Christ have possibly meant, has ever been with us, for it is believed that it is possible for one who has riches to enter the kingdom of God.

A story is told of how Pope Innocent, after substantial sums came into the papal coffers, remarked to Thomas Aquinas (present), "Well, Thomas, it cannot now be said by the church, 'Silver and gold have I none.'" Whereupon Aquinas replied, "No, holy father, neither can it be said that the church can say to a lame man, 'Rise up and walk.'" Peter had what money could not buy spiritual power from above. Such power can produce money when needed.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
DR. ROY C. HELFENSTEIN,
MASON CITY, IOWA.

GOD'S ANSWER TO THE BROKEN-HEARTED.

Jesus Christ is God's answer to the broken-hearted. He is the balm of Gilead for every heart that is bruised with disappointment, betrayal, defeat, loss, or by any experience that makes the heart to bleed. Christ is God's answer to hearts that are bruised, to those who are in the captivity of habit, to those who are blind to the truth and to duty. He is God's answer to those who are weary and distressed. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Christ is more than a name, more than a character in history—he is God's answer to every need of the human heart. Christ offers poise to every perturbed soul, comfort in the hours of affliction, calm in all our turmoil, and peace in the midst of our perplexities. In the hours when human efforts fail to avail, when words seem meaningless, Christ alone can satisfy. There are few, if any, lives but what have some burden, some sorrow, some disappointment, some loss that has crushed the spirit and bruised the heart.

Faith in Christ saves us from the troubles and heart aches that come to those who walk life's way in wilful disobedience to God and His Holy Law. He gives the believer grace to make the most out of the troubles occasioned by the sins of others. He prepares us for the emergencies of life. He keeps the candle of joy lighted upon the altar of the heart, regardless of how dark the night of foreboding may be. When an unbeliever is caught in the maelstrom of trouble, he has no way of escape—he can only turn himself upon himself in protest and reproach. Christ keeps one from doing the things that bring trouble and engages him in doing that which brings peace and joy. Right living is its own reward. Wrong living always brings bitterness of soul and deception of spirit in the end. "The wages of sin is death." Pay

day may not come every Saturday night, but if payments are deferred, they come with compound interest.

Christ stands as God's eternal invitation to the way of right living. And all who accept his Lordship experience the divine reward of right living in the place of the wages of sin. Some hearts are broken today because of their own sins of yesterday. Some hearts are broken because of the sins of others. When a person's heart is broken because of the sins of another, nothing but faith in the fact of Christ and his holy presence can bind up the broken heart.

One of the hardest questions to understand is why people refuse to bid Christ welcome into their lives when he alone can meet the need of their lives. Some try to deaden their feeling, to make themselves insensible to their heart aches; though knowing, yet denying the fact, they attempt to stifle their emotions with stoicism. But no matter how cold and indifferent one may thus become, you can't heal a broken heart by denying the fact. The broken heart but becomes the more broken thereby. Christ can heal the broken heart and set free the captive of gloom.

How can Christ bring comfort and peace and rejoicing to the broken hearted? By the miracle of divine grace. It cannot be explained, but it can be experienced. The blessings of life are not denied us because we cannot understand their mystery. The mysteries of life—the bird's song—the pattern of the leaves—the warmth and light of the sun—the process of digestion and assimilation—the circulation of the blood through the body are facts we recognize and appreciate, though we cannot explain them. Likewise the healing, redeeming, renewing, rejoicing power of Christ is ours if we will but accept it.

Christ gives the direct contact between the needy heart of man and the loving heart of God. His name, his words, his Holy Spirit bring light and hope to the heart of man as the sun brings light and warmth and hope to the earth. Christ's power is ours for the asking. Burdens that we cannot carry—he can lift them from our hearts. People whose hearts are broken because of sin can be released from the crushing weight of guilt by the power of Christ. No matter what the sin may be—no matter what the habit—no matter what the moral twist—no matter what the guilt—Christ can set the person free.

Many men owe the grandeur of their lives to their tremendous difficulties.—C. H. Spurgeon.

THE QUIET HOUR.

(Continued from preceding page.)

ed, but the getting of money primarily dwarfs that power. It is impossible to avoid this.

Prayer—O Lord, our Heavenly Father, forbid that we shall lose spiritual life and power through the getting of gains. What we have is Thine. Help us to use it for Thee. Amen.

SATURDAY.

MODERN MARTYRDOM.

"Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock. . . . And the Lord had respect unto Abel. . . . But unto Cain . . . he had no respect. And Cain was very wrath . . . And rose up against Abel . . . and slew him."—Gen. 4:3-8.

Cain slew his brother because his works were righteous. Ever since that day the forces of evil have continued to persecute the true followers of God.

Holiness and purity of character is a constant rebuke to sinners. "All that will live godly in Christ Jesus shall suffer persecution."—(II Tim. 3:12.) The history of the ages, yea, the facts of our own times bear tragic witness to the truth of that statement. But, take heart, we can be assured that no child of God ever suffers needlessly. History teaches that so long as persecution continued the church remained pure. This, too, may apply to us.

Prayer—(Pray as you feel).

SUNDAY.

KEEP TO THE RIGHT.

"If sinners entice thee . . ."—Prov. 1:7-16.

"Keep to the right" is a familiar sign to all users of the highway. It is the unwritten rule of the road. By observing this, not only does traffic move easily and without confusion, but also many accidents are avoided. So to keep to the right is a good rule. Is it confined only to motor traffic? It is essential to all human welfare. When God forbids man to indulge in certain sins, when He prescribes a given course for the soul, that is not an arbitrary command. It is a rule by which man's good can be secured.

Prayer—All Thy ways are in wisdom and love, and we pray that our hearts may be ever set to obey Thy commandments. Amen.—Ward, in *The Christian Herald*.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

One of the happiest occasions the orphanage children have had in a long time was on Thursday, August 29. Dr. French was recently elected superintendent of our Sunday school and suggested we start off with a picnic for the entire community and create some interest in the beginning. Of course it was quite a job for the orphanage to undertake to transport our big family eight miles; but we like to cooperate in anything for the good of the community and Mr. Wagoner, my assistant, and I got our heads together and figured by using our big truck, the orphanage car and my own car, and drafting my secretary and her car, that we could carry the entire orphanage group. Of course all the little boys and girls wanted to ride on the truck. Mr. Wagoner put strong planks on the sides so there would be no danger and we stood them up like sardines in a box till the truck was loaded. We put a very careful driver at the wheel and Mr. Wagoner got on the truck with the children and then the joy ride began. The weather was clear and warm and the water in the pond was comfortable for the children to swim.

Practically all went swimming and if ever a group of children had a good time I believe they did and the rest of us young folks who were there (there were no old folks present), had a good time watching the children really enjoy themselves. After the children had played in the water to their satisfaction, the good women spread the lunch which had been prepared for the occasion and with ice cold lemonade the children as well as everyone present had another really happy day. Dr. Messick led the songs and Dr. French returned thanks before the meal was served.

Everything moved along in a very fine spirit and I think every one present had a good time.

We will have to hand it to Dr. French, he certainly can plan a picnic and carry it out so every one will really enjoy it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 5, 1940.

Amount brought forward \$10,647.74

Sunday School Monthly Offerings.

Eastern Va. Conference:
Berea, Norfolk\$ 5.00
Liberty Spring, Bertie
Johnson Class 1.00
Isle of Wight 5.00

Windsor 9.17
Mt. Carmel 6.12
Valley Va. Central Conference:
Bethlehem\$ 1.23
Winchester 3.27

Eastern N. C. Conference:
Liberty, Vance\$ 3.88
Ebenezer 10.14
Pleasant Hill 2.25
Henderson 4.30

N. C. & Va. Conference:
Reidsville\$ 8.00
Greensboro, First 8.21

Western N. C. Conference:
Big Oak\$ 4.35
Mt. Pleasant 4.17
Randleman 3.30
Graham, Prov-Memorial . 2.11
Haak's Chapel 11.59

Special to Buy Land.
Durham Pepsi-Cola Bottling
Co. 10.00
Total for week \$ 103.09
Grand total \$10,750.83

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

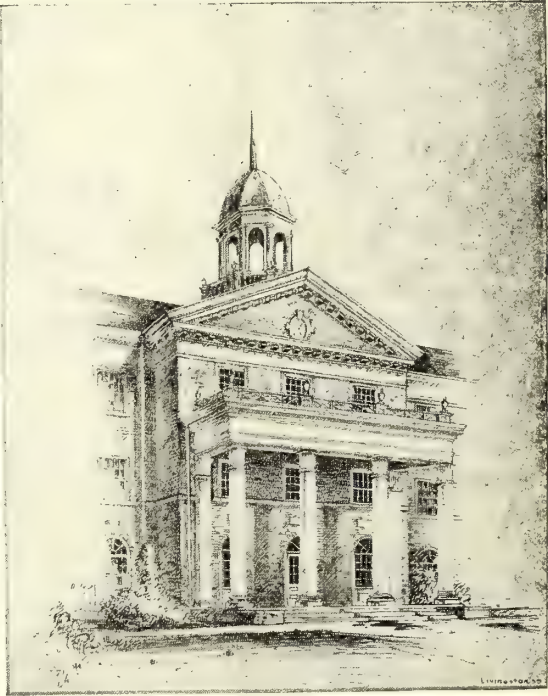
A COLLEGE FOR WOMEN Degrees of
B. S. in Religious Education and B. S. in
Social Work. Under Educational Division
of Congregational-Christian Home Boards.
International—Interracial—Interdenomina-
tional; Scientific in Method; Evangelistic in
Spirit. Terms Moderate. Generous Self-
Help for those in need. Expense and endow-
ment checks solicited.

For literature and catalog write
Pres. R. G. CLAPP, D. D.
5115 Fowler Ave. Cleveland, Ohio

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.
Fall term begins September 3, 1940.

LEON EDGAR SMITH, President
Elon College North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....	Editor
S. C. HARRELL, D. D.....	Associate
W. T. SCOTT, D. D.....	Associate
F. C. LESTER, B. D.....	Associate
I. W. JOHNSON, D. D.....	Contributing
L. E. SMITH, D. D., LL. D.....	Contributing
C. A. LINCOLN, D. D.....	Contributing
J. T. KERNODLE.....	Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D.....	Sunday School
H. E. ROUNTREE.....	Quiet Hour
S. E. MADREN.....	Christian Endeavor
A. LANSON GRANGER.....	Young People
Mrs. A. C. TODD.....	Children's Page

SUBSCRIPTION RATES.

One Year.....	\$2.00
Six Months.....	1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

MONGER-HAMMER—DAVIS-MONGER.

A double wedding of interest to many in this section took place Saturday evening, August 17, near Elkton, Va., when Miss Hellen Monger, daughter of the late E. E. Monger and Mrs. Nannie Monger of Elkton, was married to Mr. Elwood I. Hammer of Hanover, Pa., and Miss Hazel Davis, daughter of Mr. and Mrs. W. H. Davis of Elkton, was married to Mr. Carrol Monger, also of Elkton. The ceremony took place in Bethel Congregational-Christian Church, which was decorated with gladioli, snow-on-the-mountain, ferns and cathedral candles. The officiating minister was a former pastor, the Rev. M. W. Mann.

The wedding music was in charge of Mrs. M. W. Mann, who gave a short musical program preceding the wedding, consisting of the "Evening Star" by Wagner and "The Rosary" by Nevin. Mrs. Mann was assisted by Miss Ellen Monger, sister of the bride, Miss Helen Monger, who sang, "I Love You Truly," and "Believe Me If All Those Endearing Young Charms." Wagner's "Lohen-

grin" was played as the processional, while Mendelssohn's "Wedding March" was used as the recession.

The bride, Miss Monger, was dressed in white crepe. Her flowers were Talisman roses and lilies of the valley in a shoulder corsage.

The bride, Miss Davis, was dressed in blue crepe. Her flowers were a corsage of Talisman roses and lilies of the valley.

Following the ceremony a reception was given at the home of Mrs. Nannie Monger for the bridal party and out-of-town guests. The couples left for an unannounced wedding trip, after which Mr. and Mrs. Hammer will reside at Hanover, Pa., and Mr. and Mrs. Monger near Elkton.

REPORTER.

In Memoriam

ATKINSON.

The following memorial was adopted at the regular session of the Virginia Valley Central Congregational Christian Conference at Bethlehem Christian Church, August 8, 1940:

On July 2, 1940, the Great Father of us all called home our beloved brother and fellow-laborer, Rev. James Oscar Atkinson, D. D., at the age of seventy-three years. In his passing our convention has sustained the loss of a great champion of righteousness, our Orphanage has lost a loving friend, our college a loyal helper, our mission board an

efficient director and secretary, and our Conference a loving consecrated preacher and counsellor.

Therefore, be it resolved:
That the Valley of Virginia Central Conference hereby give expression of a deep sense of sorrow and loss; and further,

That the Conference convey to the family our prayers and sympathy; and

That a copy of these resolutions be sent to Mrs. Atkinson, a copy to "The Christian Sun" and a copy spread on the Conference minutes.

R. A. WHITTEN,
R. E. NEWTON,
R. D. COULTER,
P. B. SANGER,
W. J. ANDES,
Committee.

LABOR SUNDAY MESSAGE.

(Continued from page 11.)
Let America accept the challenge to discover and put into effect measures for the cure of unemployment as one of the greatest possible contributions to democracy and to enduring peace among all nations.

Let our churches call upon their members for their most prayerful thought and sacrificial devotion to the end that we may help build a world of economic security, justice, brotherhood and peace.

Good Man Gone Wrong?

ROGER BABSON AND THE CHURCH

By H. I. Shumway

Price \$1.65, post paid

"The picture of Roger Babson, his work and his dreams, seems to me to be one of the fairest interpretations that has been made available. I think those of us who are ministers in parish work owe the publishers and the author a debt of gratitude."—R. Paul Hobensack.

"Roger Babson is on the right track in his endeavor to bring more responsibility to the local church."—Henry James Lee.

"It is not a book I would care to keep. . . . Mr. Babson's commendable self-confidence has grown to be a personal conceit which is decidedly distasteful. Now that you have published this book, I almost wish you might sell enough to make expenses." (We hope so, too.)—A New York Minister who did not like the book.

"Mr. Shumway has written a very fair and discriminating narrative. He has drawn an excellent portrait of Dr. Babson. . . . I hope that the book may be read largely by laymen."—Raymond Calkins.

"I lament his quarrel with '287' . . . but I think Mr. Babson's agitation has done us good. . . . We all love him, although we have nearly broken his heart."—N. P. Olmstead.

"I could wish that church forums and official groups might take this book and discuss some of the suggestions raised."—A. R. McLaughlin.

"This book should reach all ministers of our denomination. . . . It may result in reviving the suggestions contained."—Willard C. Hill.

"Mr. Shumway has done a good piece of work. He has caught the 'atmosphere' of our constituency to a remarkable degree."—Carl A. Glover.

SPECIAL OFFER: For a limited time we are offering this little volume to readers of THE CHRISTIAN SUN or *Advance* for One (\$1.00) Dollar. Just send us a dollar bill and say, "I am a subscriber to THE CHRISTIAN SUN (or *Advance*)," as the case may be, and we will mail the book postpaid. If you are not a subscriber to either we will send you 50 issues of THE CHRISTIAN SUN and the book for \$2.90; or if you wish to subscribe to *Advance* and will send us \$2.50, we will be glad to forward your subscription for you.

Send your order to

CENTRAL PUBLISHING CO., Inc.
1536 East Broad Street
Richmond, Virginia

Reverence for the House of God

Our evangelical churches frequently face the problem created by a lack of reverence for the house of God. It is not confined to any particular age group, for adults are as often as offending as young people and children. Whenever church people forget that the edifice in which they worship has been dedicated to God, and by conduct, speech, or attitude reveal that they have forgotten, not only do they lose a respectful attitude toward the things of the Lord, but they cause children and youth to disregard the fact that the place of worship is sacred unto God. If there is to be a correction of irreverence in the place dedicated to the worship of God, we shall have to begin with the actual members of these churches. It is generally true that where there is a proper attitude on the part of the adults in a church, there is corresponding respect for the house of God on the part of the children.

On the whole, our evangelical churches have much to learn as to worship. Our evangelistic fervor and the highly sociable qualities of our meeting commit us to the informal. We also know the danger of making our church services so formal and stilted that it would be impossible to be evangelistic in such an atmosphere. Naturally, we are afraid of any tendency to stiffen the arrangements of our services to such an extent. But that is not a sufficient reason for there being so much looseness and disorder in the house of God that we become guilty of irreverence towards him.

How shall we correct this wide lack of reverence? Certainly not by discipline. Children, young people, and adults who act as if ignorant of what is meant by a worshipful attitude in the house of God cannot be taught the right attitude by overawing them. We cannot make people devout by policing them. Irreverence is the result of ignorance and a lack of spiritual culture.

The church building dedicated to God belongs to him. People who occupy these premises and use them in the service of the Lord should know the Owner, and should know him well enough to cause others to manifest a reverent attitude towards him. Most people are more subject to example than they realize. If you were shown through Buckingham Palace in London, where King George lives, you would be inescapably impressed with the majesty of the occupants. Naturally, you would enter full of respect, behold with admiration, and leave in an appreciative mood. Even so, the great thing about a church edifice is God. It is his place of worship and represents his gospel. The important element in a common respect for such a place is that those who call themselves Christian be taught that a dedicated meeting house is the property of the Lord.

The most glorious occupation of man is the worship of God. It involves, of course, the right knowledge of God. Jesus said to the woman of Samaria, "Ye worship ye know not what." Worship can be blindly ignorant. Much of the worship of today is; not so, however, the true worship of God. The Holy Spirit is in our hearts to enable us to know God in Christ Jesus. That knowledge, really possessed, evokes the right worshipful attitude towards God.

—The Watchman-Examiner.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, SEPTEMBER 12, 1940.

No. 37.

The Ultimate Plea

By WILLIAM LUDLUM.

Dear Lord, we pray, grant us thine aid—
Who pray—as we have never prayed.
Of every creed, of class, of race,
Of every color—we thy grace,
Implore, that we shall find in Thee
The strength to guard our liberty:
Our flag, our Country, to insure
That, as we are, we shall endure.
As Thou wert with us at the start,
Let still Thine Image fill each heart
To full completeness, let all pride
Of self, of land, be thrust aside
That we in humbleness may bow—
Whose need was ne'er so great as now.
Grant us the privilege to bear
Thy Word, Thy Person; everywhere;
And let our pleading never cease
Until, throughout all lands Thy Peace.
Dear Lord, we pray, grant us Thine aid:
Who pray—as we have never prayed.

—Methodist Recorder.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. Stanley C. Harrell assisted Dr. I. W. Johnson in revival services at Oakland last week.

The editor is conducting revival services at Union (Southampton) this week. Rev. R. E. Brittle is the pastor.

From all reports, the opening at Elon this year is one of the best the college has yet known. Elon needs new dormitories. It is time to think about helping her to get them.

Rev. and Mrs. Erwin Hyde who have recently gone from New York to Ohio spent a part of their vacation with relatives in the Valley of Virginia and attended the Bible Conference at Massanetta Springs.

PUBLICATION NOTICE.

Matter for publication in THE CHRISTIAN SUN should be in the office of publication, in Richmond, not later than Monday of the week of publication. Tuesday is the deadline, but if everyone should wait until Tuesday, it would be just too bad. This happens once in a while, and then there is lots of extra work for the linotype operator, waste time for the pressman, and a rush for those who do the mailing. Besides this, your paper is late, and everyone feels bad about it. If you have to send your contribution to a departmental editor, see that it reaches him or her not later than the preceding Friday or Saturday morning. He must edit it and then send it to Richmond. Let's try and be on time with the copy; then everyone will be happy.

Something happened to the Pilgrim Fellowship news this week. The Endeavor notes got in after the paper was ready for the press, but we "pulled" an article by Mr. Hardecastle and have "squeezed" them in about half space.

THE INFLUENCE OF CHRISTIAN ENDEAVOR.

The Christian Endeavor of Shallow Ford Church has been going well for the last five years. The society's work has been noted in spiritual power in addition to physical improvements in the community. It has been striving to live the standard, "For Christ and the Church."

One vivid result has passed recently under our observation. Miss Arlene Smith joined this local society three

years ago. She has tried to meet and perform all requirements which the program committee has assigned to her. Recently she voluntarily confessed Jesus Christ as her personal Savior, which was very impressive and sincere. Immediately she took membership in the church with all obligations pertaining to the same. Several of her old friends noticed a new power had come over her life.

On July 25, the whole membership of her society grieved to learn of her sudden departure for the Heavenly Society. The response of the society to the call for service in rendering appropriate help was very excellent and generally given.

All the members of the society rejoice in the thought that they gave an opportunity to Arlene for a chance to a better life.

A recent Christian Endeavor program was given in her honor, and the song, "Kneel at the Cross," was dedicated in memory of her.

We hope that all Christian Endeavorers and Young People workers will be loyal to the nobler things of life and bring sunshine and gladness to many who are condemned by sin.

ONIE MAE WYRICK.

Corresponding Secretary.

NEW AND RENEWAL SUBSCRIPTIONS FOR AUGUST.

NEW SUBSCRIBERS.

McCarn, B. H., Elon College, N. C.
Irby, Mrs. J. T., 1309 Electric Ave., Hampton, Va.
Pape, J. E., Route 1, Box 300, Hampton, Va.
Gordon, Miss Jessie, 917 31st St., Columbus, Ga.
McKee, Dr. W. J., 319 Pittsboro St., Chapel Hill, N. C.
Buck, Mrs. Rhoda B., 400 Cameron Ave., Chapel Hill, N. C.
McCauley, Marvin, 134 E. Rosemary St., Chapel Hill, N. C.
Basnight, S. H., 410 Patterson Place, Chapel Hill, N. C.
Durham, Mrs. E. L., 105 North St., Chapel Hill, N. C.
Howard, Rev. B. J., 230 McCauley St., Chapel Hill, N. C.
Perry, P. R., 227 McCauley St., Chapel Hill, N. C.
Varner, Mrs. R. H., 318 McCauley St., Chapel Hill, N. C.
Foister, R. W., 301 Henderson St., Chapel Hill, N. C.
Farrell, Miss Mary Carr, 103 Rosemary, Chapel Hill, N. C.
Rosemond, T. A. Dawes St., Chapel Hill, N. C.
Martindale, Bruce, Route 3, Chapel Hill, N. C.
Groves, Mrs. D. A., Route 3, Chapel Hill, N. C.

Stroud, Mrs. Benroe, Pure Oil Station, Chapel Hill, N. C.
Canada, Mrs. W. N., Route 3, Chapel Hill, N. C.
Ray, Mrs. W. O., Route 3, Chapel Hill, N. C.
Neal, Mrs. Yancy, Carrboro, N. C.
Head, Mrs. Julian, Carrboro, N. C.
Hearn, L. D., Carrboro, N. C.
Murray, T. C., Box 143, Carrboro, N. C.
Boren, Miss Elizabeth, 107 W. Franklin St., Chapel Hill, N. C.
Strowd, Miss Leta, Route 1, Chapel Hill, N. C.
Hurst, Rev. Sam N., Albemarle, N. C.
Sellevaag, Rev. Ivan, Thaxton Road, Portsmouth, N. H.
Powell, Mrs. Bennie, Route 3, Suffolk, Va.
Gibson, C. L., 1317 Chesapeake Ave., South Norfolk, Va.

RENEWALS.

Walker, Mrs. M. A., 300 W. Front St., Burlington, N. C.
Stephenson, Mrs. D. I., Route 4, Raleigh, N. C.
Hardecastle, Mrs. W. S., 223 N. Bradford St., Dover, Del.
Rockingham Memorial Hospital, Harrisonburg, Va.
Spivey, Mrs. Grace, 1124 27th St., Newport News, Va.
Davis, Mrs. Elsie, Box 280, Newport News, Va.
Powell, Mrs. Rufus, 1317 Hampton Ave., Newport News, Va.
Horton, C. D., Henderson, N. C.
Pugh, Mrs. A. M., 3510 Banbridge Blvd., Norfolk, Va.
Bondurant, Mrs. H. L., Jr., 3011 Patterson Ave., Winston-Salem, N. C.
Baker, Mrs. R. L., 1028 24th St., Newport News, Va.
Givens, Mrs. G. G., 1029 24th St., Newport News, Va.
Lawson, Mrs. D. H., 1427 24th St., Newport News, Va.
Travis, Mrs. O. T., 2513 Oak Ave., Newport News, Va.
Webb, Mrs. M. W., 1138 Hampton Ave., Newport News, Va.
Griggs, C. O., Route 3, Box 175, Suffolk, Va.
Massey, Mrs. J. H., Durham, N. C.
Eley, Mrs. J. A., 110 E. 30th St., Norfolk, Va.
Goodwin, Miss Aylmer, Columbus, Ga.
Neville, E. W., Cameron Ave., Chapel Hill, N. C.
Neville, Miss Mary, 433 Cameron Ave., Chapel Hill, N. C.
Jones, Mrs. J. B., Route 2, Liberty, N. C.
Newman, Dr. N. G., Route 2, Windsor, Va.
Williams, Mrs. R. B., Route 2, High Point, N. C.
Boyd, Miss Lizzie, News Ferry, Va.
Morgan, Mrs. B. F., 139 E. Berkley Ave., Norfolk, Va.
Williams, Mrs. Ada, 1043 24th St., Newport News, Va.
Cook, Mrs. W. E., Route 4, Mebane, N. C.
Shiflett, L. D., 619 Elliot Ave., Charlottesville, Va.
MacClenny, W. E., 115 St. James Ave., Suffolk, Va.
Powell, Rev. E. M., Henderson, N. C.
Grissom, Mrs. L. M., Route 3, Louisville, N. C.
Riddle, Ralph, Pittsboro, N. C.
Farmer, P. W., News Ferry, Va.
Marshall, A. F., Walnut Cove, N. C.
Farthing, P. W., Ingram, Va.
Rowland, Mrs. C. H., 315 N. Edgeworth St., Greensboro, N. C.
Baker, Mrs. C. C., Route 1, Box 122, Suffolk, Va.

EVANGELISM

DR. JOHN G. TRUITT, *Convention Chairman.*

CONSERVING MEMBERSHIPS.

Get acquainted with your church roll. Sit down with it, and study it. How many members are there on it? Check every member whom you have seen at church in the last two months. How many? How does that differ from the total membership? How many absentee members do you have on the roll, defining absentee members as those who live outside your church community?

How many of your members are under twenty-one years of age? Are they all members of your Sunday school? How many members are above twenty-one? Are they all members of your Sunday school? Are your children attending church? Your young people? Your adults? Have you any plan for keeping your people coming to church? *Have you any plan?* Pray over your church roll. Think of each member, each home, and ask yourself the question: "How will I make each member of my church an interested and an active member?"

Re-Awakening Old Members.

One of the very biggest evangelistic fields for a given church is its own church roll. If we could get all the members of any given church as interested as certain other members in that church are, our whole christendom would come alive in a single day. So many members have joined the church, done well for a while, and then drifted. Years have passed, and the number of those who have lost interest has increased.

For these every pastor should feel a definite responsibility. They are a part of his flock. They are the ones that Jesus laid such great emphasis on when he told the story of the ninety and nine. It is as great satisfaction to win one of those to active participation as to win a new one out and out. The pastor must study the entire membership and figure out some way to get his active members interested in the inactive ones. This is a tedious business, and requires patience, wisdom and tact. Certain individuals can find a great joy in winning some one with whom they have a strong influence back to active participation in the work of the church. The church must feel a responsibility for its inactive members. With its deacons and other workers, along with the pastor, it must lessen

the number of uninterested members week after week, and month after month.

Above all, do not get to taking your uninterested members for granted, and thus let them be. Some of the staunchest Christians and finest workers I have ever had are re-awakened members. Find a way to the hearts and homes of your uninterested members.

Winning New Members.

The three-year-old child whom we won to our Sunday school when I came to this church is a ten-year-old now, and the four-year-old is eleven, and so on. The baby you win for membership in your cradle roll today will be a member of your church tomorrow, and if the parents are not already members, they too will eventually be members and workers in your church. Whether we realize it, or not, to enter a home where the young parents have lost out on their church somewhere back yonder, and have now become citizens of your community, and young parents, and to win that baby's name for your cradle roll is as good a day's work as to enlist a new name for your church roll.

You will not be able to report that baby's name as a new church member this fall to your Conference, but you will have won a child, a home, a family, and eventually several members. It is the way of growth, good and steady growth. It is really the unit of true kingdom building. Many of our pastors have not laid enough stress on winning the names of babies for our cradle rolls. Everything hinges about the baby in the home. Know that baby, love that baby, and be that baby's friend, and you have open sesame to the inside circle of the home. Follow that little one's growth, childhood, boy- or girlhood, youth, and you are a real pastor, a real friend, and a real shepherd. Name some of the pastors whom you know to be good successes, and see if they did not make much of the little folks in their folds, and see if they did not follow them as they grew year after year in their unfolding, changing lives.

How many babies are there in your pastorate, Brother Pastor, and how many of them can you call by name? How many of their parents do you know personally? Do you have an alert cradle roll superintendent in

your church? Is she always keeping you posted, and are you always keeping her posted? What is your plan for keeping in touch with the babies and little children in your church? *Have you a plan?* Remember, young parents love their babies, and so do the grandparents. And they love those who love them, and you will be a bigger and a better pastor the minute you honestly and sincerely take their children into your consideration.

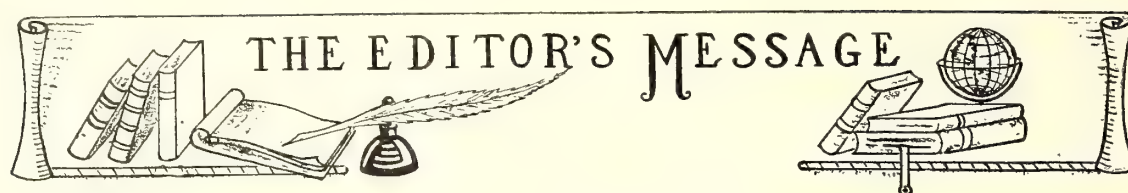
Here is the first move in making a great church. Jesus himself was once a Baby, and his baby fingers have opened as many doors as did his carpenter hands, both of which led through growth to the nail-scarred hands which have opened the door to the heart of humanity.

Sunday School and New Members.

If the fences of your Sunday school are broken, and down, your hope for new members must depend upon the uncertain turn of the annual revival; but if your Sunday school is in good repair, your annual revival will certainly report good ingatherings, and there will be reception of new members throughout the year in most cases. The church that provides a consecrated staff of workers in the kindergarten, beginners, primary and junior departments, will show an increase in membership almost every year without fail. And the church that continues through the intermediates and young people's departments a consecrated and earnest staff of workers, will have an alive and growing church. Material equipment will greatly aid in the work, but the consecrated workers are of the first importance. "There is more in the man than in the land."

The Sunday school keeps a goodly number of earnest Christians at work in their church. It is a great blessing there, but its primary blessing is in the training of the little children, boys and girls, and both young and mature members of your church. So much depends upon that staff of workers. What plan have you for ascertaining the best possible results in securing that staff of workers? Have you ever sat down and thought about that? It is one of the most vital spots in your church, and in the work of the church. Here again discretion and tact must be used, and the pastor who jumps into this business like the proverbial bull in the china shop will have his headache, if not his heartache. Thought, and prayer, planning and study, of the general good of the school, and care-

(Continued on page 14.)



EFFECTIVE EVANGELISM.

Dr. John R. Scotford, speaking to the ministers at Elon College this summer, stated an important principle of evangelism. He reminded them that the new members of the church are potentially the most fruitful members of the church. The old line members enjoy a select circle of friends who are already well established in church. But the new member perchance has moved in a circle of friends for the most part outside the life of the church. They have direct access to and influence over a large number of prospective church members.

In our fall program of evangelism we would do well to scout the possibilities of this lead. Wide areas of friendship await the entering wedge of evangelistic influence. The example of Christ is instructive. He did not confine his interest to a select clientele. He freely visited the publicans and sinners. Through the "highways and hedges," and down by the seaside, Christ found valuable disciples. They came into the Kingdom with a freshness and vitality for surpassing that of the punctilious scribes and pharisees. He who came from a city where good was least expected, taught us to look for leadership in remote and unpretentious areas. "Seek and ye shall find" is a sufficient motto.

THREE CHEERS FOR CHAPEL HILL.

August was an august month for Chapel Hill. This Chapel on the Hill has become a beacon, setting for us a shining example in real churchmanship. Every family receives the church paper. Every member is getting first hand information about the churches, ministers and program of the Convention. Hurrah! for the Old North State in general and Chapel Hill in particular. A small church can do big things. The church that is faithful over a few things will become ruler over many.

We renew the hope that many of our churches will begin the conference year by inaugurating this new plan of handling subscriptions. It is a sane, systematic way to make our church paper most effective.

For the benefit of those who did not attend the Greensboro Convention and do not have access to the minutes we include the item in the report of the Board of Publications recommending this plan. It was voted:

"That the subscription price be \$1.00 a year in any local church sending "The Christian Sun" to every family in its active membership. The objection may be raised that it is impractical, if not undesirable, to send "The Christian Sun" to children, to non-contributors, and to those who have no particular interest in the church paper. The answer would seem to be that the loyalty of many of those here today dates back to the time they, as children, learned to read "The Christian Sun." And if there is no parent who will provide the paper, then the church must be a parent to that child. We must lay foundations today for the church of tomorrow. We give expensive literature in the Sunday school to Tom, Dick and Harry; to the sheep and the

goats. Now compare the cost of this indiscriminately distributed, largely unread Sunday school literature to the proposed cost of "The Christian Sun" and determine whether or not it can be afforded.

"The marginal members are those who really need "The Christian Sun." Those who voluntarily subscribe are those already interested in the church and the enterprises of the church. Those who fail to voluntarily subscribe are spiritually anemic to the extent they need this weekly visitation of grace in their homes. Many of these will never come regularly to church until the church comes more frequently to them. This evangelizing agency must be taken out of the napkin of a select and shrunken clientele and circulated unanimously where it will bring forth a larger spiritual harvest. Else this unprofitable servant will, of necessity, be cast into outer darkness. Let us bear in mind, also, that since "The Christian Sun" is highly subsidized by the Convention, every contributing member of the church who does not subscribe to "The Christian Sun" is assessed to provide for something he does not get."

BACK NUMBERS.

This is not an editorial about people, but an inquiry concerning the destination of last week's "Christian Sun." What do you do with your back numbers? Some people allow them to accumulate temporarily, then promptly discard them. It is possible to have them neatly and permanently bound. The late M. W. Hollowell saved each issue for a friend who enjoyed reading the paper. One person sends them periodically by mail to a distant relative. The value of the paper is thereby multiplied. What do you do with yours?

Some who do not find it convenient to keep all the copies simply clip selected articles to be filed away. "The Christian Sun becomes valuable only as it is utilized and preserved in some way. One cannot remember all its truths and valuable suggestions in one reading. Some means should be devised whereby the paper is available for future reference. A simple filing system would enable one to assemble for ready reference pertinent articles on the various themes of the Christian faith. From month to month and year to year our contributors return again and again to bring added light and learning to our perennial tasks of stewardship, missions and evangelism. What a waste to casually discard such practical materials! They are the very stuff of spiritual progress. Each promising article should be carefully catalogued. The alert minister, Sunday school teacher or church officer will accumulate valuable materials to which he will return again and again for help—and never return in vain.

The current issue carries most excellent material on the subject of evangelism. Why not begin a scrap book devoted to this subject? Foresight and fidelity in filing forestalls forgetfulness, facilitates familiarity with fertile facts, and fortifies one against frantic fatigue, futility and failure in the future.

R. L. H.

The Recruiting Work of the Church, or Christian Evangelism

By REV. ROY C. HELFENSTEIN, M. A., D. D.

Pastor of First Congregational Church, Mason City, Iowa.

Evangelism is the recruiting work of the church. Every pastor should be the recruiting officer for his church. The day of the professional revivalist has passed. The responsibility for recruiting the membership of the church has always belonged to the pastor. But in the past many pastors shifted the responsibility to some professional revivalist or ignored any such responsibility altogether.

The pastor of a church has no greater privilege than that of meeting men where they live, where they work, and where they play; and by sincere interest and tactfulness enlist them in the fellowship and the service of the church. If a man is ashamed to recommend to those outside the fellowship of his church what his church has to offer, then he ought to see to it that his church has something to offer which he will be anxious to recommend. It is a reflection on the church a man serves if he is not enthusiastic and faithful in the work of Christian recruitment. The salesman who does not believe that what he has to sell is of superior value will not sell much. The pastor who does not believe with all his heart and soul in the spiritual values which fellowship in his church has to offer, will not enlist many new members in his church.

A pastor's interest in his church, a pastor's interest in people outside the membership of any church, and a pastor's love for and faith in the sufficiency of Christ to meet every spiritual need of man will be the measure of his evangelistic concern and efforts.

With the better understanding of the origin and nature of the Bible, the larger knowledge of human life, and the fuller comprehension of spiritual values, the ministers of our generation have more to make them zealous in the work of evangelism—the work of Christian recruitment, than had the ministers in any generation past. It is a sad commentary, if not indeed a contradiction of the larger faith we profess, if as knowledge has grown from more to more, our zeal in sharing our Christian experience, our zeal in recommending the Christian religion to others, has grown from less to less.

The inter-relation of personal Christian experience, evangelistic concern, and Christian social action is so close that the neglect of one imperils each of the others. "Man cannot live

by bread alone," neither can the church survive on personal religious experience alone, or on evangelistic efforts alone, or on social action alone. The life of the church and the salvation of human society depend upon all three. We need to keep constantly in mind the fact that the very genius of Christianity is that it is a religion based upon a personal experience of God which seeks social expression for God.

Who were the men and women that down through the centuries have had the social vision and the social passion which impelled them to give their lives in seeking to "make the cities of man to become the City of God," and in seeking to make the kingdoms of this world to become the Kingdom of our Lord and His Christ? They were not the men and women who merely had technical theories for the amelioration of human injustices. They were men and women who had personally experienced God in their lives, and that experience inspired them with a social vision; that experience gave them their love and zeal in Christian social service. Moreover, it gave them their strength for their tasks.

Witness the lives of such men as Savonarola whose "Vision of Florence as the City of God" came in response to his extended periods of private devotions. Witness the life of Livingstone, who while in prayer "seeking light on life's way that he might know better the mind and purposes of God for his own life" was inspired by the challenge of Africa. Witness the life of Grenfell of our own day whose personal religious experience led him to give his life in the service of the people of Labrador. Witness the life of the Man of Galilee whose disciples we desire to be.

Social vision and social passion at their best have always had vital personal Christian experience as their antecedent. A social vision without a personal Christian experience has a haziness which soon causes discouragement and pessimism. A social passion without a personal Christian experience is superficial and without power to follow the vision through to its realization. On the other hand, a personal religious experience that does not seek opportunity for social expression is abortive and meaningless.

We should ever bear in mind that a

religious experience is not always synonymous with a Christian experience, and that social work and Christian social service, or social action and Christian social action, are not always synonymous. The genius of the Christian religion is the fact that it has both a Godward and a manward interest and relationship. It seeks to lead men into a filial relationship with God and into a brotherly relation with their fellowmen. The Christian experience places the individual in a filial relationship with God—the relationship of love, obedience, and trust. It places the individual in a brotherly relationship with his fellowmen—the relationship of love, co-operation, and service.

The Christian religion is thus based upon a personal experience which seeks social expression. It is concerned about two questions—not merely one—the same questions that Saul of Tarsus asked on his way to Damascus—"Who art thou Lord?" and "What wilt thou have me to do, Lord?" We believe that Christianity has the answer to those two most vital questions of life. Those two questions and their answers constitute the greatest evangelistic appeal of our age or of any age.

Every pastor should concern himself about the spiritual needs of men and women outside the fellowship of any church. His responsibility does not end with the last name on his church roll. His evangelistic responsibility begins right there, and extends out to the last man of his community who has no church relationship.

I have been frequently asked by Pastors' Conferences on Evangelism to give a chapter out of my own pastoral program of evangelism or church recruitment, which program has enabled me to receive more than a hundred members into the church on various Easter Sundays.

Here is the program in brief outline:

I—I begin in our Church School by impressing upon all the teachers in the Children's Division the fact that the major objective in religious education is to secure personal commitments to the Christian Way of Life—a life of fellowship with Jesus Christ who, depending upon His Heavenly Father for help and guidance, sought in every way possible to help His fellowmen, and to please His Heavenly Father by his manner of life.

A—I stress the special responsibility of the teachers in the Junior Department to "do the work of an evangelist"—to secure by personal

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

During last week protracted meetings were held in Holy Neck, Mt. Carmel, and Oakland Churches. Rev. R. E. Brittle assisted Rev. Arnold Slater, the pastor, at Holy Neck. Large congregations attended the services and six members were received into the church. At Mt. Carmel Church, Rev. J. F. Morgan conducted the services. The former pastor, Rev. H. E. Crutchfield, ended his term on September 1. The meeting was well attended, and two members received. Dr. Stanley C. Harrell assisted the writer at Oakland Church. The congregations were large and attentive, and thirteen members were received on Friday night.

Methods of reaching the unsaved undergo many changes in one generation. Forty years ago it was a custom in these churches to set aside one week for the revival meeting. Usually two services were held, and a free dinner was served. At that time a number of shelters were built on the church lot to make it more comfortable to serve dinner. Congregations usually assembled about 10:30 A. M., and the afternoon service closed about 4:00 P. M. During the dinner hour people had time to visit and become better acquainted, and much personal work was done in the effort to win souls for Christ. Many people, of course, attended church for the selfish purpose of getting a good free dinner. But the very fact that they came added some inspiration to the preachers. It is much easier to preach to a packed house, when people are willing to stay, than to exhaust one's strength upon empty pews and a few scattered people who frequently yawn and pull out their watches, wondering when the service will end.

It may be necessary to return to some of the methods and customs of those days when scores were received into these and other churches during the revival meeting. People do not realize in these days the necessity of taking time for a religious meeting. Many church members are unwilling to give two hours on Sunday to the religious education and worship services of their church. And they seem to think that the pastor who exhorts them to give one week each year to the annual evangelistic campaign, is radical and unreasonable.

The writer recalls that several years ago a pastor, in another denomination, vainly sought to persuade his

members to attend the protracted meeting in a rural church. The meeting was poorly attended as the people claimed they were too busy. At the close of the meeting he publicly told the congregation that they could not expect great results until they were willing to pay the price of faithful attendance. He said: "This church does not deserve a successful revival." Dr. Staley once challenged the congregation of the Suffolk Christian Church to test the results of devoting

But alas! too many are in the valley, trying to gather a few blades of grass, hoping that the barns may yet be filled with perishable things. Why not look unto the hills, whence our help cometh?

I. W. JOHNSON.

ELON TO HONOR MEMORY OF DR. WILLIAM SAMUEL LONG.

In the first observance of Founders Day after its inauguration last September, Dr. William S. Long, Founder and first President of the college, is to be honored by the college in the program to be presented Saturday, September 14, at 10:00 A. M. The



REV. WILLIAM S. LONG, D.D., LL.D.

ten days to the protracted meeting. He said: "God always honors the church when the pastor and members are willing to work and pray, and give reasonable time to the revival meetings." Such effort means more than a season of social fellowship and intellectual gymnastics. Devils are cast out of men through intense prayer and the power of God. Spiritual power cannot be accounted for by psychological processes, and it cannot be attained by independent mental regimentation. Prayer and intense consecration will unlock the secrets of Divine fellowship.

What a challenge is made to the church by the spiritual famine of this age! The church—and the world—can come into a new day when some daring Elijah goes to the arid mountains to pray for showers of blessing.

program proposes to take proper recognition of Dr. Long's services to the church and the cause of education, secondary and higher. The present public school system in Alamance County and Elon College are greatly indebted to this outstanding educator and citizen of North Carolina.

Dr. Long was born and reared in Alamance County and spent his entire life in the county until after his retirement from active services.

The following is the program to be presented:

Music—Elon Singers.

Devotions—Rev. McKenzie Long.

Biographical Sketch—Dr. Will Long.

Solo—Mrs. W. I. Ward.

Address—"Dr. Long's Contribution to Education"—Hon. J. Dolph Long.

(Continued on page 9.)

FOR THE CHILDREN

Dear Friends:

In a recent issue of our CHRISTIAN SUN I told you in my letter for the Children's Page of "How God Speaks to Us Through Pictures." I gave you excerpts from the *Pilgrim Intermediate Sunday School Quarterly* which was prepared by Margaret Slattery. Did any of you happen to read an article entitled "My Mont Lawn Picture Gallery" in the August issue of *The Christian Herald*? This was written by Margaret E. Sangster. It contains some lovely thoughts and some interesting stories. I hope that many of you will be able to get the copy and read it.

Margaret Sangster is telling us that some of us possess pictures which cannot be destroyed as many of the great pictures of Europe have been destroyed since the war began. Why? Because she reminds us that our souls and memories are art galleries. In these galleries are pictures which are both beautiful and ugly; glad pictures; sad pictures; pictures which lift our thoughts to God, and others which make us think of man and how full of sin he can become. We are reminded that nothing in life or death can touch these pictures which have become so a part of our very beings.

Margaret Sangster gives to all who read her story, new pictures. She

tells us of Mont Lawn which is a fresh air home for boys and girls. This home is paid for by good people from everywhere. There are white cottages, tall trees, bright flowers and green lawns. There is a "Rain House" where the children take shower baths. There is an infirmary, a library; there are playgrounds, swimming pools, and wading brooks. All of these for sickly, needy, poor children from the slums of our great cities, who have never in their lives seen green grass, flowers and the beauty of God's out-of-doors! Miss Sangster helps us to see this children's paradise through her eyes and those of the children who live in the home during the summer.

Miss Sangster tells us of the first time she entered the gates of Mont Lawn. As she went under the archway she happened to look up. There above her head in golden letters she read this text, "I love God and little children." She tells us that this was placed there by Louis Klopsch, "who dreamed a dream of glory and from it built a promised land."

Then we are told that there are many, many boys and girls who still have never seen the sights of a place like Mont Lawn. There is opportunity for us who read this page to help in this work at Mont Lawn and on the mission fields. Do you not think that

it would be fun to help a bit in sending a boy or girl to the fresh air home next summer? If you do keep it in mind and start planning now. Maybe your Sunday school class might get interested and help you if you will tell them about it.

How much nicer to us is the picture of a man who could cause to have written over the gates of a Mont Lawn, the above words, than is a picture which we have of a man who could stoop so low as to cheat fatherless children through his dealings with the widowed mother. I pray that you and I may so live as to create pictures of pure beauty for others to see and learn about.

Give beauty to some child who lives
Beneath dark sullen skies—
Give flowers, grass and growing trees,
Give birds and butterflies.
Give sunlight slanting warmly down,
And stars that shine at night—
Give beauty to some wistful child,
Give wonderment and light!

Give food for bodies and for souls,
Give courage, songs and laughter—
Give memories that will be dear
Now—and forever after.
Oh, if you give these glowing gifts,
You will be building toward
A happiness—and inner peace—
That is its own reward!

—Margaret E. Sangster.

THAT SWEET STORY OF OLD.

There is a children's hymn which is dear to every child and also dear to all lovers of childhood and children. It is "That Sweet Story of Old." It tells us about God's Son and how He loved little children when he was on earth. Do you know the story of how it came to be written? The author, Miss Jemima Thompson, wasn't sitting quietly in her study when she wrote or composed the words, but was traveling in an old-fashioned stage coach over rough English country roads.

It was just about two years before she married Rev. Samuel Luke, that Miss Thompson, a young lady of Islington, England, went to visit a school for little children to learn the system of teaching which was used there. While at this school she met Mary Moffat, who was to become the wife of David Livingstone, the courageous explorer and missionary to Africa. In the marching pieces of music, which she heard played while at the school, there was one which immediately caught Miss Thompson's fancy. It was the beautiful old Greek air, "Salamis."

"What a lovely children's hymn that would make, if I could find the right words for it," she thought. So,
(Continued on page 9.)

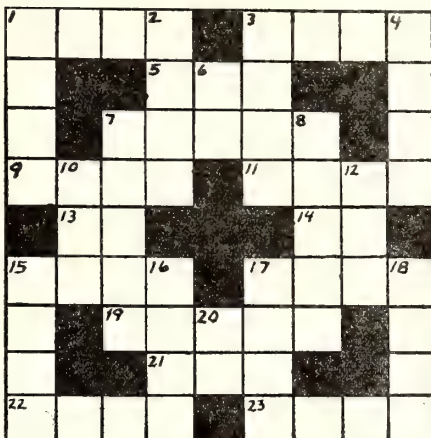
CROSSWORD PUZZLE.

Across.

1. Beloved, highly esteemed.
3. Double; what Jacob was to Esau.
5. A part of the verb to be.
7. Daughter-in-law of Naomi (Ruth 1: 4-14).
9. Cease to have in possession (John 6:39).
11. A large quantity; lump.
13. Exclamation of inquiry.
14. Mountain (abbrv.).
15. Any defined extent of land surface.
17. Utters in words; speaks.
19. A city in Judah (Josh. 15: 42).
21. An instrument used for writing.
22. Evening vapors (Gen. 27: 28).
23. Supt of David's farm laborers (I Chron. 27: 26).

Down.

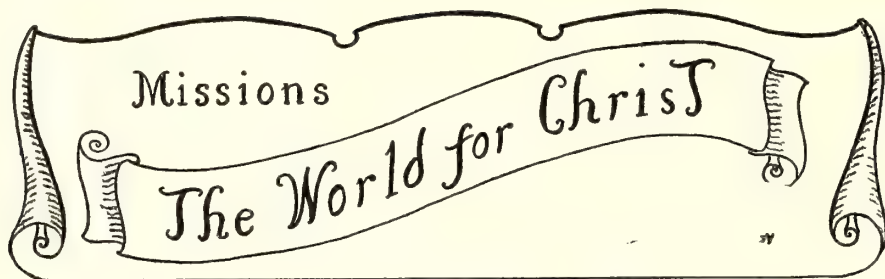
1. A girl's toy.
2. Unusual; uncommon.
3. Number of persons forming a side in a game.
4. Recent tidings.
6. Reap (abbrv.).
7. Original name of Joshua (Num. 13: 8).
8. Prime minister of Ahasuerus (Esther 3: 1).
10. Poetical form of the word over.
12. A pen or enclosure for swine or hogs.
15. A brave Benjamite (I Chron. 8: 15).
16. Poisonous snakes (Rom. 3: 13).
17. Of a sound or healthy mind.



18. Father of the Manassite spy (Num. 13: 11).
20. Pronoun, third person masculine.

Answers to Last Week's Puzzle.

- CROSS—1. Hear. 3. Ezel. 5. Ear.
7. Learn. 9. Pail. 11. Sage. 13. Pl.
14. Me. 15. Yeas. 17. Aeon. 19. Class.
21. Ark. 22. Elim. 23. Side.
DOWN—1. Help. 2. Reel. 3. Errs.
4. Love. 6. A. A. 7. Lilac. 8. Names.
10. Ape. 12. Geo. 15. Yoke. 16. Slam.
17. Asks. 18. Note. 20. Ar.



MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 7, 1940.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C.	\$ 4.65
Suffolk, Va.	75.00
Rosemont, Norfolk, Va.	15.82
Linville, Va.	6.70
Hank's Chapel, Pittsboro, N. C.	7.56
Bethlehem, Suffolk, Va.	2.28
Concord Burlington, N. C.	1.00
Palm Street, Greensboro, N. C.	6.16
Newport, Shenandoah, Va.	2.83
Ramseur, N. C.	4.46
Wentworth, Raleigh, N. C.	3.50
Mayland, Broadway, Va.	1.19
Total	\$ 131.15

Individuals and Churches.

Elk Spur, Fancy Gap, Va.	\$ 1.24
Rocky Ford, Fancy Gap, Va.	1.87
Pleasant Cross, Asheboro, N. C.	1.13
Mrs. J. Davis Reed, Jr., London Bridge, Va.	3.00
Windsor, Va.	30.00
Total	\$ 37.24

Specials.

Class No. 2, Rosemont S. S., Norfolk, Va.	\$ 12.50
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Total	\$ 15.50

Total since Sept. 1, 1940 . . . \$ 183.89

Our new year has started off with splendid offerings for Missions, and we are grateful for each of the above donations. We earnestly beg that every Sunday school, church and individual in the entire Southern Convention will cooperate with the Mission Board for the coming year in raising our mission funds, and thus help us to exceed the income for the year just closed. We will appreciate the continued interest, loyalty and co-operation of each of you.

Gratefully,

MATTIE COX PARKER,
Secretary.

MISSIONARY NEWS ITEMS.

MT. CARMEL.

The Woman's Missionary Society of the Mt. Carmel Christian Church (E. Va.) is just completing a most successful year. The present enrollment is twenty-one, the gain for the year being five new members. This society has already reached all the points on the Standard of Excellence

and is making plans for the new year. One of their own members, Mrs. Jimmy Carr taught the devotional book, the Gospel of John and it was most helpful and spiritual. Miss Myrtle Johnson, one of the young people of the church, reviewed the Home Mission book and this society was host to the Franklin society in a joint session for the Foreign book review. One point worthy of mention is that the members read the books also.

Mrs. E. P. Jones, district superintendent, visited the society at a recent meeting and brought some helpful and encouraging remarks.

This society lost a most valuable honorary member this year, Rev. Elisha Bradshaw. He was a great help spiritually and financially, and always gave of his time and advice whenever called on.

Another loss to this society is the moving of Rev. H. E. Crutchfield to another field. His help and backing will be greatly missed, but the prayers of this loyal group go with him in his new work.

The Flower Fund which this society sustains is a source of blessing and ministry to those in distress.

Mrs. W. T. Cox is the president of this society and Mrs. Harry Carr is the secretary. May the next year be full of even better and greater work for the Master, and may each one be brought nearer and nearer the cross through the study of the books and the various activities of the year.

FRANKLIN.

The Home and Foreign Missionary Society of the Franklin Congregational Christian Church has enjoyed a most pleasant and happy year and is rejoicing that all requirements have been met.

In October this society entertained the district officers and fourteen out of the seventeen churches were represented.

Thanksgiving was observed by a special Thanksgiving program and in December a public meeting was held in the main auditorium of the church. The young people of the church sponsored the program and the senior society was asked to assist.

In March a most delightful birthday dinner was given at the home of the president, Mrs. E. P. Jones, and was much enjoyed by all that attended. Mrs. B. V. Hargraves and her committee had charge of the program and it proved to be very helpful and enjoyable.

In April, Mrs. Everett Bryant reviewed the Foreign study book, *Through Tragedy to Triumph*, in a most interesting and enlightening manner.

Mrs. Joyce Shearin, a member of the Young People's Missionary Society, had charge of the program in May, and brought to them "a make-believe travel through different parts of Africa where our Mission work is stationed."

About fourteen of the Cradle Roll children gave a program in June with Mrs. Irving Beale, their leader, in charge. It is always a source of inspiration and joy to see and hear the little folks perform and to realize that some day they will be the ones to step in our places in carry on the work of the church.

The July meeting was held at the home of the president and the August meeting was dispensed with.

Two new members were enrolled during the year and one was lost by death.

Mrs. M. J. W. Holland, Sr., is the secretary of this capable group and by this report we can all see that they have been busy doing the work of their Master.

It is nearing Conference time now and our minds turn to take inventory of our year's work and to check up on the Standard of Excellence points. I hope all of you can report a 100 per cent and a gain in all phases of our society and church activities. If we just "hold our own" as the saying goes, then we neither gain nor lose. This is impossible so we need to figure up where and how we stand. If ever there was a time and a need for determination it is now, and with this determination and the Master's help, we can go forward. We are all thankful, of course, that we are situated in a land of peace and plenty but thankfulness is not enough. We need to do something and to work harder than ever to put "first things first, and to seek the kingdom of God." We, as missionary society members, have a great opportunity and let us forge ahead with Christ as our Captain and leader and keep the church alive as never before.

It is time and past for those reports to be sent to THE CHRISTIAN SUN.

I look forward to hearing from you almost as if it were a personal letter, in fact, some do add a personal note. Your accomplishments are worth telling and we all need to exchange ideas just as much as to exchange recipes or patterns.

It is time, too, to be making your plans to attend your woman's conference. This is really the school of our work and where we get first-hand information. If you miss the conference and the district rally you have missed the biggest and best part of the society work of the year. Let's all plan now and meet at the fall conference in October and see what a wonderful inspiration it will bring to you. You will go home with new enthusiasm and determination and if all will work, then a great gain will be the result. If you want your officers and society to succeed, then back them up by willing and sacrificial help all along the way.

MRS. W. M. JAY.

CHRISTIAN MISSIONARY ASSOCIATION OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

North Carolina and Virginia rural churches are considering earnestly and effectively the challenge to group into pastorates. Two have been formed and are doing well from all reports. Two other groups are at the place of decision and each group can become an attractive and efficient pastorate, serving their communities in a finer way and their Conference and Convention in a larger measure.

But these groups ask for assistance when the pastorate is first formed. It is not asked or expected that this assistance shall be continued but that it be granted for one, two, or three years. Pastorate No. 1 received such assistance and is now supporting its own program.

In order to make these grants the Christian Missionary Association must have funds and this is an appeal for funds in the form of memberships from the churches of the Conference. Membership is on the basis of dues of \$5.00 per year for adults or adult organizations; \$2.50 per year for juniors or junior organizations. As a supplement to this appeal there is carried a list of the churches of the Conference and the number of memberships needed from each church if the goal of the Christian Missionary Association is to be reached.

The Christian Missionary Association year ends September 18, when the annual sessions will be held with the church that is at Reidsville.

J. H. LIGHTBOURNE.

Apple's Chapel, 5; Asheville, 1; Belew Creek, 1; Berea, 2; Bethel, 2; Bethlehem, 5; Burlington, 13; Carolina, 1; Concord, 2; Danville, 10; Durham, 7; Elk Spur, 1; Elon College, 7; Greensboro, First, 7; Greensboro, Palm Street, 5; Happy Home, 3; Haw River, 2; Hebron, 2; Hines Chapel, 3; Hopedale, 1; Howard's Chapel, 1; Ingram, 2; Ivy Hill, 1; Kallam Grove, 1; Lebanon, 2; Liberty, 2; Long's Chapel, 2; Lynchburg, 2; Monticello, 1; Mt. Bethel, 2; Mt. Zion, 2; New Hope, 1; New Lebanon, 3; Pleasant Grove, 3; Pleasant Ridge, 1; Reidsville, 7; Rocky Ford, 1; Salem Chapel, 2; Shallow Ford, 2; Tryon, 2; Union (N. C.), 5; Union (Va.), 5; Winston-Salem, 1.

UPPER ALAMANCE FELLOWSHIP.

On Sunday, September 15, Christian Missionary Association Day will be observed by the churches of this Fellowship. A service is planned for each church at which time a guest speaker will present the work of the Christian Missionary Association and appeal for memberships. The churches and speakers follow: Bethlehem, Dr. L. E. Smith; Berea, Mr. Zeb M. Lynch; Elon College, Rev. W. M. Stevens; Shallow Ford, Rev. Melvin Dollar; Union, Mr. J. H. McEwen; Burlington, Dr. D. J. Bowden; Carolina, Mr. H. N. Truitt; Hopedale, Mr. Sam Barber; Long's Chapel, Mr. James H. Lightbourne, Jr.; Bethel, Rev. James H. Lightbourne; Concord, Rev. G. C. Crutchfield; Mt. Zion, Mr. Vitus Holt; Haw River, Mr. D. R. Fonville.

J. H. LIGHTBOURNE.

OFFICERS FOR THE WOMEN'S MISSIONARY CONFERENCE OF VALLEY OF VIRGINIA.

The following are the officers elected to serve the Woman's Missionary Conference of the Virginia Valley Central Congregational Christian Churches:

President—Mrs. A. W. Andes, Harrisonburg, Va., Route 4.

Vice-President—Mrs. E. Lena Rothgeb, Luray, Va.

Secretary—Helen Showalter, Harrisonburg, Va., Route 4.

Assistant Secretary—Hazel Davis, Elkton, Va., Route 2.

Treasurer—Miss Verdie Showalter, Harrisonburg, Va., Route 4.

The following are the Superintendents elected for the year:

Life Memberships and Memorials—Mrs. E. W. Cather, Winchester, Va.

Literature and Mite Boxes—Mrs. O. J. Sours, Luray, Va.

Spiritual Life—Mrs. R. A. Whitten. Cradle Rolls—Mrs. E. M. Spitzer, Harrisonburg, Va., Route 3.

Young People and Juniors—Mrs. Lloyd Monger, Elkton, Va.

Women's Societies—Mrs. H. A. Bell, Linville, Va.

ELON COLLEGE LETTER.

(Continued from page 6.)

Discussion of a suitable memorial for Dr. Long to be erected on the college campus.

The immediate descendants of Dr. Long and all relatives of the Long families have been mailed special invitations to be honor guests of the college for this occasion. Officials of Alamance County and of the towns within the county, the alumni, and the public in general are cordially invited to share in this celebration.

This is to extend a most earnest invitation to the members of the church, particularly those who knew Dr. Long and are acquainted with his work, to be present. At the conclusion of the program, a discussion will be invited as to the advisability of erecting on the campus a suitable memorial to Dr. Long and the means of providing for the cost of the same.

The church, the alumni, and the friends of Elon College should arise and do honor to this great leader who challenged the cause of education and a progressive program for the church more than a half century ago.

L. E. SMITH.

FOR THE CHILDREN.

(Continued from page 7.)

she searched through many books of poems for children but none of the poems quite fitted the music.

Not many days afterward Miss Thompson took the stage coach to go on some missionary business several miles away. The morning was a beautiful one in spring. She was the only passenger in the coach for the first hour of her journey. Once more the old melody started running through her mind. Right there in the coach, in spite of its joltings, she thought of the words which have come to be loved as much in our country as they are in her own.

Upon her return home she taught the hymn to her Sunday school class. Her class sang the song that Sunday morning for the worship service. Her father who was superintendent of the Sunday school, the next day, sent her song to *The Sunday School Magazine* without Jemima's knowing it. The magazine published it—so we love it and sing it today.

THE RECRUITING WORK.

(Continued from page 5.)

contact personal decisions for the Christian Way of Life, and applications for church membership; our hope being that the members of the Junior Department will unite with the church before passing into the Intermediate Department. In fact, that is one of the major objectives of our Junior Department—namely, that every member of the Department will be a member of the church when promoted to the Intermediate Department.

B—The Pastor's Class, conducted during the Lenten Period, is especially planned for children of the Junior Department. If a child in the Primary Department at the age of seven or eight would, of its own accord, request the privilege of uniting with the church, I believe our Prudential Committee would gladly grant the privilege and the child would be admitted to the Pastor's Class. Jesus said—"Of such is the Kingdom of Heaven." If that be true, they certainly should be given the privilege of entering the Pastor's Class to receive instructions for and be admitted into church membership, if they make the request of their own free will and accord. Personally, I do not believe in age limits of any kind at either end of the line, as regards age of permitting people to unite with the church. It has always seemed inconsistent to me for pastors to place an age limit as to when a boy or girl is too young to unite with the church. If a boy seven would ask if he could unite with the church, some pastors would deny him the privilege. Others would reluctantly grant it. Whereas, is a man ninety years old would ask for the privilege of uniting with the church, they would grant it without a moment of hesitation. The first has a life to live in the fellowship of the church; the second has lived his life outside the fellowship of the church. If the Christian religion is for "life" here and hereafter, we should be most anxious for those to embrace the Christian faith and become identified with the church who have the longest prospect of life in which to serve the church. My position is that the privilege of church membership should be granted to those who request it, regardless of how young or how old. After all, the church is a school for character development. And the process cannot be started too early.

C—I seek to have the entire church school an evangelistic agency for the church so as to enlist for church membership those who have come into the church school after they were past

the Junior age, or who failed to unite with the church while a member of the Junior Department.

II—Realizing that the church also has a definite responsibility toward those of the community who have no church relationship, I have made considerable use of the method of Lay Evangelism to reach such.

A—Instead of *asking* for volunteers in this service, I have commandeered the services of those best qualified for the work. Perhaps it would be better to say that I have appointed them as members of "The Recruiting Committee."

B—Together, we make up a prospect list which includes:

1. Those who attend the church occasionally but are not members.
2. Those whose wives or husbands or parents are members, but they themselves are not.
3. Those who are identified directly or indirectly with any of the church organizations.
4. Those who are not connected in any way with any church in the community which the church serves.

C—The entire church is requested to pray daily that "Everyone who ought to unite with our church will be led of God to do so."

1. Large emphasis is laid upon the importance of prayer in the work of Christian recruitment. Such praying is twice blessed—it blesses him who prays, and him for whom he prays. "The Lord turned the captivity of Job when he prayed for his friends."

D—Those on the list of possible prospective members are assigned to different members of the Recruiting Committee.

1. To remember in their daily prayers.
2. To cultivate their acquaintance and friendship.
3. To invite to special services, banquets, and programs, and to seek to interest in the life and activities of the church.

4. And at the opportune time to invite them to unite with the church.

a. Whatever the response may be, it will give opportunity for the worker to ask if the prospect would not like to talk the matter over with the pastor.

b. The response will give the pastor his lead for approach. Certain individuals I call on privately after arranging for definite time for an interview. Others I call on in company with a group of two or three lay leaders for their own benefit, and for the benefit of the added force of their presence in giving the challenge of Christian discipleship.

E—During the Lenten Period, a

more intensive campaign of personal work is launched.

1. Certain names on the list are recognized as "key individuals"—that is to say that because of their force of personality, position, and influence, their decision for Christ and the church would open the way for others to follow.

2. A special list is made of these names. Then I ask two or three influential members of the church in the same vocation as the individual on whom I am to call to accompany me so that unitedly we may express our interest and the interest of the church in having them make the Christian decision and unite with the church. (This plan has had remarkable results. When a man finds that men of influence in the community, men engaged in a similar line of work, are interested enough in him to make a special call with the pastor to secure his enlistment for Christ and the church, it is difficult for him to ignore the significance of the overture.

III—I conduct a Preaching Mission during Holy Week each year.

A—Following each service, I announce that immediately after the benediction is given, I will be glad to meet in the church parlor those who would like to talk over the opportunity of Christian discipleship.

B—I also announce that anyone wishing to have me call at their home or place of work or business in order to talk over this important question, may hand their address on card to one of the ushers, indicating on the card the most convenient time for call to be made.

N. B.—Following the presentation of an effective religious drama or pageant which has a strong evangelistic appeal, I make a similar announcement. I have also had splendid response to such an announcement following a motion picture film which portrayed some great religious theme or high moral challenge.

IV—Regarding my opinion as to what are the great spiritual needs of today, I believe—

A—Men and women need to have a consciousness of the fact that God is as real as the universe in which they live.

1. That every person is related to Him, and must reckon with Him in life as well as at death.

2. That this is God's world by right of creation and control. And that such being true, it is manifestly unfair to enjoy the hospitality of His divine providence without acknowledging Him as the Author of Life and of Life's Blessings, and without wor-

(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE EVER-PRESENT GOD.

LESSON XI—SEPTEMBER 15, 1940.

LESSON: Psalm 139.

DEVOTIONAL READING: I John 2:24-28.

GOLDEN TEXT: *If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him.*—John 14:23.

In reply to a question, "How shall we think of God?" a modern writer has said that a great many people do not think of him at all. To use the exact words of a writer of song, "God is not in their thoughts." This is not true of everybody, and certainly it is not true of the author of the 139th Psalm, which forms the basis for today's Sunday school lesson. Here was a man who had been thinking of God, who had been meditating on the spirit which ruled not only the universe, but his own inner life. He has put down in beautiful and poetic language the inspiration which had been born in his soul and the impressions which the thought of God had made.

God Knows Everything.

The first thing which impressed the Psalmist was what in theology is known as the omniscience of God. In simple language it means that the Psalmist was overwhelmed by the thought that God knew everything. "O Jehovah, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. Thou searchest out my path and my lying down. And art acquainted with all my ways. For there is not a word in my tongue. But, lo, O Jehovah, Thou knowest it altogether." It seemed to this man that God knew all about him, not only what he had done, but what he planned to do, his words, even his thoughts. God knew him better than he knew himself, and standing in the presence of God there were brought to light things which even the man himself hardly knew about. The thing overwhelmed him. In his own words, he said, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." It was marvelous and mysterious, but it was true.

It is well for a man once in a while to think about God, and it is well for him to realize that God does know everything. To be sure, a great many people are confused at this point. They think that because God knows

all, he pre-determines all, to use that term in a hard and literal sense. That God is omniscient is not to make him responsible for many things that happen. A person may foreknow that for which he is not responsible. Certainly one ought to realize that there is nothing hid from the sight of God. With God there are no secrets. He knows all—our fears, our hopes, our aspirations, our weaknesses, our strength, our words, our thoughts, even our motives. It is because of this fact that his judgments are true and righteous altogether. He alone is competent ultimately to judge men.

God Is Everywhere.

As the Psalmist thought about God, he was impressed not only by the fact that God knows everything, but that God is everywhere. This in theological language is called God's omnipresence. In common language it simply means that God is everywhere. There is no place in all the universe to which one can go where he can escape God. Here again the Psalmist puts it in dignified and poetic language, "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?" In response to this question, he suggests that if he ascends into heaven, that there he finds God; that if he makes his bed in Sheol, that is, in the regions of the dead, behold, God is there; that if he takes the wings of the morning and goes to the uttermost parts of the sea, that there God's hand shall lay hold upon him. Then he thinks that perhaps the darkness will hide him from God, but in the same thought realizes that the darkness and the light are both alike to God. There is no place anywhere where God is not. He is everywhere. He can not be escaped.

This truth has, of course, a double meaning. It means that one can not get away from God, that he can not do anything and get away with it, that there is no place in the universe in which God is not present and active. It also means that we live in the divine presence, that no matter how far we may be removed from our loved ones, no matter where duty may call us, no matter how lonely and friendless we may be, still we are in the divine presence, and we may enjoy the divine companionship. Jesus himself said that although the disciples should forsake him and flee, he would not be alone, because the Father was with him. Both the omnis-

cience and the omnipresence of God are great rocks on which the Christian may rest his faith and find security.

A Practical Prayer.

From the thought of God, the Psalmist turns to his own inner life. In the light of the majesty and power of God he sees his own insufficiency and realizes his own limitations. The Psalmist comes to a climax in the moving prayer which breaks forth from his lips, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Men may be vain and complacent, self-righteous and self-sufficient in the presence of their fellowmen and when judging themselves by human standards, but when a man consciously stands in the presence of the God of the universe, he instinctively feels the sense of his own limitations and his own sins. He will just as instinctively pray as did the Psalmist that his all-wise God and this ever-present God with his infinite power will cleanse him from within and renew him with strength that he may be led in the way of life everlasting.

WHEN YOUNG PEOPLE MARRY.

CHRISTIAN ENDEAVOR TOPIC
FOR SEPTEMBER 22, 1940.

SCRIPTURE: Eph. 5:25-33.

Daily Readings—

Mon.—Creatively, "One Flesh"—Gen. 2:21-24.
Tues.—A Disastrous Union—Judges 16:4, 5, 15-20.
Wed.—The Progenitors of Christ—Ruth 4:13-17.
Thurs.—The Two Are One—Mark 10:1-9.
Fri.—Believers Not Marry Unbelievers—II Cor. 6:14-16.
Sat.—Marital Relationship—I Cor. 7:1-5.

In this topic we should discuss the sanctity of marriage. Some one might speak on the values of a church wedding in contrast to the "runaway marriage" before a justice of the peace.

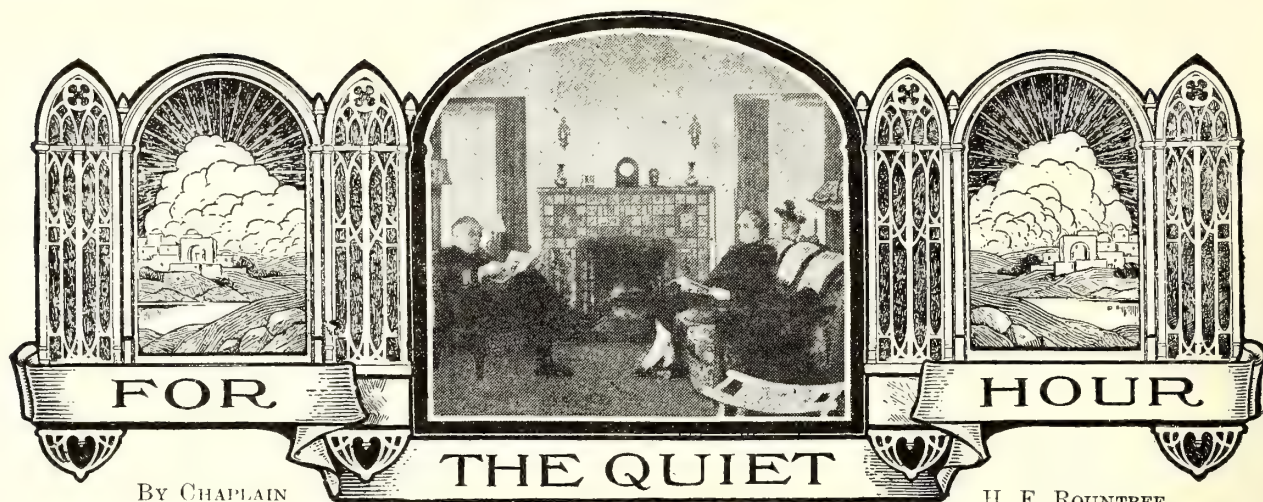
Marriage should be an orderly religious ceremony. It need not be an elaborate or expensive affair.

Marriage should be looked upon as a sacrament. The vows should be made before God in a service that is deeply religious.

For Discussion—

1. Why is marriage a matter of discipline?
2. How does a Christian home differ from an un-Christian home?
3. Do young people in your community think of a wedding as a religious service, and have a minister to marry them?
4. Do the laws of your state encourage or discourage hasty marriage?

S. E. M.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY. CHRIST TO ME.

"If any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new."—II Cor. 5:17.

"Christ to me" is one of the strong themes of ex-convict evangelist Starr Bailey. He is in San Diego at the time this is being written and his messages are a blessing to all who have heard him. He says, "Christ to me is more than a principle. Principle is law. Break the law and it breaks you. Ye shall reap what ye sow. Christ is more than that. He is God, and God is love. Christ to me is transformation. After I met Christ I was a new man. I have never had the first desire since to commit a crime or do a wrong. This sort of change cannot be done by any man, nor by any psychological means. Only by Christ. As experience gives authority, friends, I speak with authority."

Prayer—Our Father, we, too, know Christ our Saviour in our souls. But we do not know Him enough. We would make Him companion in our daily thought and doings, adviser in our problems, and shepherd of our souls. *Amen.*

TUESDAY.

GOD-CONSCIOUSNESS.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth of his flesh shall reap corruption, but he that soweth of the spirit shall of the spirit reap life everlasting."—Gal. 6:7, 8.

If we give our thoughts to sin, we get a sin consciousness. If we have a sin consciousness we cannot have a God consciousness. A consciousness of God knows God as a gracious God, full of compassion, slow to anger and plenteous in mercy. This is a knowledge fit to send a tide of joy surging

through the human heart and make one happy all his life.

Prayer—O Lord, we would know Thee this day, and always the vital issue of our lives. We would drink of Thy Divine Spirit. *Amen.*

WEDNESDAY.

PLEASURE AND CHRISTIAN SERVICE.

"Ye cannot serve God and mammon."—Matt. 6:24.

It has been said of old that a teacher of the Bible, undertaking to mould character in the likeness of Christ should abstain from worldly engagement. The world-conscious teacher protracts this. It is granted that we should enjoy ourselves and many pleasures are innocent. But to abstain from worldliness is a principle of Christian service which still stands; for again we say, "We became like what we think." If we think worldliness we become worldly conscious and we cannot be worldly conscious and God-conscious at the same time. "Ye cannot serve God and mammon."

Prayer—Come, Thou Holy Spirit, upon us poor, feeble and needy. Impress upon our souls the need of consecration and forbid that we shall do anything that shall subtract from it. *Amen.*

THURSDAY.

NOT SAVED.

"By grace are ye saved through faith."—Eph. 2:8.

Starr Daily, mentioned above, made a startling statement the other night. He said, "I am not saved. I have not made full restitution, and a sinner must make full restitution. I am not saved until I have made that restitution. I have done a lot of harm. I have wronged a great many people. I do not know how many. I can still resent, hate, and flare into a temper.

Therefore, I am not saved. Salvation to me is complete liberation and that is my goal. When I am liberated I shall be saved. Thank God that I am free and I am on my way."

Prayer—Our Father, we, too, have sinned against Thee, both in word and deed and come short of Thy glory. By Thy grace are we saved. Through forgiveness we are free. Through consecrated service we would make restitution. *Amen.*

FRIDAY.

WITHOUT EXCUSE.

"Demas hath forsaken me having loved this present world."—II Tim. 4:10.

The story of the Prodigal Son is the story of the human soul which loses God by thought on that which is opposed to, or out of harmony with God. The life of Demas, one time companion of Paul, is another striking example—a good man gone wrong because he followed disintegrating influences. May we profit by their example.

Prayer—

Come, Lord Jesus, come into my heart,
Help me throw wide the door;
Bid the darkness of evil depart;
Make me Thine evermore.

Amen.

SATURDAY.

THE POWER OF SHUT-INS.

"When I am weak, then am I strong"; "I live, yet not I, but Christ liveth in me."—II Cor. 12:10.

The shut-in life and sickness, strange as it may seem, may become a remedy for the perplexities of life. A friend, who was, according to the Apostles' Counsels, "diligent in business, fervent in spirit, serving the Lord," was sick a long time. At first he fretted, but soon he began to think what his confinement could mean. The Lord revealed to him his un-

(Continued on next page.)

THE RECRUITING WORK.

(Continued from page 10.)

shipping Him and serving Him by seeking and promoting love and truth in all life's relationships.

B—A new but rational emphasis needs to be laid upon the fact and the meanness of sin—why and how its “wages are death”; how it estranges one from his fellows and from God; how ever personal sin is a social injury, and how every social sin has personal peril.

N. B.—Psychiatry has its field today largely because the church in recent years has too often glided over or shunted the subject of sin. But the psychiatrist seeks the same responses that religious experience requires:

- a. A genuine disgust with one's past.
- b. A full confession of one's wrongs.
- c. A sincere desire for something better.
- d. A positive commitment to higher ideals.
- e. A complete surrender to a stronger personality.

Psychology undergirds and reinforces the Christian Gospel and the Christian appeal.

1. Ministers of the Gospel of Christ should emphasize the fact that sin is a personal offense against God.

x—Isaiah's declaration needs to be put in the present tense—“He is wounded by our transgressions.”

a. Every person needs God's forgiveness.

b. Gratitude is the highest motive for seeking forgiveness.

c. The thrill and joy of forgiveness.

C—Only a positive appraisal of the person of Jesus should be sounded from the pulpit.

1. The minister's task in the present age is neither to refute or champion theological dogmas concerning the person of Jesus, but to declare the great moral and spiritual challenge of Jesus' faith and life.

a. We need to emphasize that what God did in and through the life of Jesus, He wants to reproduce in the lives of men and women today according to their several capacities.

2. The highest test of Christian faith is not what we believe God did in the life of Jesus, and in the life of the men and women of His day who followed Him in His love for God and for His fellowmen, but the highest test of Christian faith is what we believe God can do today for and through our lives, and for and through the lives of all others who will give Him opportunity.

a. The most vital test of Christian

faith is not what we believe happened in Palestine some nineteen hundred years ago; but the most vital test of our Christian faith is what we believe God wants to happen here in America in 1939, and our willingness to cooperate with others under God's leadership in the realization of God's wish for our day and generation.

D—The old distinction between the individual and the social gospel should be dropped forever, for they are not distinctive—they are related as light is to the sun, as fruit is to the tree, as conduct is to love—they are the two sides of the same Gospel related to each other as one side of a page is to the other side.

1. There is only one Christian gospel—the good news that God is interested in all of life. John 3:16 and 3:17 should always go together for they constitute the very heart of the gospel message.

E—Regarding the general appeals that I have found the most effective in dealing personally with the individuals to secure their enlistment for Christ and the church, I have found the following very useful:

1. The appeal of conscience, or the appeal of duty.

a. If the Christian life is the right kind of life to live, no excuse can free one from that responsibility.

2. The appeal of honor.

a. Granted that God is back of all life, is it fair to live in God's world, breathe God's air, and enjoy the blessing of God's providence in nature without acknowledging Him as God, and without worshipping Him, and without having concern about His church and His wish for human society?

3. To parents the appeal of parental responsibility is the most effective.

a. The parents' responsibility to set an example of Christian living before their children.

b. The pledge of Judah to his father, Jacob, regarding the custody of Benjamin expresses the religious responsibility of every parent toward his child—“Send the lad with me, I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee and set him before thee, then let me bear the blame forever.”

(1) A parent does not meet his religious obligation to his child merely by having it attend Sunday School. Only a worthy Christian example and personal recommendation can meet that obligation.

4. The appeal to children and young people of regard for parents' wishes wins consideration.

a. Reference to what the church means or meant to the lives of one's parents is often very effective.

5. The appeal of benefits to be received.

a. “Come with us and we will do thee good.”

6. The appeal of service.

a. “The Lord hath need of thee.”

7. The appeal of personal influence.

a. Every person is leading others toward God or away from God.

(1) A tremendous responsibility which we cannot evade.

8. The appeal of reason.

a. Have any individual enumerate the reasons he has for not becoming a disciple of Christ and a member of His church, and then have him enumerate the reasons in favor of being a disciple of Christ and a member of His church. Then let him compare the two lists.

(1) This approach has enabled me to secure scores of decisions for Christ
(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

bounding love—and when God gives a revelation, he does not stint. “He was chastened and mellowed,” they said. He said “the Lord hath taken me aside into a quiet place to rest and He hath blessed me.”

Shut-ins can save the world by releasing their power of prayer—releasing the God in them, and thus illness may become dynamics for transformation.

Prayer—Our Father, we lift our hearts for all sick, that their sickness may be a blessing to them and to the world. Teach us how to shine through suffering. *Amen.*

SUNDAY.

SPEAKING THE TRUTH IN LOVE.

(Ephesians 4:14-20.)

We are often tempted to give people a piece of our mind! They exasperate us. That is why we feel like voicing good, strong condemnation. Yet, just as often, those who are so generous in giving away a piece of their mind have not too much for themselves! It is far better to cultivate a noble patience with the failings of other people, to overlook some of their irritating ways, and generally to make the best of things. And the Lord is our example. When He was reviled, He reviled not again.

Prayer—So gracious hast Thou been with us, so patient with our short-comings, that we would also make allowance for those who try us. Help us to noble self-control. *Amen.*
—Ward, in *The Christian Herald.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The first Sunday in September was "Homecoming Day" at the Christian Orphanage. This day is celebrated once each year, and always falls on Sunday before Labor Day. It is the day when all of the children who have been reared at the orphanage and have gone out from it, are invited to come back. Those who are married are invited to bring their companions with them.

The day was clear and pleasant, and a large number came back to spend the day and mingle with old acquaintances and to make new friends with those who have come in since they went out to make their own way. Some came from quite a distance: Norfolk, Newport News and Danville, Va.; Charlotte, Durham, Greensboro, Reidsville, Raleigh, and many other points in North Carolina. We are always glad to have the children come and spend the day.

The exercises began at 11 o'clock. Dr. G. O. Lankford conducted the devotionals. The children rendered two musical selections, and the Hon. H. J. Rhodes, Judge of the County Court, delivered an address. After the exercises a picnic lunch of Brunswick stew was served.

The Homecoming Day Society held its annual meeting and elected officers for the ensuing year and transacted the regular business for the year. Four of the boys who had been reared in the orphanage authorized the Superintendent of the orphanage to buy two lots of land adjacent to the orphanage property, saying that they would pay for the same as soon as a deed could be secured. This was very kind of these boys, and the orphanage appreciates their donation very much.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 12, 1940.

Amount brought forward \$10,750.83

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Catawba Springs	\$ 9.11
Beulah	1.28
Pleasant Union	1.36
Wentworth	4.47
	\$ 16.22

N. C. & Va. Conference:

Ingram	\$ 3.25
Durham	21.24
Gibsonville	3.43
Bethlehem	6.33
Happy Home	5.40
Concord	1.00
Mt. Bethel	3.70
	44.35

Western N. C. Conference:	
Ramseur	\$ 11.39
Pleasant Cross	3.11
Ncedham's Grove	1.59
Smithwood	1.96
Pleasant Hill	6.51
Sophia	1.35

Mr. May	3.00
Mrs. Sharpe	15.00
	48.50
Total for week	\$ 151.91
Grand total	\$10,902.74

Eastern Va. Conference:	
Liberty Spring:	
Friendship Bible Class ..	\$ 1.00
Boys and Girls Class ..	.50
Bethlehem	4.46

EVANGELISM.
(Continued from page 3.)
ful initiation and the developing of a good workers' conference will greatly aid in the building up of your Sunday school.

Valley Va. Central Conference:	
Timber Ridge	\$ 1.93
Linville	7.54
Whistler's Chapel	1.50

No church that wishes to grow can afford to neglect its Sunday school. Every pastor will find that it pays to give his Sunday school a great deal of prayerful study. In developing your Sunday school in your church, and in developing your own understanding of your Sunday school, what plan have you? *Do you have a plan?*

Special Offerings.	
Mr. May	\$ 3.00
Men's Bible Class, Rosemont S. S., for Robert Curran	
Mr. Perry	12.50
Mr. Perry	10.00
Mr. Fespermon	5.00

SOUTHERN CONVENTION MEETINGS.
FALL OF 1940.

- Sept. 8—Pilgrim Fellowship (E. N. C. Conference), Liberty (Vance), Henderson, N. C.
- Sept. 11—Mission Board of Southern Convention, Suffolk, Va.
President, J. E. West.
Secretary, Mrs. Mattie C. Parker.
- Sept. 17—Christian Missionary Association (N. C. & Va. Conference), Reidsville, N. C.
President, Rev. W. M. Stevens.
Secretary, Rev. Melvin Dollar.
- Sept. 27—Young People's Missionary Conference (E. Va.), Suffolk, Va.
President, Miss Dorothy Williams.
- Oct. 4—Woman's Missionary Conference (E. Va.).
President, Mrs. B. D. Jones.
Secretary, Mrs. Herbert Harrell.
- Oct. 8—Woman's Missionary Conference (N. C.), Liberty (Vance).
President, Mrs. W. E. Wisseman.
Secretary, Mrs. H. D. Lambeth.
- Oct. 30—Eastern Virginia Conference at Christian Temple.
President, Rev. J. F. Morgan.
Secretary, Dr. John G. Truitt.
- Nov. 6—Western N. C. Conference, Hank's Chapel.
President, E. Carl Brady.
Secretary, George T. Gunter.
- Nov. 12—North Carolina & Virginia Conference at Ingram.
President, Rev. W. E. Wisseman.
Secretary, Dr. Stanley C. Harrell.
- Nov. 19—Eastern North Carolina Conference.
President, Rev. S. E. Madren.
Secretary, Rev. E. M. Carter.
- Dec. 6—Christian Missionary Association (E. Va.), at Little Creek.
President, Rev. Jesse H. Dollar.
Secretary, Miss Edna Fulcher.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....	Editor
S. C. HARELL, D. D.....	Associate
W. T. SCOTT, D. D.....	Associate
F. C. LESTER, B. D.....	Associate
I. W. JOHNSON, D. D.....	Contributing
L. E. SMITH, D. D., LL. D....	Contributing
C. A. LINCOLN, D. D.....	Contributing
J. T. KERNODLE.....	Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..	Sunday School
H. E. ROUNTREE.....	Quiet Hour
S. E. MADREN.....	Christian Endeavor
A. LANSON GRANGER.....	Young People
Mrs. A. C. TODD.....	Children's Page

SUBSCRIPTION RATES.

One Year.....	\$2.00
Six Months.....	1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

SALE.

Whereas, our Heavenly Father, in his infinite wisdom and love, has called our beloved president, Mrs. K. H. Sale, to her eternal home; and

Whereas, our faithful president distinguished herself and honored the Christian Missionary Conference by her consistent life, her unflinching loyalty to the cause of Christ and her long years of service as president; and

Whereas, the Woman's Missionary Conference desires to record some expression of appreciation of her useful life which was ever anxious for the best interests of those she loved, a kind, true friend who ennobled each relation of life which was given her to fill; therefore,

Be it resolved:

1. That we bow in humble submission to the will of God, who, in His wise providence, doeth all things well, giving thanks to Him for such a consistent, faithful and useful life, devoted to the church.

2. That we express our deepest sympathy to her family and friends, assuring them of our mutual sorrow in this sad bereavement, and commend to them God's sustaining grace.

3. That a copy of these resolutions be sent to the family, one entered upon the records of the Woman's Missionary Conference and one sent to "The Christian Sun" for publication.

Done by order of the Virginia Valley Central Woman's Missionary Conference in regular session July 25, 1940.

Rev. ROY D. COULTER, Ch'm'n,
Mrs. ROBERT A. WHITTEN,
Mrs. B. F. FRANK,
Committee.

MOORE.

Whereas, our Heavenly Father, in his infinite wisdom and love, has called our beloved Sunday school superintendent and devoted church worker, W. T. Moore, from the church militant to the church triumphant; and

Whereas, our faithful and beloved superintendent distinguished himself by his humble life, his consistent Christian living, his unflinching loyalty to the church and his patient and kind spirit during his long period of suffering; and

Whereas, the members of New Lebanon Christian Church wish to show our love and respect and our appreciation of him and our great sorrow in our loss; therefore

Be it resolved:

1. That we bow in humble submission to the will of God who in his wise providence doeth all things well.

2. That we in his passing have lost a devoted church member, a faithful superintendent, and a living example of true Christian living.

3. That we express our deepest sympathy to his wife and family, assuring them by our mutual sorrow in this sad bereavement and commend to them Him who comforteth broken hearts and giveth His grace to sustain us.

4. That a copy of these resolutions be sent to the family, one entered upon the church records, and one sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. J. J. SHARPE,
JESSIE R. SHARPE,
POLLY ANNA MOORE,
Committee.

BEALE.

On June 30, 1940, our Heavenly Father, in His ever wise judgment, deemed it best to remove from us our beloved and loyal member, James Chesley Beale, Sr.

Although he was in declining health for the past several years, he was always interested, faithful and generous in the support of his church and its activities.

Whereas, we desire to express our sorrow at his passing and record our appreciation of his life, therefore, be it resolved:

1. That we bow in humble submission to God's will and give thanks to God for his life.

2. That we extend our sympathy to his family in the loss of a loving husband and father.

3. That a copy of these resolutions be sent to his family, one copy be placed on the records of Franklin Congregational Christian Church and one copy be sent to "The Christian Sun" for publication.

E. P. JONES,
J. A. WILLIAMS,
E. L. BEALE,
Committee.

THE RECRUITING WORK.

(Continued from page 13.)

and the church among college and university students who were rather proud of their agnosticism if not of their unbelief.

(a) Several of those then enlisted for Christ and the church are today serving their Lord on the Mission Field and in prominent pastorates.

9. The appeal of heroism.

a. The Christian life is the courageous life—to stand with Christ against everything that is wrong, and to stand with Christ in support of everything that is right.

10. The appeal of fair play.

a. To give fair consideration to what Jesus was and to what He taught.

b. To be His disciple does not require that one believe everything that has been said with good intent about Him, but merely to believe Jesus.

c. The Christian is one who says: "I believe Jesus Christ."

(1) What He progressed to be.

(2) What He said about God.

(3) What He said about man's relation to God.

(4) What He said about man's spiritual needs.

(5) What He said about how to find happiness.

(6) What He said about the supremacy of spiritual values.

(7) What He said about the present life.

(8) What He said about the future life, etc., etc.

d. Too many people have confused "what" one should believe in order to be known as a disciple of Christ with "whom" they should believe. Christian discipleship is not based on "what" one believes, but upon "whom" one believes — "Not what but whom."

No minister has any reason for hesitating or apologizing when inviting men and women to believe Jesus Christ. That is the greatest duty and the highest privilege connected with the Christian ministry.

No man who cannot or who will not talk to men individually about their need of God and God's need of them; no man, who in personal contacts, cannot or who will not recommend Jesus Christ to men and women has a right to occupy the high office of a minister of the Gospel. Preaching about Christ from behind the barricade of a pulpit is not enough—does not prove a man's zeal for the Master. Preaching can be given meaning only by the minister's personal contacts with men for Christ. Only thus can a man prove his worthiness as "A good minister of Jesus Christ."

Christian Fellowship in Time of Crisis

By ERNEST FREMONT TITTLE

I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.—Ephesians 4:1-3.

In a world that is being torn to pieces by bitter conflict, there is a human fellowship that is full of promise for the future of mankind. It reaches to the ends of the earth. It transcends divisions of race and nation and color and class. It includes Europeans and Asiatics and Africans and Americans. It contains numbers of men and women of clear vision and good will who quite naturally think in world terms, who are really devoted to the good of humanity, and who, in humble dependence on God, are devoting themselves to works of education, of mercy and healing, of righteousness, justice, and peace. At a time when civilization as we have known it is collapsing, there is a world-wide fellowship in Christ that is full of promise for the future of man on earth.

Here is faith in an age of doubt—faith in a Power not ourselves that is making for righteousness. Here is hope in an age of cruelty—the kindness of Christ manifesting itself, for example, in missionaries who, under the most dreadful conditions imaginable, remain at their posts, ministering to the bodies and souls of persons of another race. Here is insight in an age of confusion.

Today, the Christian Church, as no other institution on earth, is keeping its head. Today, Christian faith, as nothing else under heaven, is serving to keep alive in the world the beliefs, the standards, and the practices of a free and humane culture. Tomorrow, it will be the faith and spirit of Christ which, if anything can, will, under God, avert utter, irretrievable disaster and heal the wounds of the world. It is, indeed, all-important to maintain this world-wide fellowship in Christ.

This, however, requires to be said. Christian fellowship cannot survive internationally unless it survives locally. It cannot possibly be maintained in the ends of the earth unless it is maintained in the church on the corner. As Americans, we have now to recognize the fact that government of the people, by the people, for the people, if it is not to perish from the earth, must be maintained in the United States. We cannot possibly save democracy anywhere else in the world if we permit it in this country to be destroyed. As Christians, we have also to recognize the fact that fellowship in Christ, if it is not to succumb to fear, hate, bitterness, and intolerance must be kept alive in local congregations.

People who are honest and unselfish and who, although differing as to means, are seeking the same ends can maintain fellowship one with another, especially if they find some things which they can do together. We do not all think alike on the war issue; but we all want to keep freedom and democracy alive on the earth; we all want to preserve faith, hope, and love; we all want to contribute in some way to the relief of human suffering; we all want to help heal the terrible wounds of the world. There are, therefore, many forms of practical service in which, with all our hearts, we can engage, and engaging, find ourselves, despite differences of opinion, bound together in spirit, in trust, and in affection.—*Zions Herald*.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, SEPTEMBER 19, 1940.

No. 38.

A Prayer for Rural Churches



GRACIOUS *Father, we invoke Thy continued blessings on the many rural churches throughout our Convention. For their generous gifts of money and leadership we are deeply grateful. Many loyal sons in the city rise up to bless these mother churches. They have given us courageous ministers and faithful laymen. God bless them and prolong their usefulness. May these unsophisticated churches and souls keep us humble. Warm our hearts by the fire of their devotion. And now as many of their communities are constantly illuminated and empowered by the advent of electricity, grant that they may be continuously illuminated by Thy truth and empowered by Thy Spirit. May the Christ of the countryside be their companion and their guide. In His name we ask it. Amen.*

R. L. H.

LET THERE BE LIGHT

NEWS AND VIEWS

Miss Frances Everett has returned to the Hartford School of Religious Education where she will be a senior this year.

Rev. Herbert G. Council, Jr., is attending the Convocation of Ministers at the Hartford Seminary in Connecticut.

Rev. T. Fred Wright recently tendered his resignation as pastor of the Waverly Church, to be effective within ninety days.

A revival meeting is in progress this week at Newport Congregational Christian Church, Stanley, Va. The services are being conducted by the pastor, Rev. R. E. Newton.

Dr. and Mrs. Walter L. Denny of Baltimore, announce the engagement of their sister, Miss Mary P. Denny, to the Rev. Dr. Elwood W. Jones of Franklin, Va. The date of the wedding has not been announced.

Rev. Arnold Slater assisted the pastor, Rev. T. F. Wright, in revival services at Spring Hill last week. Rev. Joseph E. McCauley is assisting Rev. Mr. Wright in evangelistic services at Waverly this week.

The Ladies Missionary Society of the Holland Church held a public meeting last Sunday evening with Miss Christine White, instructor of week-day religious education in Nansemond County schools, as the principal speaker.

Revival services are being conducted this week at Berea (Norfolk). The following ministers are assisting Rev. Joe A. French on successive nights: J. F. Morgan, H. E. Crutchfield, S. W. Phillips, J. H. Knight and O. D. Poythress.

The Executive Board of the Southern Convention met in Norlina, N. C., this week. All members of the board were present, and meeting with them, on invitation, were Dr. L. E. Smith, Rev. F. C. Lester and J. T. Kernodle. It was a very constructive session.

Revival services were recently concluded at Antioch in the Eastern North Carolina Conference. There were thirteen additions to the membership. Rev. Melvin Dollar assisted Rev. E. M. Powell. Mr. Powell has

received eighty-one members into his four churches during the year.

Rev. Emmanuel Hedgepeth of Holland, Va., has been doing Student Summer Service work in the Dille Cooperative Parish, Pa. Mr. Hedgepeth preached at his home church last Sunday and at the First Christian Church, Portsmouth, the preceding Sunday. He will return to the Yale Divinity School this fall.

Lieutenant-Commander Hersey E. Rountree was retired from active service in the Chaplain's Corps, United States Navy, on September 1. Chaplain Rountree has been editor of "The Family Altar" for the past eighteen years. THE CHRISTIAN SUN wishes for him many additional years of usefulness and happiness.

PROGRAM OF DAN RIVER DISTRICT.

PLEASANT GROVE CHURCH,
SEPTEMBER 29, 1940—2:00 P. M.

Song Service—Pleasant Grove Choir.
Opening Prayer—Rev. J. E. McCauley, pastor.
Welcome—G. C. Talbert.
Response—F. J. Allen.
Solo—Miss Lizzie Boyd.
Minutes and Roll Call—Secretary.
Awarding of Banner—A. R. Seat.
Address—Rev. F. C. Lester, Promotional Secretary, Southern Convention.
Offering—On Pledge to E. C.
Closing Hymn and Benediction.
B. J. EARP,
President.

UNION GROVE CHRISTIAN CHURCH.

The seventy-fourth anniversary of Union Grove Christian Church will be celebrated Sunday, September 22, 1940, at the church in Randolph County, near Kemp's Mill. The public is cordially invited to come and enjoy the day and renew old acquaintances and form new acquaintances. We give special invitation to all former pastors and all former members who once were members of this church and have moved away to come be with us and enjoy the fellowship as we did in years past and gone. We hope to have Rev. J. W. Patton of Elon College, and also Rev. R. L. Williamson of Sanford with us as speakers for the day. Also some quartettes to furnish music. Come

one and all. Bring well-filled baskets as dinner will be served on the ground in picnic style.

W. R. BROWN,
Church Secretary.

SHELTON CHURCH CALLS PASTOR.

Dr. Frank H. Lewis of Preston, Md., has been selected by the pulpit committee to succeed the late Dr. Marna S. Poulson as pastor of Shelton Memorial Congregational Christian Church, Webster Avenue and Leekie Street, it was announced by L. C. Padden, chairman of the committee.

Dr. Lewis has been informed of the pulpit committee's selection and has announced his acceptance. He will arrive in Portsmouth about October 1 and conduct the services the first Sunday in October. The new pastor will reside at the parsonage, 1057 Leekie Street.

Dr. Lewis is the father of Mrs. Ernest A. Wild, whose husband is athletic director at the Wilson High School. He has served pastorates at Pittsburgh, Pa.; Adrian, Mich., and other places.

OUR CHURCH AT GIBSONVILLE.

On the morning of the first Sunday in August, I visited our newly organized church at Gibsonville. When I arrived, the Sunday school was observing its opening exercises. The churchroom was well filled and the singing was hearty and reverent. At the morning service, which also was well attended, I preached, ordained a deacon and administered communion. There seemed to be no spirit of protest when I suggested that following the communion an offering for Superannuation be received.

The Gibsonville Church is receiving Christian Missionary Association assistance and deep appreciation is expressed. I was impressed especially by the large number of people present, the deep interest manifested, the fine spirit evidenced and the general atmosphere of devotion and purpose. And, too, I was pleased by the excellent condition in which the church and the church grounds are kept. Rev. Harold Loman, a licentiate of the North Carolina and Virginia Conference, is the pastor and the Gibsonville membership hold him in high regard and feel if he is rightly influenced and guided, remains consecrated and humble, will develop into a real power for righteousness in the Southern Convention. Let us pray for this church and its young minister.

J. H. LIGHTBOURNE.

The Rural Church

REV. W. MILLARD STEVENS, *Convention Chairman.*

The church schools in most of our rural churches consist of the Sunday classes. The training given in these classes often relates only to the study of the Bible lessons in the Sunday school literature. This is a very worthy thing and should be done in all the churches in the best possible way. Rural people have a very profound respect for the Bible and are usually eager to learn more about it, however, very few appreciate an attitude that any kind of teaching is all-right for the rural folk. The rural church should make the best possible use of the eagerness of the rural people to learn and make every possible effort to give them the best possible chance to learn the Bible lessons in the Sunday schools.

Very few, if any, of our Sunday schools have sufficient interest or organization to best serve the needs of the community. For example I know one rural church with a membership of more than one hundred and fifty and in a community with more than seventy-five families in it, yet the Sunday school of this church has only about thirty present on an average, the superintendent is almost always late and often absent. This school has no more than three or four classes and these are not very well graded as to age or grade in school. Many other things might be said in describing this Sunday school however this seems to be enough to give us a view of it. I wonder what your thoughts are about this school? Not so good, you say, well, you are right, I think. But this Sunday school might be yours or mine. We might take a look at ours, in some spare moment, and see.

We can not measure the success or failure of our Sunday schools by comparing them with other schools. These must be considered in the light of what we could do. We succeed when we do the best we can for the largest number of people, in my opinion. If your Sunday school, or mine, serves only one hundred people when there are two hundred in the community who need the Sunday school, and we serve the hundred only in a "ship shod" manner, when we could have served them well, have we done the best we could? I think not.

I would like to offer some two or three suggestions which, I believe, might be helpful to our rural Sunday schools. In the first place, every

rural Sunday school should have promotion day once each year. That is, we should promote from one class to the one above it, those who have reached the proper age for promotion. This would relieve the problem of having some in a given class who are more mature and who often prevent the teacher from giving proper consideration to the younger ones in the class. Too often in our rural Sunday schools the pupils stay in a class until they feel like moving up, and in a good many cases they never feel like moving in any direction except out. I believe that the best interest of the individual is served when he is placed in a group of his own age or development and interest. I believe that all the rural Sunday schools could provide leaders for classes with not more than two years difference in the ages of those in each group up through the high school age at least. Promotion day would serve to move up the top age group in each class each year. This does not have to be an elaborate program on promotion day, it might well be only a simple act of giving each individual oral or written credit for completing the work in the class which he is now in and promoting him to a higher grade of work. Simple or elaborate, let it be done. This should be done perhaps sometime in September. In the case of my Sunday school we plan to have promotion day the last Sunday in September.

A second thing which I feel that every rural Sunday school should have is Rally Day. Perhaps, this should follow promotion day and serve as a time when those who have been promoted to a new class might be welcome into the class along with others who might enter on Rally Day as new students or who might come only as visitors. We have our Rally Day in our Sunday school on the first Sunday in October. Rally Day is a time when all can come to the Sunday school, even if for the first time, and feel sure that they will be welcome. If they are not disappointed, but find a good spirit of fellowship on Rally Day, many of those who came for the first time will continue to attend the Sunday school. Why not have Rally Day in your Sunday school this year?

There are scores of people in every rural community who are not members of any Sunday school or church.

Who are they in your community? What are their names? Where do they live? What are their needs, both spiritual and material? Every rural Sunday school should find out these things and then try to reach these people and serve them in the best possible way. Rally Day is a fine time to reach many of them. Make a survey of your community, you will find many interesting and challenging things.

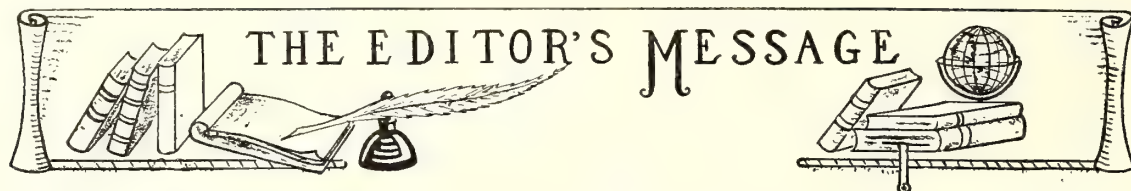
The rural church school, however, should be more than Sunday school in the ordinary fashion. It should seek to teach people in all aspects of the Christian life through Sunday classes and group meetings on other days of the week. The rural church can make its church school more vital than it is in most cases today. We must make it more vital, if the rural church is to serve in the best possible way in this day and age. If we do not have leaders, let us train leaders in our church school. If we have leaders, then let us train more. If we do not have sufficient physical equipment, then let us make our program of such importance that it will challenge the people into providing the needed equipment. At any rate, let us make sure that we do the best we can with what we have.

Several years ago I did some work as a Student Summer Service worker. among other things, this work included the conducting of vacation church schools. In these schools we used a little motto which I found in one of the story books which I used. This motto was as follows: "I will do the best I can, with what I have, where I am, for Jesus' sake today." I have carried this little motto with me every since. What different story there would be about the rural church today, if every rural church school would do "the best it could, where it is, with what it has, for Jesus' sake." This responsibility rests not on your neighbor alone, but it rests upon you as well. It is up to you, as a member of the church to see that your church school does its best.

PLEASANT HILL.

The revival meeting at Pleasant Hill began the first Sunday in September and continued throughout the week until Friday night. Rev. O. D. Poythress of South Norfolk was the preacher. As a result of this meeting six young people united with the church and were baptized at the regular preaching service the second Sunday morning.

MRS. B. D. HARGIS,
Reporter.



RURAL STEWARDSHIP.

The editor recently gave a farmer a lift on the highway. The conversation soon turned to farming and finance. The farmer complained of hard times and lamented the fact that there was no money, just enough surplus to get an occasional postage stamp. Soon the man casually reached for his pack of cigarettes. The query, "Do they give those away," elicited a blush and a feeble smile. No reply was necessary. There was obviously money for that which was most desired.

Country people and country churches have money. These people do not wait until the fall of the year to buy up a few cigarettes for Christmas. They buy gasoline, soft drinks, ice cream, not to mention A. B. C. products, constantly throughout the year. The picture show takes its weekly toll in many a family budget. Cigarettes were more important than churches to this representative traveling companion.

Regular, systematic, gifts to the program of the church could as easily be made. But the trouble is this: while the country store has made a daily and weekly appeal to the farmer, the rural church has been content with a monthly or an annual appeal. Who is to blame? Systematic gifts will not be made in response to spasmodic appeals. Services must be held with sufficient regularity to intercept the weekly flow of revenue toward the trivialities of life.

There is wealth in the country as well as in the city. There are members of these country churches who have developed business enterprises sufficiently pretentious to warrant a more ambitious program in the local church. Let the rural church set up a constructive and continuous program of preaching, pastoral ministry, stewardship, and denominational enterprise, and consistent results will be forthcoming.

R. L. H.

RESPONSIBILITY IN FINANCIAL OBLIGATIONS.

Recently a little group of church workers were together earnestly seeking to solve a financial problem which threatens the future of a religious institution. One member of the group called attention to the fact that many of our churches are giving no more for Christian work than they gave in the darkest days of the depression. Talk with anyone who is engaged in raising money for religious and charitable enterprises, and you are likely to get the same story of increasing difficulty in obtaining the necessary funds.

The repetition of such stories gives one the impression that people have lost interest in worthy causes, and that the fountains of liberality have all dried up. Something suggested the question as to whether or not the reluctance to part with money might not be making trouble for others than those seeking gifts for worthy causes.

I asked a druggist if he were having trouble collecting accounts due him. I know that because of the

kindness of his heart this man finds it all but impossible to refuse credit to anyone who needs medicine. The druggist told me that he is having difficulty with collections which equals that of the solicitor for charity. I asked the druggist what in his opinion is responsible for people being so slow to meet their financial obligations. He thought two things are responsible: first, installment buying beyond ones income, and second, careless spending for all sorts of little luxuries and non-essentials until there is not sufficient left to pay the cost of necessities.

It may be that there are other causes besides the two named. But the fact remains that something is responsible for people being either unable or unwilling to pay their just debts and meet their social responsibilities and religious obligations. It is perhaps in part due to the dangerous idea of spending ourselves into prosperity, together with the idea that everyone must have what he needs, or thinks he needs, whether he can pay for it or not.

There are two lessons that must be learned by the rank and file of American people. They are the lessons of self-denial and responsibility. People must learn that there is a limit to the things which they can have. They must be taught the value of money, and how to spend it wisely.

A way must be found to deepen the sense of individual responsibility. People must realize that everything which they enjoy must be paid for by someone sometime. The fact must be gotten across to the minds of men, that each individual must share in the creation of that which is to be enjoyed. Any other way is inevitably destined to result in ultimate ruin.

We are confronted by a situation which can be met only by the combined forces of home, school and church. Too much of our education has been concerned with the externals and the non-essentials. We will have to learn the basic facts of life, and the fundamental principles upon which all human well-being rests. We shall have to learn these truths. The only question is will we learn them by diligent study and self-discipline; or shall they be beaten into us by the stern power of necessity.

S. C. H.

God be praised for moments of inspiration, when we are lifted up as on wings, and enabled to see what we might be. But God be praised even more for daily strength coming from quiet, steadfast fellowship with Him, whereby we may climb steadily day by day, step by step, toward that true dwelling place of the soul which is upon the heights which we have glimpsed in our moments of vision.—William P. Merrill, D. D.

Get over the idea that only children should spend their time in study. Be a student so long as you still have something to learn, and this will mean all your life.—Henry L. Doherty.

The Church School Grows Churchly

By DR. JOHN R. SCOTTFORD.

About twenty years ago the name "Church School" was introduced as a substitute for the older designation of "Sunday School." Although the term has never received general acceptance, the purpose which prompted its adoption has been achieved to a remarkable degree.

No longer are the church school and the church rival organizations. Particularly in the South and West the church school is often the lustier institution, but its loyalties have been transferred from the old Sunday School movement to the historic and continuing church. In many places

cept a half hour lesson period once a week. In its nomenclature and equipment the church school was a faint imitation of the day school.

The present tendency is away from the pattern of the school and toward that of the church. For this there is a sound reason, and one which was implicit in the adoption of the term "Church School." The essential purposes of the church school and the church are identical. Both are religious institutions with an educational purpose. As this is realized it is inevitable that both should use similar means to the same end. As

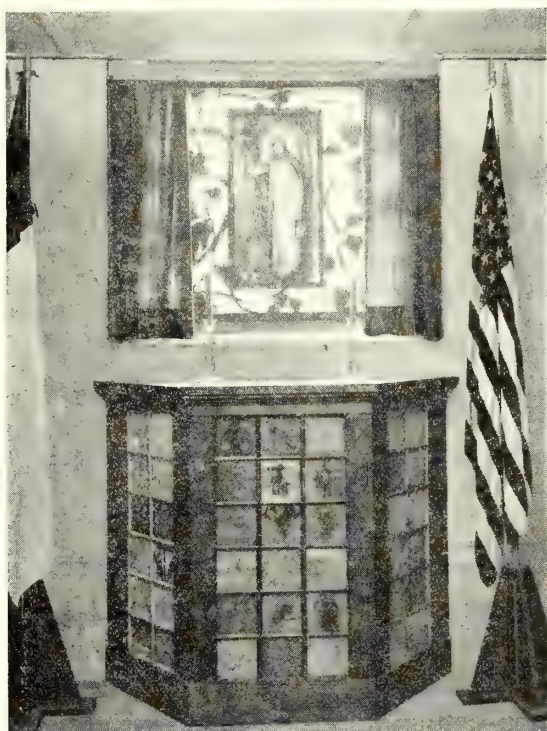
kind. It can sing. Its sense of humor makes it conscious of the extravagance of the words which we have sometimes sung. The honesty of youth prefers "Follow the Gleam" to "Nearer My God to Thee," "I Would Be Building" to "Just As I Am Without One Plea." Undoubtedly there is much insipid singing in our church schools, but when church school music is good it is likely to be better than that of the adult congregation. Incidentally investigation would probably reveal that Augustine Smith's *Hymnal for American Youth* has had an effect upon the hymnology of the entire church.

Another area where the church school may lead the church is in the physical setting for worship. Here the church school enjoys the advantage of much greater flexibility. Its appointments are not so securely fastened down. Its worshippers have agile feet and enjoy moving about. Pews are rigid things which tend to galvanize their occupants.

Because of its greater mobility, the church school is able to set up a sharper division between worship and instruction than can the church. It tends to be formal in one setting and informal in another with the nervous relief of some leg motion in between. The school may assemble in the church auditorium for a service that is purely one of worship and then go elsewhere for the class period. Here and there Sunday school chapels are being set up which are far more worshipful than the place of assembly of the church. Examples of this can be seen in the South Church of Concord, N. H.; Rollstone Church, Fitchburg, Mass.; Plymouth Church, New Haven, Conn.; First Congregational Church, Montclair, N. J., and elsewhere. As a group, young people are more given to reverent attitudes towards "holy places" than are their elders. The genius of the church school chapel lies in its use for short services of rather intense worship—something utterly different from the old time "opening services."

The flexibility of the church school also lends itself to the use of "worship centers" which can be set up for use and then taken down or moved away when not in use. These are being introduced in all parts of the country. Their first appearance is usually with the Junior or Primary Departments—an area where ecclesiastical conservatism has little influence. Sometimes these centers are merely a table or old pulpit with a screen behind it, and a Bible, picture, candles or cross at the center of at-

(Continued on page 13.)



Worship Center constructed by the Fairmount Community Church of Wichita, Kansas—Junior Department.

a complete amalgamation has been achieved on the financial side at least, with the school contributing to the church and the church paying the bills of the school.

A second and more significant change has been the shift in emphasis from "school" to "church." Formerly religious educators delighted in the trappings of the school room. A generation ago we had much ringing of bells, a school teacherish emphasis upon punctuality and the bring of Bibles, the elaborate keeping of records. More recently large sums of money have been spent on "educational buildings" whose theme song was the multiplication of little classrooms equipped with blackboards which could be used for nothing ex-

the church service is the older institution and one which has been more keenly conscious of religious values. It is quite natural that it should set the pattern for many church school developments. On the other hand, the church school is pioneering in some areas where the church may follow.

Take the matter of music. Most of us can remember the type of song which our fathers thought appropriate for youth—which was usually very different from what was sung in the morning service of the church. In recent years there has been a tremendous development in public school music. The rising generation is musically literate. It knows the difference between good music and the other

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference will be in session six weeks from the time this issue of THE CHRISTIAN SUN is in the mail. It is impossible to crowd into this brief time the work of a year. But it is possible to do much to improve the annual reports of churches and pastors. Prospects for new members should be interviewed and urged to unite with the church. Belated offerings for Conference apportionments may be brought to the attention of the church membership, with an urgent request that the amounts be paid in full.

Usually, at this season, so many church members are disposed to put forward many excuses for not giving liberally to the financial support of the church. One of these time-honored and perennial excuses is: "Times are hard and money is scarce, I cannot give much this year." This statement has been made in the presence of the writer many times. After hearing this excuse one day, we went down one of the busy streets of the city and noticed the long line of parked automobiles. We went to church the next Sunday and found thirty or forty cars, and the great majority of them were almost new, judging from the model and appearance. Who owned all those cars? Admitting that many of them are not paid for, the fact remains that the people who drove them to their parking places had evidently entered into a contract and promise to pay for them. It takes money to pay for gasoline and oil and other expenses of operation. No one was complaining about the high cost of these essentials of travel.

It should be stated that no criticism is made in this connection of the owners and users of automobiles. They are useful and indispensable machines in this day of rapid transit. But church members should be equally interested in making the church more progressive and efficient by raising its standard of living and increasing its usefulness at home and abroad. Many people think it should be easy to provide money for the church. Financiers usually agree that making money is not always easy. One of the great values in giving is based upon the self-evident fact that it is usually hard to give in proportion to one's income. Tithing is the best basis for systematic, proportionate giving. But the decision to tithe is

not so easily made. Tithing may be easy after one has adopted that system, but the decision represents a hard mental and spiritual struggle. Very few prosperous people in our churches are using this plan. They know it will cost them more money than they have been giving to the Lord. And they are too selfish to take up this cross for the kingdom of God. Test this for yourself and see how it works.

When will all the members of our churches learn that giving may be a source of spiritual joy and growth in grace? Not until they are willing to make a great sacrifice to give. The person who picks a penny out of a full purse and drops that into the collection plate does not know the joy of giving. He may feel the sting of remorse, knowing that he is using the Lord's money for selfish indulgences. Such people always complain when a collection is received. They look out of the window when an offering is being made. But liberal people appreciate an opportunity to share in the financial burdens of the kingdom of God. Something is wrong when more than fifty per cent of the membership fail to make any contribution for the financial support of their church. The Conference apportionment offers a great opportunity for participation in the general enterprises of the denomination.

I. W. JOHNSON.

PASTORS, SUNDAY SCHOOL SUPER-INTENDENTS AND CHURCH OFFICIALS:

The Virginia Valley Central Conference has already had its annual session. The remaining conferences constituting the Convention will have their annual sessions during the months of October and November.

The Convention has provided by recommendations for the support of the enterprises and institutions of the church by certain apportionments to the local churches through conferences. Each church is asked to contribute for the support of Convention obligations by either direct or indirect contributions. We have come to know such amounts as "conference apportionments."

The Convention would prefer that all such apportionments be paid quarterly rather than annually. Some of our churches make payments quarterly. Others pay in part quarterly and complete payments at the close

of the conference year. Others pay practically all at the close of the conference year. It is feared that some of our churches do not take Convention and Conference askings very seriously. We always are able to find excuses for not doing what plainly is our duty. This, I think, is true with individuals and with churches. There will be plenty of excuses this year, more so than in previous years. It is to be hoped that no church will be looking for excuses for not raising their conference apportionments in full but that every church, realizing the needs of its denomination, its institutions, and its enterprises, and that the amount asked for is absolutely necessary, will be searching for ways and means whereby every dollar of conference apportionments may be paid.

We should do more for missions this year than ever. The need is greater. Contributions from churches torn by war cannot be expected. Their share will fall upon us and Christians in other nations or it will not be done. The Board of Christian Education has undertaken obligations for work within the churches which it cannot meet unless money comes from the conferences. The Christian Orphanage will feel the need of larger contributions. I can speak with more accuracy and decided emphasis with reference to Elon College. The Convention has asked the churches to contribute a total of \$12,500.00 as the church's share toward the support of the college. The college sorely needs this amount. I am sure that no one would question that fact. We are getting along very nicely, but we cannot operate without money. The Convention's askings for the college are deliberate and definite. This is an earnest appeal to every church to please come to our assistance. We are glad to credit all gifts from individuals and churches made to the college on conference apportionments except money contributed to the Golden Anniversary Campaign. All fifth Sunday offerings are credited on conference apportionments, regardless of the conference from which they come.

Sunday September 29, is the fifth Sunday and the last fifth Sunday before the annual conference. This is an excellent time for Sunday schools and churches to get the college's conference apportionments in hand. Earnest and consecrated efforts this early will help to assure the raising of your entire apportionments. No church will want to come to conference without its conference apportionments paid. Brother Pastor, (Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

Do you ever find it hard to tell someone the truth and much easier to tell an untruth? I know boys and girls who tell untruths. I am sure that you, too, know boys and girls who have not learned the value of always tellings truth. Now that you are in school you will find occasions when you feel that it is much easier to tell a false story. But I hope that you will be strong enough to do the hard thing and tell the truth. Some day you will learn that it never pays to tell an untruth.

This week I am giving you a story which I used to tell in my Church Vacation School work. Perhaps many of you will remember it. I do not remember who wrote it, but here it is. I trust that "Little Scotch Granite" will help you to find it easier to be truthful at all times.

LITTLE SCOTCH GRANITE.

Bert and John Lee were delighted when Gordon, their little Scotch cousin, came to live with them. He was little, but very bright and full of fun. He could tell some curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in studies as they were, and the first day he went to school they thought him remarkably

good. He wasted no time in play when he should have been studying, so he advanced rapidly.

Before the close of school the teacher called the roll and the boys began to answer "ten." When Gordon understood that he was to say "ten" if he had not whispered during the day, he replied, "I have whispered." "More than once?" asked the teacher. "Yes, Ma'am," answered Gordon. "As many times as ten times?" "Yes, Ma'am." "Then I shall mark you zero," said the teacher sternly, "and that is a disgrace."

"Why, I did not see you whisper once," said John, after school "Well, I did," said Gordon. "I saw the others doing it, and so I asked to borrow a book. Then I asked a boy for a pencil, another for a knife, and I did several such things. I supposed it was allowed." "Oh, we all do it," said Bert, reddening. "There isn't any sense in the old rule. Nobody can keep it; nobody does." "I will, or else I will say I haven't," said Gordon. "Do you suppose I will tell ten lies in one heap?" "Oh, we don't call them lies," muttered John. "There wouldn't be a credit among us at night if we were so strict." "What of that, if you tell the truth?" said Gordon bravely.

In a short time the boys all saw how it was with the Scotch boy. He

studied hard, played with all his might in playtime, but according to his reports, he lost more credits than any of the rest. After some weeks the other boys answered "nine" and "eight" oftener than they used to, and yet the schoolroom seemed to have grown quietr. Sometimes when Gordon's mark was lower than usual the teacher would smile peculiarly, but she said no more of disgrace. He never preached at them or told tales, but somehow it made the boys ashamed of themselves to see that this sturdy, blued-eyed Scotch boy must tell the truth. They felt like cheats and story-tellers. They loved him though, and before long they nicknamed him "Scotch Granite" because he was so firm about the truth.

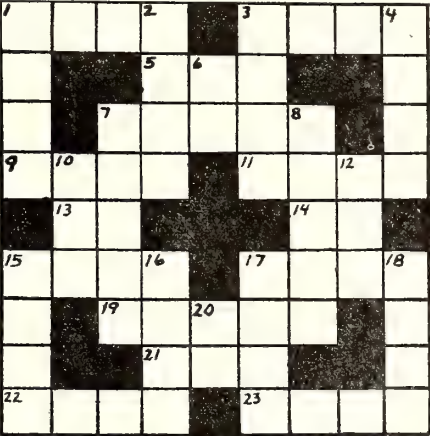
At the end of the year Gordon's name was very far down on the credit list. When it was read he almost cried, for he was very sensitive and had tried hard to be perfect. But the very last thing that closing day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. She was passing him without a look, when she was told that the man was a great general, a famous hero. "The signs of his rank were hidden, but the hero was there," said the teacher. "And now, boys, you will see what I mean when I give a present to the most faithful boy in the school, the one who really stands highest in deportment. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once, "for the boy whose name was so low on the credit list had made truth noble in their eyes."

CROSSWORD PUZZLE.

- Across.
- 1. A fruit.
 - 3. Parts of body, power, support (Deut. 33: 27).
 - 5. Next calendar month (abbv.).
 - 7. Greatly hate, loathe (Ps. 119: 163).
 - 9. Seizes unexpectedly.
 - 11. Food, animal food (Matt. 6: 25).
 - 13. Louisiana (abbv.).
 - 14. Article meaning one.
 - 15. Freedom from labor, rest (Luke 12: 19).
 - 17. Sums up, as in arithmetic.
 - 19. To build up or strengthen in faith (Rom. 14: 19).
 - 21. Idaho (abbv.).
 - 22. Part of a tree (Matt. 3: 10).
 - 23. Passes quickly with the legs over the ground.

- Down.
- 1. Man's last name who founded the city of Brotherly Love.
 - 2. Steals.
 - 3. The smallest particle of matter.
 - 4. Quiet, courteous, kind (Prov. 15: 1).
 - 6. Church (abbv.).
 - 7. To make low or humble (Dan. 4: 37).
 - 8. Prepared at the moment; quick (Ps. 86: 5).
 - 10. American Library Association (abbv.).
 - 12. A conjunction.
 - 15. A town of Judah (Josh. 15: 21).
 - 16. To prepare for publication.
 - 17. At a distance (Gen. 22: 4).



- 18. Weeps in a convulsive manner.
- 20. Idem (Latin word meaning the same) abbv.

Answers to Last Week's Puzzle.

- ACROSS—1. Dear. 3. Twin. 5. Are. 7. Orpah. 9. Lose. 11. Mass. 13. Eh. 14. Mt. 15. Area. 17. Says. 19. Ashan. 21. Pen. 22. Dews. 23. Ezri.
- DOWN—1. Doll. 2. Rare. 3. Team. 4. News. 6. Rp. 7. Oshea. 8. Haman. 10. Oer. 12. Sty. 15. Arad. 16. Asps. 17. Sane. 18. Susi. 20. He.

THE RELIGION OF JESUS.

"And in the morning, rising up a areat while before day, Jesus went out, and departed into a solitary place, and there prayed."—Mk. 1: 35.

Jesus lived in a little town called Nazareth. He often walked through the streets of the village. There he saw sad, discouraged people. Some had to beg for food; others were sick or crippled. He saw cruel, selfish people. Some were unfair in business; others pretended to be good but seemed to take the best for themselves.

Whenever Jesus could, he used to go out into the fields and up into the hills. There everything was peaceful. There he was reminded of the love and goodness of God.

Why is it, he said to himself, that the birds and flowers bring thoughts of God, but men do not remind us of Him? For many days his mind worked on this. Night after night he went out on the hillside to think and pray. The more he thought the

(Continued on page 15.)



SUFFOLK IS HOST TO MISSION BOARD.

The Mission Board of the Southern Christian Convention held its annual meeting last week in the Suffolk Christian Church with Col. Junius Edgar West, Chairman of the Board, presiding.

Much routine business was transacted and at an election of officers, Col. West, who has been chairman of the Board since 1912, when it was organized, was re-elected. Other officers are Dr. H. S. Hardeastle, vice-president; Mrs. Mattie Cox Parker of Elon College, secretary; Miss Dorothy Truitt of Newport News, assistant secretary; Mrs. Donnell Tate of Burlington, treasurer.

Reports showed that \$17,417.45 was raised this year for missions, a decrease of \$103.00 from last year.

Appropriations were made to churches at Richmond, Lynchburg, Hopewell, Asheboro, Ocean View, for mountain work in Carroll County, for the Valley of Virginia Pastorate.

The Rev. B. J. Earp who has been conducting the mountain work in Carroll County, told of the growth of this work. The Rev. F. C. Lester, Promotional Secretary of the Southern Christian Convention, discussed the general program of the Convention. Short talks were made by Dr. L. E. Smith, president of Elon College, and by representatives of the various churches. A. Lanson Granger told of the fine work being done in Asheboro.

The entire Board was entertained at a luncheon at the Hotel Elliott by Col. West. Present were Dr. Hardeastle; J. A. Williams of Franklin; Mrs. S. C. Harrell and the Rev. W. J. Andes of Durham; K. B. Johnson of Fuquay Springs; Miss Dorothy Truitt of Newport News; Mrs. J. Monroe Harris of Norfolk, and visitors to the Board meeting.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 14, 1940.

Sunday Schools.

Turner's Chapel, Sanford, N. C.	\$ 3.07
Haw River, N. C.	32.00
Winchester, Va.	3.67
Mt. Olivet (G), Geer, Va.	3.09

I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.	3.00
Wood's Chapel, New Market, Va.	.66
Class No. 2, Mt. Auburn S. S., Manson, N. C.	3.00
Monticello, Brown Summit, N. C.	4.79
Sophia, N. C.	1.00
Union Ridge, Burlington, N. C.	6.00
Holland, Va.	6.28
Big Oak, Eagle Springs, N. C.	3.75
Youngsville, N. C.	3.00
Wake Chapel, Fuquay Springs, N. C.	4.38
First, Greensboro, N. C.	7.82

Total \$ 85.51

Individuals and Churches.

Concord, Timberville, Va.	\$ 1.33
Mt. Auburn, Manson, N. C.	2.50
Christian Chapel, Corinth, N. C.	1.25

Total \$ 5.08

Total for the week \$ 90.59
Previously acknowledged ... 183.89

Total since Sept. 1, 1940 ... \$ 274.48

We are sure that there are those who are still interested in missions, and we express our gratitude for the above offerings for this most worthy cause. In giving to missions we are sharing the love of Jesus Christ with those who have not had the opportunity of knowing Him and His love. We need now more than ever to give, and give liberally, for missions, and thereby help to relieve some of the suffering that this terrible war has inflicted.

We shall expect to be hearing from every Sunday school and church in the Southern Convention, either with their monthly offerings, or their quarterly offerings.

Gratefully,
MATTIE COX PARKER
Secretary.

LITTLE CREEK CHURCH.

Little Creek Church, Princess Anne County, Va., is completed. With the exception of \$250.00 appropriated by the Eastern Virginia Conference and the lift of Sarem Church and lot by the Conference, the Christian Missionary Association of Eastern Virginia has paid the cost of the lot and building.

The Newport News Church is the child of the Association. That church is one of the finest of the Eastern

Virginia Conference and the Convention.

In addition to the support of Newport News Church, the Association has contributed many thousands of dollars to other churches and has furnished financial aid when the Mission Board and Conference Committees were helpless.

The Association is now backing Richmond with an annual appropriation of \$500.00.

Every member of the church should support the Christian Missionary Association. It meets with Little Creek Church next December. Go down and see how wisely your money has been spent.

J. E. WEST,
Chairman.

ANNUAL MEETING.

At the annual meeting of the Mission Board, held in Suffolk on September 11, all officers of the Board were elected.

All offerings and correspondence should be sent to Mrs. Mattie Cox Parker, Elon College, N. C.

We are very grateful to all those churches, Sunday schools, classes, boards, societies and individuals which made any offering during the year ending August 31, 1940, and bespeak their continued support.

J. E. WEST,
President.

NOTE—Mrs. Mattie Cox Parker was elected Secretary of the Mission Board by that body. The Executive Board of the Convention which met at Norlina, N. C., on September 12, deferred action upon the election of a Mission Secretary to succeed the late lamented Dr. J. O. Atkinson.

Mg. Ed.

SUFFOLK MISSIONARY CRADLE ROLL.

September 3 was the concluding meeting for the year of the Missionary Cradle Roll of our church. There were sixty-nine present, and they were divided into months of the year. This was our Birthday Party. Those born in January did something to represent their month, and right on through the months of the year. Our apportionment of \$15.00 was turned in, and everybody went home happy, and the superintendent the happiest of all.

Last November we had a little party which was well attended and greatly enjoyed; again in July we had our Mite Box Party, which was a good success, and in the same month of July we put on the program for
(Continued on page 15.)

Across the American Continent

By REV. JOHN G. TRUITT.

In making our trip to Berkeley, Calif., we spent twenty-eight nights away from home. We traveled 8,509 miles, and went into twenty-one of the states of the United States, and one foreign country: Virginia, Tennessee, Mississippi, Arkansas, Oklahoma, Texas, New Mexico, Arizona, California, Nevada, Mexico, Utah, Idaho, Montana, Wyoming, Colorado, Kansas, Missouri, Illinois, Indiana, Kentucky, and West Virginia; and thence back to Virginia. We touched only one state on both the outgoing and the homecoming trips, Nevada. We were four: Mrs. J. Monroe Harris, Mrs. Herbert P. Harrell, Mrs. Truitt and I.

Going west we crossed the Virginia State line at Bristol. We stopped in Wythville, Va., and paid a visit to Mrs. R. Edward Norfleet, who donated the brass rails to our church. We spent the night at Greenville, Tenn., and stopped at New Tazewell, Tenn., to visit Dr. Lewis Rawls' brother, Dr. Rea, in his own small hospital in New Tazewell. From there we went off our course several hours to visit the Norris Dam and the Tennessee Valley projects. The Norris Dam is 265 feet high, 1,872 feet long, has a shoreline of 705 miles. Total cost, including purchase of the reservoir area, was \$36,000,000.00. We spent our second night in Tennessee, at Dickson.

The third day, which was Saturday, we made tracks, traveling 531 miles. During that day we pushed on to Memphis. We went off our course about twenty miles to cross the Mississippi state line, thence back into the city of Memphis, where we crossed over the Father of Waters, the great Mississippi. We expected too much of the Mississippi, having been used to tidewater river mouths, but had we had to row across it instead of crossing on a large toll-free bridge we might have appreciated its size a bit more. Having crossed the river we were in Arkansas. In this state we got another surprise, for over near the Oklahoma state line we crossed the Arkansas River on a tremendous bridge, but saw not one drop of water. The river bed was of dry dusty sand with here and there grass and weeds growing. Having driven nearly half the length of Tennessee, and almost entirely across Arkansas, and having driven off our course into the state of Mississippi and back, we thought we had done enough for Saturday; so we stopped just before sundown at Fort Smith, Ark., near the Oklahoma line to rest and spend the night.

Sunday we debated whether we would unpack sufficiently to dress for church, and spend the day quietly, or whether we would press on across the dust wastes of Oklahoma, thus lengthening our time for seeing the Far West. Anxious to see some of the map getting behind us, we finally chose going ahead. And our mileage at sundown showed that we meant business for we had made nearly 600 miles: out of Arkansas, from one end to the other of Oklahoma, and into the middle of the Texas Panhandle. In Oklahoma we saw the oil wells, and especially in and near to Oklahoma City. Oklahoma City is beautiful, with its new skyscrapers, its wide lovely streets, and beautiful homes, parks, shrubs and flowers. We were impressed with the churches in Oklahoma City and the large congregations we saw coming out of the churches as we drove into the downtown district for dinner. We had dinner in a large cafeteria, where we had to wait in line a good while for service, and at that there were three lines of people passing by the three service counters. Here, also, we sent a telegram to Ann and John, letting them know that we were well and happy.

We spent Sunday night in Texas, and were off early Monday morning with the anticipation of reaching the great Rockies sometime during the day. We ate dinner in Albuquerque, having done one of our first ranges of the Rockies, rising to about 10,000 feet. In this state we saw Indian huts and the cliff-dwellers, towering castle-like mountains. We spent the night in Gallup, N. M., where, if we had been a few days later we could have witnessed twenty tribes of Indians participating in a three-day Indian celebration. It may sound like this was in a almost foreign country; but when I tell you that we had one of our nicest lodging Motels for tourists, a large completely equipped Chevrolet sales and service company where I had my car checked, greased, and oil changed, and where they filled it with Standard Gasoline on a Richmond, Va., courtesy card, and where we went to the movies and saw a movie entitled "Maryland," which was showing here in the East at the same time, you will realize that we were still in the old U. S. A. A goodly number of the people on the streets were Indians, but we saw many people from "back home" everywhere, who were always very friendly indeed, and very glad to see us.

Tuesday was a day in the high altitudes. Much of the country was rugged mountains, bare rocky hills, with cool, sunny climate. We had lunch at Flagstaff, Ariz., a small city about 12,000 feet above sea level. Here we turned north for a day and night off our course to visit the Grand Canyon, which we reached early that afternoon. Rather we came into the Painted Desert on the Little Colorado River, a towering, sunlit, bare, colorful, broken, canyon country too marvelous for words. We often stopped to marvel in wonder and awe at the red, blue, green and brown precipices, making deep fathomless gorges, streaked with the sunlight pouring down through them. On this beautiful, double lane highway, were wider stopping places. At one of these we chatted with two large buses of youth, boys and girls, from New Jersey, who were on their way back home from touring the west. They had their guides and chaperones, and were a jolly party of high school and college youths.

The Grand Canyon was a spectacle indeed. It is a park covering 1,000 square miles, including 105 miles of the Grand Caanyon, which is from four to eighteen miles wide, and approximately one mile deep. Where we stood on the rim of it and looked down for the first time, we saw the Colorado River 5,000 feet below. As it moved along with rushing mighty torrent it looked to us like a little quiet stream not moving at all, so great was the distance between us. The Grand Canyon is one of the sublime spectacles of the world. The sheer walls of the stupendous chasm, cut into fantastic formations by millions of years of erosion, are painted every color in the spectrum—live, vivid colors brilliantly beautiful under the summer sun, or purple-shadowed under the leaden sky. We could but hold our breath in awe and wonder as we looked upon it. From where we first viewed it, at what is called Desert View, we down along its rim for about twenty-five miles to bright Angel Lodge, which we reached a little after mid-afternoon. We registered for rooms in one of the big log lodges, and then walked about the rim, along with scores of others who were at all the stopping places along the Canyon. There we ran into a former professor of Elon College, S. A. Bennett, and a former professor of Defiance College, Cleon Swartz, and their wives. We saw mule trains come up out of an eight-hour trip down into the Canyon, and also saw a number of Hopi Indians do their

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

EDITOR'S NOTE.

Representing the Eastern Virginia Pilgrim Fellowship at the second meeting of the National Pilgrim Fellowship Council was Mrs. Robert Lee House. At Mills, Mrs. House worked with the Commission on Missionary Action. In the following article she presents a brief account of the activities of this Commission.

MISSIONS AT MILLS.

A careful blending of the East and the West made a most interesting and challenging Commission of Missionary Action. About thirty-five of the delegates to the National Council of Pilgrim Fellowship in session at Mills College, Oakland, Cal., elected this vital topic for their study.

The advisers included three distinguished foreign guests: Dr. Ratnaker H. Gaiwad, India; Dr. Hachiro Yuasa, Japan; and Pastor Ping Heng Wang, China. Miss Mildred Nicholls of Ohio was the commission leader, and was further assisted by Dr. John L. Lobinger of Massachusetts and Miss Priscilla Chase of Ohio.

Missionary Action had as its specific task the formulation of a two-year program of mission study that would be workable with all state and local groups. The larger group divided itself into cells or committees to consider in more detail such problems as: War in Relation to Missions, Recruiting Service, Finance, Home and Foreign Projects, and Missionary Education. Each of these was assigned advisers to direct the committees.

Working in the missionary education or program committee was most revealing. Dr. Lobinger assisted and Pastor Wang, a third generation Christian, was there to counsel and ask questions. His Oriental mind sought different ways than our Occidental and practical ones. What insights he brought us. We were to plan for missions and we had a product of missions to guide us.

All of the committees made reports of their completed findings which were in turn compiled in a large report to be presented to the Council as a whole in plenary session. This was

presented and adopted and will soon be available to all young people's groups in our church. The final Mills report will include the work of all eight commissions.

The Commission on Missionary Action was fortunate to have its leader and others to take part in the commissioning service of Albert L. Faurot as a missionary teacher to Foochow College, Fukien Province, China. Young Mr. Faurot is an accomplished musician and will have as part of his work the teaching of music. He played the prelude and benediction at his commissioning service. Four other young people: Mr. and Mrs. Robbins Strong and Mr. and Mrs. E. Walter Smith, recently commissioned, spoke on their hopes and aims as missionaries. Before this article appears in print these five young people will have sailed for the Orient. At the conclusion of the service Mr. Faurot received a warm welcome to the East from both a Japanese and a Chinese, Dr. Yuasa and Mr. Wang speaking.

Albert Faurot was commissioned and given godspeed in Music Hall upon whose walls are inscribed the momentous words, "Such as the music is—such are the people of the commonwealth."

Four racial groups, yellow, brown, black, and white, were present at Mills. For one week a Christian community and harmony of spirit existed between all, and then—we left the mountain-top experience to go down into the world of many discriminations.

(Continued on next page.)

YOUNG PEOPLE'S MISSIONARY CONFERENCE OF EASTERN VIRGINIA TO MEET.

The Young People's Missionary Conference of Eastern Virginia will meet at Holland Christian Church, September 27, at 8 o'clock. The banner will be presented to the church having the largest attendance. The following program has been planned:

THEME: "Missions, the Hope of the World."

Call to Worship.

Hymn—"Where Cross the Crowded Ways of Life."

Invocation—Dr. W. B. O'Neill.

Special Music.

Business Session—Miss Dorothy Williams, President, presiding.

Presentation of Banner—Miss Caroline Gort.

Offering. Violin Solo—Miss Miriam Barrou.

Devotional Service—Bethlehem.

The Great Experiment—Mr. Vaughan Beale.

Solo.

Youth Steadfast for Missions—Rev. H. G. Council.

Closing Service—Dr. H. S. Hardcastle.

DOROTHY WILLIAMS,
President.

CHRISTIANS ARE DIFFERENT.

CHRISTIAN ENDEAVOR TOPIC
FOR SEPTEMBER 29, 1940.

SCRIPTURE: Ephesians 4: 1-7.

Daily Readings—

Mon.—A Merciful People—Luke 6: 27-36.

Tues.—A Praying People—Matt. 6: 5-8.

Wed.—A Considerate People—Rom. 12: 9-16.

Thurs.—A Separate People—II Cor. 6: 17, 18.

Fri.—A Peculiar People—I Peter 2: 9-12.

Sat.—A Perfect People—Phil. 4: 5-7.

Since this is the concluding topic in the series on "Looking Toward Marriage," it would be well to discuss how Christians are different in standards in friendship, courtship, marriage and home life.

Make a study of *The Home in a Changing Culture* by Grace Sloan Overton.

A study packet of resource material for study of family life may be secured from the Council for Social Action, 287 Fourth Avenue, New York City, for 35 cents.

Contrast the Christian with the non-Christian. A person without Christ sees nothing in prayer, nothing in worship, nothing in planning for eternal life, nothing in sacrifice. In all these a Christian is different.

For Discussion—

1. What do you think it means to be a Christian?

2. Can a Christian be "different" without being odd and fanatical?

3. In what ways has the church become too much the same as the rest of the world?

4. What Christian difference should this Christian seek to magnify?

Suggested Hymns—

"All Hail the Power of Jesus' Name."

"Savior, Like a Shepherd Lead Us."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE VOICE OF WISDOM.

LESSON XII—SEPTEMBER 22, 1940.

LESSON: Proverbs 4.

DEVOTIONAL READING: Psalm 15.

GOLDEN TEXT: *Keep thy heart with all diligence; for out of it are the issues of life.*—Proverbs 4: 23.

One of the most practical books of the Bible is the book of Proverbs. Someone has said that it might well be called, "A Manual of Conduct," or "A Textbook for Daily Living." When a New York merchant once asked Mr. Whiteall Reed what was the best book for him to give his clerks as a business handbook, the leader replied, "The book of Proverbs." Its proverbs emphasize the virtues of industry, honesty, kindness, forgiveness, etc., and also warn against the vices. Its main emphasis is upon the worth of wisdom, wisdom not simply in the sense of knowing the facts which come out of the book, but wisdom which is born of experience and which has as its basis what we call common sense. It is quite probable that the average reader of the Bible seldom reads the book of Proverbs, but he neglects it to his loss. It is an especially fine book for young people to read.

The Secret of a Long Life.

"Hear, O my son, and receive my sayings; and the years of thy life shall be many." This does not mean, of course, that every young person who follows the advice of his father or mother will live to a ripe old age. Some of our finest young people are often cut down in the very flower of life. But it does mean that in the long run the young man or the young woman who listens to the advice of his or her parents will not only have years that are many but will have years that are fruitful and happy and the things which make for success. To be sure, there are many fathers and mothers who have not kept up with the times, who have not adjusted their thinking to many of the problems of our modern world, and who oftentimes do make mistakes because they do not understand their children and do not understand the background which these children live and move. After all is said and done, a young man or a young woman who persistently flaunts the advice of father and mother in the face, and who lives according to his own wishes does so at his peril. This is not the only place in which the Bible puts a

premium upon reverence for and obedience to elders. "Honor thy father and mother" is the first commandment with promise. "Take hold of instruction; let her not go: keep her; for she is thy life" is not an arbitrary command by an intolerant parent. It is a plea from a devoted parent.

The Two Paths of Life.

The wise man who wrote this book points out that there are ultimately only two paths of life, the way of the good, and the way of the evil. As a matter of fact, one is always coming to crossroads in life, and one must always choose as to which road he will take. Sometimes the roads seem so much alike at the beginning that it is difficult to make a choice, or most impossible to see any difference between the two roads. There is all the difference in the world in the outcome of these choices. Jesus himself said that broad is the gate and easy is the way that leadeth to destruction, but narrow is the gate and straight is the way that leadeth unto life everlasting. Along the paths of life there are sign posts and markers put up by those who have gone the way before, giving guidance to all those who would find the true way.

The writer of this chapter gives a very interesting character study of those whose minds are bent to do evil. Listen to him in these words which seem almost unbelievable, "For they sleep not, except they do evil; and their sleep is taken away, unless they cause some to fall." It hardly seems possible that there are those who are so depraved and so utterly wicked that they are not satisfied unless they are causing the downfall of others, and that they can not sleep unless they are plotting evil.

But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day. One can not estimate the influence or the value of a good, wholesome life. It is always bringing light into the dark places of life, bringing healing to fellowmen.

Checking Up On Our Hearts.

"Keep thy heart with all diligence; for out of it are the issues of life." There are a great many people who are greatly concerned about their hearts in the physical sense. Many imagine that they have heart trouble, and many who do have some trouble with their heart greatly magnify it.

To be sure, one ought not to look lightly upon any symptom of heart disease, for physically speaking, the heart is the vital organ of the body. But far more important than the physical health of the heart is the health of the heart in a moral and spiritual sense, the heart as the seat of affections of the inner life. Sooner or later the things that are in the heart, no matter how deeply they may be there, and how secret one may think they are, will crawl out into the open. For instance, the young man who harbors impure thoughts in his heart need not be surprised if some day they crawl out and reveal him for what he is. The one who has the spirit of hate in his heart will sooner or later find out that that hate has poisoned his whole life. The one who is selfish in spirit will sooner or later find out that the world is unresponsive and indifferent toward him. Thoughts and emotions which apparently lie deeply buried in the heart have a way of coming to the surface and finding expression in attitudes and actions and conduct. One ought to keep his heart with all diligence, giving heed to the things that live therein, uprooting the things that are wrong, and planting and cultivating the things which are pure and lovely. Not out of the head, but out of the heart are the issues of life. Let every man keep his heart with all diligence.

The Words of Our Mouth.

"Put away from thee a wayward mouth, and perverse lips put far from thee." Someone has said that the pen is mightier than the sword. It is perhaps true that the spoken word is mightier than either of them. Words have devastating power when they are used to ill purposes, or when they are unwisely spoken. On the other hand, they have creative and redeeming power when they are spoken in kindness, and are the fruit of life. We might all pray with the Psalmist that God will set a watch upon our mouths, and will establish a guard upon our lips.

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

The words chosen by the Missionary Action Commission to be the definition of missions itself are worthy of living forever. They are: "Missions represents the outreach of the church into the community, the state, the nation, or other parts of the world in its effort to develop Christ-like persons and a social order permeated by the spirit of Christ."

JUNE JOY HOUSE, *Delegate*,
Eastern Virginia Conference.



MONDAY.

AUTOMATIC PRAYER.

"Let your light so shine that men may see your good works and glorify your Father which is in heaven."—Matt. 5: 16.

It was in an evangelistic meeting being held in the grill room of the hotel. An audience of about two hundred was waiting. At the given moment the speaker appeared, stopped at the desk and began speaking. For one hour we listened in rapture. When he finished a collection was taken, and that was all. Not a song, not a prayer, not a benediction, yet there was no uncertainty of a spirit of prayer prevailing. To listen to the preacher made prayer spontaneous in the soul. The lift of his hand was a benediction and there was a song in our hearts. If one's speech and spirit produces the Christian spirit, the kingdom of God comes.

Prayer—Pray as you feel.

TUESDAY.

ANOTHER CHRISTIAN SPIRIT.

"Forbearing one another, forgiving."—Col. 3: 12-17.

To be tolerant, forbearing and forgiving; to be humble, conceding, and penitent toward others is most difficult. We cannot possess nor show this spirit of ourselves. We must be born of it through Christ.

The man with a "chip on his shoulder" is to be pitied. Everyone else knows his fault. He does not. The elder brother in Christ's parable is an example. He seems to be unconscious of his ugly spirit. We are often ugly and rude to others, even to those we love best. Thinking we are right, we do not realize that we are ugly till the unkind word is spoken and the harm done.

Prayer—O Thou who knowest our frailty, help us to remember how Christ took the cross on His shoulder,

how He took man's sins on his heart. We have no cause to be churlish, ill-tempered, or critical. O Christ, help us. *Amen.*

WEDNESDAY.

THE WAY TO BE NICE.

"Confess me before men."—Luke 9: 23-27.

When a person declares himself on a matter, his sense of honor forbids retroaction. This psychology is sometimes carried into great error. If it is for good, how blessed!

So it is in Christian practices. Let us declare ourselves "living witnesses," it is called. Having declared honestly, we are empowered to stick. Likewise to confess faults one to another establishes one's self-respect, raises one a notch higher in the estimation of others.

A story of a young officer in the Indian mutiny: rather than renounce Christianity and abstain his freedom, he said, "If that is the only way I can save my life, I choose death."

Prayer—Our Father, we believe that in this day there is need for loyalty to Christ. Make us true.—*Amen.*

THURSDAY.

CLIMBING THE GRADE.

"He that doeth truth cometh to the light."—John 3: 18-21.

Touring at night when all our facilities of caution and care are concentrated, it is a grand relief to come into the lights of the city.

There is a thrill in coming into the light of God's way. We submit our bodies to the X-ray with interest and pleasure. It shows if something is wrong so that the proper treatment can be given. Why should we be reluctant to submit to the light divine?

Prayer—Our Father, take from us all fear of Thee. Exact of us the reverence due Thy name. Enable us

to live in fellowship with Thee that our souls may have the light and be healed. *Amen.*

FRIDAY.

A NEW ERA.

"Watch ye, stand fast in the faith, be strong."—I Cor. 16: 13.

"We are between two eras. Our present life is as if it were between two mighty mill-stones and being ground to pieces. Man is caught in the mill. Out of this must come the golden age of peace. I am not certain I would be right to call it the millennium. I do not know, but I am sure that a golden age is coming and nothing can stop it."

These were the words of an inspired speaker. Is this prophetic? The transition from era to era in the past has been with great strain, stress and human sacrifice. The speaker may be correct.

Prayer—O Lord, establish thou us and keep us from evil. Whatever Thou art doing to the world, keep us from sin. Keep us from sin, keep us pure, and may we keep that which is committed unto us till Thou sayest "well done." *Amen.*

SATURDAY.

THE JUDGMENT.

"We shall stand before the judgment seat of Christ."—Rom. 14: 10.

"Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon two thousand years ago."

The above quotation is an inscription in a mural representation in the RCA building in Radio City, New York. The central figure is Jesus, the Light of the World.

The lessons of years ago still stand. They are committed to us for our
(Continued on next page.)

ACROSS THE AMERICAN
CONTINENT.

(Continued from page 9.)

dances on the rim of the Canyon. Several tribes of Indians live in this section. We arose next morning at daybreak to watch the light play upon the Canyon, and to see the sunrise on it. It was a glorious sight, well worth the early rising.

The last day of our first week out—Wednesday—we left Grand Canyon for Boulder Dam, more than 260 miles away. On this stretch across Arizona we tasted our first desert heat, about eleven o'clock that morning. At first it seemed like a dry, hot heat off a cookstove, and it was a novel experience. We stopped at noon at Kingman, Ariz., where we were served "A tisket a tasket—A Ranchberger in a Basket" in an air-conditioned dining-room. We rested a few minutes and launched out into the white hot desert, perfectly straight road, temperature ranging around 120 degrees, and not a tree, nor a living thing in sight. We gave our Chevrolet a good chance to show its metal and I must say it served us well. Two hours brought us into bare, ovenlike hills, and then iron-hot mountains, and lo! we were at Boulder Dam, one of man's greatest achievements in harnessing nature. Boulder Dam, the highest in the world, has created Lake Mead, the world's largest man-made body of water, 115 miles long. The dam is 726 feet high, and 650 feet thick at the bottom, and is 45 feet thick at the top. The water in the dam is 589 feet deep. Already the water is turning fifteen large turbines with 115,000 horsepower each, and two small turbines of 55,000 horsepower each, or 1,835,000, driving seventeen tremendous dynamos. We spent a little over an hour seeing the dam inside and out, and while the water was probably cool, the steering wheel of our car was too hot to handle comfortably with the naked hand when we started off the dam.

At three o'clock we stopped at Las Vegas, Nev., took air-conditioned rooms, and retired early so as to rise at 2:30 in the night to take the trail on out across Death Valley, Nev., and into California. We had breakfast at Baker, Cal., at the head of Death Valley. We did not really suffer from the heat, our worst session was before we reached Boulder Dam. We would have reached California the seventh day had we not stopped to take the larger part of the desert in the wee hours of the morning. Before night of the eighth day, Thursday, we had driven through San Bernardino, San Diego, and across the Mexican border

into Tijuana, and back into San Diego for the night. We spent most of Friday with the Chaplain Rountrees in San Diego. The Rountrees own a beautiful home in San Diego, and urged us to spend several days with them. They carried us downtown to lunch, and about the interesting points of their most beautiful city.

Friday afternoon we headed toward Los Angeles, on an ocean front drive, visiting en route one of the oldest Missions in America, the San Juan Mission. Here the angelus bells have sounded since 1776, and to step into its beautiful gardens that surround its cloisters is like stepping into Old Spain. Spending the night at Mountain View on the shore of the Pacific, we drove into Pasadena, Cal., for our breakfast next morning, where we also called on Russell, son of Mr. and Mrs. R. A. Wood of the Christian Temple.

(To be concluded next week.)

CHURCH SCHOOL GROWS
CHURCHLY.

(Continued from page 5.)

tention. Not infrequently they are constructed by the children themselves, either in vacation school or as part of the activities of an extended session. Such centers lend themselves to experimentation. Different elements can be introduced at different seasons, and the center itself moved from place to place.

Is there not something here for the adult church? Why should we not follow the example of the Catholic and Episcopal Churches in at least changing the color scheme with the different phases of the Christian year? Why should the worshipper always look at the same objects in the same way? Why not have spots where we can go and pray briefly and then come away again?

Another tendency is for the church school to parallel the church. One illustration of this is the church time church school. This is usually introduced either to secure a better use of the available facilities or because it is more convenient for parents living at a distance to bring their children to the church school at the same time that they come for church. Under this arrangement the teachers and children are denied the privilege of attending the church service—and the church school becomes their church!

Sometimes we find the same parallelism without the overlapping in hours. The New England Church of Aurora, Ill., announces a regular service of the church at 9:30. The minister and organist are there, but the choir is composed of children, the

ushers are boys and from time to time the communion is observed with the elements served by junior deacons. This half hour service is really a church for children. At the Community Church at the Circle of Mount Vernon, New York, the church school is organized as "The Church of Youth" with officers and an occasional communion service.

This same tendency of amalgamation has had its effect on the worship of the adult church. Youth is being given a more integral part than ever before. There seem to be fewer specifically children's sermons, but there are far more children's choirs. Children's Day is less of a festival, but services conducted by young people in which they may even give the "discourse" are more common.

Obviously the connecting tie between the church and the church school is the experience of worship. The plain truth is that children and young people are even more susceptible to sincere and intelligent worship than are their elders. This is the common denominator by which the generations can be united in the church of Christ. The more effective and beautiful our worship the greater the age span to which it will appeal.

THE QUIET HOUR.

(Continued from preceding page.)

keeping. Every one shall stand at last before the judgment of God. Then, either thy name will be blotted out or the record of sin will be blotted out. Where will we stand?

Prayer—Our Father, in the name of Jesus, have mercy on us. Forgive our sins. Make us Thy servant. Amen.

SUNDAY.

THE CERTAIN REST.

"Come unto me . . . and I will give you rest."—Matt. 11:28; Heb. 4:1-11.

The world is full of unrest. Men who have borne their loads bravely show signs of wear and tear. We are all conscious of lowered morale issuing in worry and fretfulness. The cure for our malady is what? Not a wild plunge into frivolity; not refuge in fatalism which bids the soul to submit; not even in luxurious self-pity. The cure lies with Christ. He can so re-adjust the soul, first to God, then to life, that a new sense of well-being is created.

Prayer—Gracious Lord, receive and re-invigorate my soul through Thy restoring grace, that I may live to Thy glory. Amen.—Ward in *The Christian Herald*.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our public school opened up last week and all our children entered except five little tots in the "baby house."

The children have the opportunity to attend the consolidated public school of the town and have only three blocks to walk. By attending the public school the children have the advantage of coming in contact with not only children of the town but two other communities where the schools have been consolidated with the Elon public school. It gives our children a better opportunity to get acquainted with a large group of children and learn other people and how they do things. By having this opportunity our children should be able to grow and develop in as fine way and with as high ideals and with as much ambition to make real men and women as any other children.

The writer has offered as a prize, this school year, the sum of \$5.00 for the orphanage child that will make an average of 95 on all its studies and conduct. We have quite a number of children who are capable of winning this prize if they are willing to pay the price of hard study. We will look forward to the joy of presenting this prize to some orphanage boy or girl at the end of the school year.

Remember, friends, that this season of the year is our expensive part of the year. Clothing to buy—you don't want the children to be cold this winter. Shoes to buy—I know you don't want the children to go barefoot in the snow. Coal to buy to keep the buildings warm. Fertilizer to buy to put in our wheat and oat crop. So many things to buy that call for several hundred dollars. I want to appeal to you to remember us so we will not be embarrassed. We like to pay our bills every month, but we can't, unless you help us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 19, 1940.

Amount brought forward \$10,902.74

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Mt. Carmel	\$ 1.50
Youngsville	3.00
Piney Plains	6.00
Wentworth	7.00
Christian Chapel	1.80
Hayes Chapel	1.00
Mt. Auburn	2.50
Christian Light Church & Sunday School	4.60
	\$ 27.40

N. C. & Va. Conference:	
Burlington	\$ 30.34
Union Ridge	12.00
Lebanon	1.26
Mt. Zion	7.40

Western N. C. Conference:	
Pleasant Ridge	\$ 3.55
Ether	1.17

Eastern Va. Conference:	
Cypress Chapel	\$ 6.70
Holland	5.35
South Norfolk	5.00
Oakland, I. W. Johnson Bible Class	3.00
Isle of Wight, Ladies Aid Society	5.00

Valley Va. Central Conference:	
Concord	\$.68
Mt. Olivet (G)	1.39
Mayland	2.33

Special to Buy Land.	
J. L. Cash	5.00

Special Offerings.	
Mrs. Phillips	\$ 5.00
Mr. & Mrs. Harold Barney	5.00
Mr. Fespermon	5.00
	15.00
Total for week	\$ 132.57
Grand total	\$11,035.31

ELON LETTER.

(Continued from page 6.)

Brother Superintendent, and Brother Official, won't you consider the proposition, present the matter to your congregation, and make an earnest appeal to everyone to do his share. If you will do this, the results will be gratifying. It is the hope and prayer of Elon College that every church may be prospered spiritually and otherwise. We greatly appreciate your cooperation.

L. E. SMITH.

SOUTHERN CONVENTION MEETINGS.
FALL OF 1940.

- Sept. 17—Christian Missionary Association (N. C. & Va. Conference), Reidsville, N. C.
President, Rev. W. M. Stevens.
Secretary, Rev. Melvin Dollar.
- Sept. 27—Young People's Missionary Conference (E. Va.), Suffolk, Va.
President, Miss Dorothy Williams.
- Oct. 4—Woman's Missionary Conference (E. Va.).
President, Mrs. B. D. Jones.
Secretary, Mrs. Herbert Harrell.
- Oct. 8—Woman's Missionary Conference (N. C.), Liberty (Vance).
President, Mrs. W. E. Wisseman.
Secretary, Mrs. H. D. Lambeth.
- Oct. 30—Eastern Virginia Conference at Christian Temple.
President, Rev. J. F. Morgan.
Secretary, Dr. John G. Truitt.
- Nov. 6—Western N. C. Conference, Hank's Chapel.
President, E. Carl Brady.
Secretary, George T. Gunter.
- Nov. 12—North Carolina & Virginia Conference at Ingram.
President, Rev. W. E. Wisseman.
Secretary, Dr. Stanley C. Harrell.
- Nov. 19—Eastern North Carolina Conference.
President, Rev. S. E. Madren.
Secretary, Rev. E. M. Carter.
- Dec. 6—Christian Missionary Association (E. Va.), at Little Creek.
President, Rev. Jesse H. Dollar.
Secretary, Miss Edna Fulcher.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.
R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.
H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.
One Year.....\$2.00
Six Months..... 1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

HOUSDEN-RINACA.

Miss Trilla Odessa Housden of Stanley, Va., was married to Mr. Guy Edward Rinaca of Baltimore, Md., Sunday, September 8, at the home of the bride's parents, Mr. and Mrs. Otis Housden. Rev. R. E. Newton read the ceremony. Mr. and Mrs. Rinaca will make their home in Baltimore.

PEGRAM-CRIM.

A quiet wedding was solemnized at the home of the bride at 617 W. Fourth Street, Winston-Salem, N. C., when Miss Claudia Pegram was united in marriage to Luther Crim, also of Winston-Salem. Both are members of the Congregational-Christian Church here. Mrs. Crim has been a member of the choir since the organization of the church in 1932, and Mr. Crim has been a deacon for the same period of time. The ceremony was performed by the writer, in the presence of a number of relatives and friends. The wedding march was played by Mary Nell Jay.

The church extends heartiest congratulations to this happy couple. They will make their home in Greensboro, N. C., where Mr. Crim is employed by the National Biscuit Company.

W. M. JAY.

In Memoriam

HARRELL.

We, the members of Eure's Congregational Christian Church, Gates County, N. C., wish to pay tribute to the memory of Sister Theodosia Harrell, beloved wife of Elijah Harrell, who passed away on April 17, 1940.

She was a faithful member, an active missionary leader, and loved by all activities of her church. Therefore, be it resolved:

1. That we pause to refresh our memories that death will come to all of us, and we submit to the will of our heavenly Father, who doeth all things well.
2. That we hold in remembrance her faithfulness as a friend to all.
3. That we extend our sympathy to the family.
4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," a copy to the Gates County Index, and a copy to be placed on our record.

Mrs. JOHN I. ASKEW,
Mrs. J. GERNEY EURE,
LOUISE EURE,
Committee.

CHILDREN'S PAGE.

(Continued from page 7.)

more sure he was that God's way of living was the way of love.

Men need to love God with all their hearts, he thought. They must love their neighbors just as much as they love themselves. Then they will remind each other of God.

After he had made these great discoveries, Jesus decided to teach people about them. Sometimes he gathered a few together and told them that God's way is the way of love. Often the things he did reminded people of God and helped them to learn the loving way of living.

Long after Jesus lived in Palestine people talked about his teachings. Some of them tried to live as he did. For years and years, people have talked about what Jesus discovered, and tried to live his way of love. Those who follow his loving way are living the religion of Jesus.

MISSIONS.

(Continued from page 8.)

the Woman's Missionary Society, giving a little play, with the stage and costumes beautiful, entitled, "The Home We Love Best."

It has been a great joy to work with the babies of our Missionary Cradle Roll, to visit the mothers, and to be one of the first to call on them in the name of Jesus and the church. My pastors says, "When you walk into

a baby's home you walk into the gateway of destiny."

Mrs. E. C. WILKINS, Supt.,
Missionary Cradle Roll.

LIBERTY SPRING MISSIONARY SOCIETY ELECTS OFFICERS.

The following officers of the Woman's Missionary Society of Liberty Spring Church were elected last week: Mrs. E. C. Skinner, president; Mrs. Willard Morgan, vice-president; Mrs. William Harrel, secretary; Mrs. J. W. Story, assistant secretary; Mrs. Ferner Perry, recording secretary; Mrs. Joel E. Harrell, Jr., chairman of spiritual life; Mrs. R. Harrell, chairman of willing workers; Mrs. I. W. Johnson, pianist; Mrs. James Barnes, reporter; Mrs. Rosa Duke, chairman of cradle roll.

Mrs. R. E. Parker, retiring president, was in charge of the meeting and led devotionals. Mrs. Joel Harrell, Jr., and Mrs. John Rawles also were on the program.

Reports showed that sixty-five visits had been made and a number of trays and flowers sent out, during the year.

In the attendance contest between the teams of Mrs. I. W. Johnson and Mrs. Willard Morgan, Mrs. Morgan's team won and will be guests at a party provided by Mrs. Johnson's team.

The sum of \$70.46 was collected during the month.

The program consisted of songs, prayer by Mrs. Willard Morgan, a litany led by Mrs. S. H. Rawles, and special prayer for this country.

BETHLEHEM MISSIONARY CIRCLE ELECTS OFFICERS ELECTED.

The W. W. Staley Missionary Circle of Bethlehem Christian Church met Wednesday afternoon of last week at the home of Mrs. R. E. Roberts, with Mrs. O. L. Moore presiding. Mrs. Paul Yates led the devotionals and gave a report from the Summer School of Missions held at Elon College.

The following officers were elected for the ensuing church year: Mrs. O. L. Moore, leader; Mrs. G. W. Tyner, assistant; Mrs. C. L. Rountree, secretary; Mrs. H. L. Joyner, assistant; Mrs. C. F. Savage, treasurer; Mrs. Bennie Powell, reporter.

The October meeting will be held in the home of Mrs. C. L. Rountree.

Following the business session, Mrs. Mrs. Roberts served refreshments.

Others present were Mrs. W. M. Broadus, Mrs. W. C. Joyner, Mrs. Horace Oliver, Mrs. Sydney Powell, Mrs. T. U. Savage and Mrs. H. C. Nelms.

Notes from Convention Secretary's Office

By DR. J. H. LIGHTBOURNE.

We now have a complete record of the organization dates of the churches of the Eastern Virginia and the Valley Conferences. We find a few blanks in the rolls of the churches of the other conferences.

* * *

Dr. C. Rexford Raymond mailed the secretary a card calling his attention to errors in the reports of the last *Annual* and giving him needed information for the next *Annual*. We appreciate this cooperation.

* * *

Uniform report sheets have been planned and printed for conference secretaries and are now ready for distribution. It is hoped these will materially assist the said secretaries in compiling the statistics for the respective conferences.

* * *

Church statistics should approximate accuracy. To secure accurate statistics for our *Annual* and *Year Book* is difficult due to our methods of raising and reporting funds and the several offices through which the reports pass. This only means we should be the more careful and particular.

* * *

The comparison with the other state conferences our Southern Convention does splendidly in the field of missionary and benevolent giving. But when

it comes to financing our local church work we are woefully weak. In fact we rank last. We ought to do something about this for the sake of the churches and to the glory of God.

* * *

The New York office, where the statistics are assembled for the *Year Book*, finds it difficult to conform our reports with those of the other state conferences. We feel the present plan of reporting comes very close to giving a true picture in the *Year Book* of our work, and the plan was worked out by your secretary in consultation with Miss Reed of the New York office.

* * *

The biennium, 1940-42, inherited difficulties. The Executive Board has met twice since the Greensboro sessions of the Convention, but has not yet devised ways and means of meeting these difficulties and of providing for the work of the Convention for these two years. If our churches would meet the apportionments for the Convention Fund your secretary feels the past and present problems would be cared for. The problems are chiefly financial. It must be understood it is not suggested that the Convention Fund should be raised at the expense of any other fund. That only would transfer the problem. Our plea is for the raising of the apportionments in full.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

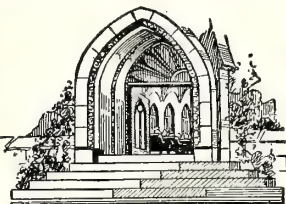
RICHMOND, VA., THURSDAY, SEPTEMBER 26, 1940.

No. 39.

Elon College Library 3X

CHURCH BUILDING FUND BOND

\$25.00



\$25.00

The Congregational-Christian Church
ASHEBORO NORTH CAROLINA

This bond signifies that the person to whom it is issued has given to the above church, a sum equal to the face value of the bond.
This sum is given as a

CHURCH BUILDING FUND GIFT BY

and is to be used in the construction of a church edifice.

This bond is also a pledge from the CHURCH COUNCIL that this money will be used carefully for this purpose.

CHURCH COUNCIL

Bond No. _____ Chairman _____



LET THERE BE LIGHT

NEWS AND VIEWS

Buelah Christian Church, near Wake Forest, will observe Homecoming Day the fifth Sunday in September. All former pastors have been invited. Rev. E. M. Powell is the pastor.

The Young People's Missionary Conference of Eastern Virginia will meet at Holland Christian Church, September 27, at 8 o'clock. The banner will be presented to the church having the largest attendance.

A letter from Chaplain Rountree of San Diego, Cal., informs us that the condition of Mrs. Rountree's health requires extended treatment by a specialist. This further treatment makes it necessary for them to defer their expected visit to the east until she is recovered. Chaplain and Mrs. Rountree had expected to attend the Eastern Virginia Conference which meets the latter part of October.

Rev. Robert H. Dalton visited his parents, Mr. and Mrs. J. P. Dalton, in Holland recently. Mr. Dalton has served, until recently, as chaplain of the Federal Penitentiary at Lewisburg, Pa. He is now a member of the Council for Clinical Training, Inc., in connection with the State Hospital at Morris Plains, N. J., and will assist in the instruction of young ministerial students of the United States and Canada.

The Rev. Milo J. Sweet, for more than four years pastor of Union Congregational Church in Chattanooga, Tenn., has submitted his resignation to take effect October 1. Mr. Sweet went to Chattanooga in 1936 from Elon College. Previously he had been pastor-at-large and Conference Superintendent of the Carolinas and Georgia. He graduated from Michigan State Normal College, attended the University of Michigan, Chicago Theological Seminary and the Hartford Seminary.

The function of the minister today is prophet, priest, pastor, and organizer. That is he must be preacher, mediator, shepherd, and administrator—a spokesman for God, a mediator between God and man, a shepherd of the flock, and an administrator of the affairs of the church. The man who gives due attention to all these functions succeeds. The man who stresses one to the neglect of the

others fails to be a good minister of Jesus Christ. To neglect all these, living a nominal, indifferent life, is the lot of the man who goes into the prophet's office for a piece of bread. Officials often say we need a preacher; or we need a pastor; or we need an organizer; they really need all of these. Such is the effective minister.

—N. C. Christian Advocate.

FORSYTH-GUILFORD CHURCHES TO MEET.

The Forsyth-Guilford Association of Churches will hold its next Fifth Sunday Meeting, September 29, with the Belew Creek Church, beginning at 3:00 P. M. Every pastor is urged to be present with a delegation of officers and workers from each church. Our mutual interest in seeking to promote the program of the Conference and its auxiliary organizations may well be manifested in these district meetings.

The following program has been arranged:

Devotions—Dr. W. M. Jay.

Report on Reidsville Meeting of C. M. A. (15 minutes)—Rev. W. E. Wisseman.

Church Quotas of C. M. A. Memberships for 1940-41 (15 minutes)—Rev. M. A. Pollard.

Special Music.

The Church Preparing for the Annual Session of Conference (15 minutes)—Rev. Edward E. Martz.

How to Secure Greater Cooperation of Pastors and Churches in the Fifth Sunday Meetings (15 minutes)—Rev. G. H. Veazey.

Election of Officers.

Place of Next Meeting.

W. M. JAY, *Acting Ch'm'n,*
Program Committee.

UPPER ALAMANCE FELLOWSHIP OF CHURCHES.

This Fellowship will meet in regular quarterly session Sunday afternoon at 3:30 o'clock, September 29, with the Bethlehem Christian Church. Every church of the Fellowship is urged to be officially represented and also to have groups present. The last meeting of the Fellowship was splendidly attended and the meeting was inspirational.

For the next meeting histories of four churches will be read and the papers discussed. The four churches to be heard from are Providence-

Graham, Concord, Bethlehem and Elon College. It is hoped that over a period of time every church in the Fellowship will have prepared a history that can be recorded in the library of Elon College, a history that not only presents dates and facts but which also analyses the contribution made by the church in the community it serves and its future prospects as these can be visualized and prophesied.

There will also be the first announcement and a discussion of a proposed school of leadership education to be held at Elon College by the churches of the Fellowship the first week of November.

JAMES H. LIGHTBOURNE,
Chairman, Program Committee.

CHRISTIAN MISSIONARY ASSOCIATION OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

The sessions of this Christian Missionary Association were held with the Reidsville Church Wednesday, September 18. The attendance was not up to the legitimate expectations but this certainly worked to the advantage of certain brethren when we found ourselves about tables spread with as appetizing a dinner as ever a church served.

The Reidsville Church has, through the last several years, added to its equipment and interested itself in beautification of its buildings, rooms and grounds until now this church presents an appearance not surpassed by any church in our conference. Congratulations to Pastor Neese and the membership of Reidsville Church.

The C. M. A. meeting was a very pleasant one. One or two men perhaps got the floor too often but these instances simply reflect zeal and interest, the which it could be wished some others possessed. A committee was created to promote attendance on the 1941 sessions, so it is evident the organization has a forward look. It was found the organization realized during the year financial growth and appropriations were made which it is felt will be appreciated and will do much good.

During the afternoon session a discussion was had of policy and it was made clear the different boards and organizations interested in extension and mission work within the bounds of the Conference should cooperate. The reports from the assisted churches were encouraging and appropriations for 1940-41 are for the work in six fields.

JAMES H. LIGHTBOURNE,
Financial Secretary.

STEWARDSHIP

JESSE H. DOLLAR, *Convention Chairman.*

OUR CHURCH BUDGET.

There is great need that we shall get entirely away from the usual "commercial" wording of our church budgets and set them up in the language of the church. Following is the sample furnished by the United Stewardship Council, altered to suit the wording to our Convention situation:

1. For the preaching of the Gospel, the administration of the Sacraments, visitation of the sick and the pastoral care of our homes \$.....
2. For the Ministry of Sacred Music, the care of the organ and pianos \$.....
3. For the care of our orphans, for the program of Christian Higher Education (Elon College), our aged ministers and missionaries, our part of conference and convention expenses and the world-wide program of evangelism (Conference Apportionments) \$.....
4. For the administration of the business affairs of the church and to keep us informed of our duty in Christian Stewardship \$.....
5. For the care of our church that it may be warm, clean, light and useful for our church program ... \$.....
6. For the important work of Christian Education, including the leadership of our young people's activities, purchase of materials and expenses of our Daily Vacation Bible School \$.....
7. For the protection of our church property, and to enable us to meet unexpected demands \$.....
8. For the retirement of the indebtedness on our house of worship ... \$.....

The wording of the first item, which is usually the largest single item in the budget, shows the value of such a change. We usually list it "Pastor's Salary," and there is a guess that most people stop to ponder the size of the salary the pastor gets rather than seeing the invaluable service the pastor renders the church. We urge its adoption by all churches.

Other items can be added, as may serve the local needs. The main effort is to get our financial needs set up in the language we use in other matters of the work of the Kingdom. Such wording has proved its great value.

J. H. D.

THE EVERY-MEMBER CANVASS.

During the next few weeks and months, many of the churches in the Southern Convention will be preparing for and conducting an annual Every-Member Canvass. Most of the churches which use this method of

personally presenting the financial claims of the church have found it to be not only the most practical way of promoting the financial program, but the best opportunity for enabling their members to share in the creative work of the extension of the church in the world.

In this regard, the Chairman of the Committee on Stewardship of the Southern Convention has asked me to discuss the Every-Member Canvass as it was presented in our church in

WHAT PEOPLE MIGHT HAVE SAID.

By A. N. Onemuss.

This is what they might have said,

When Parson rose and bowed his head:

'He was honest at the bank and kept his word.

But his religion went no farther

For to him 'twas such a bother

To recall the old-time debt he owed the church.

'He lived well from year to year,

When others died he shed a tear

And he declared he paid the grocer's bill when due;

But his honor went no farther

To him 'twas always such a bother

To think kindly of the debt he owed the church.

'Yet he thought he was a Christian,

Longed within to be a Christian—

When in trouble asked the Lord to see him through;

But his longings went no farther,

To him 'twas such a bother

To recall the life-long debt he owed the church.

'When he died friends gathered round him,

Folks were thinking things about him;

And the parson found it hard to think it true—

That such a man should never bother

Just to take that good step farther

And pay his honest obligations to the church.'

Asheboro last year. This report will of necessity be simple and personal, for the canvass itself, worked out in a newly organized church, was not conducted on any large scaled plan. The intent of this article then is that it might merely be suggestive to some churches which have not pursued a uniform plan of promoting their financial program.

In October, an Every-Member Canvass Committee was appointed which met weekly for three weeks in two-hour sessions to consider the bases of stewardship and the practical ap-

proaches which we might make to our members. Having drawn up a budget in which all the financial needs and interests of the church were included, we sought to present this with simplicity and challenge. What we were concerned to say was this: Here is the financial program of our church. We believe that it is supremely important. And we feel that every member of our church should want to share in it.

Letters were sent out by the committee to all the members of the church, in which we explained the nature of the canvass, and interpreted the budget.

On the Sunday preceding Thanksgiving Sunday, Dr. L. E. Smith spoke to our congregation on the Biblical basis of giving. Visits into the homes were made by members of the committee during the afternoon and through the following week, at which time the members made their pledges. On Thanksgiving Sunday each member brought his pledge to the church, and the congregation united in a service of thanksgiving and consecration.

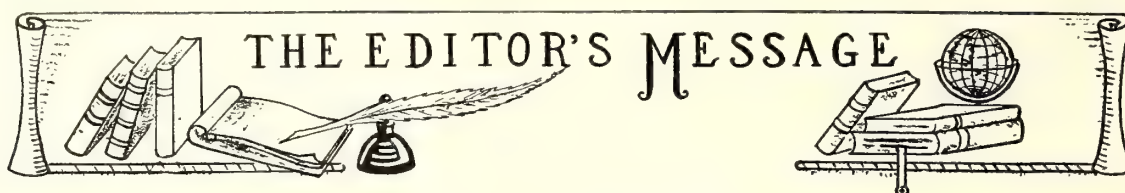
It would be difficult to estimate the values which our church has derived from this adventure in giving. It is fair to say, I think, that most of our members had never before participated in such a systematic method of giving, but all of us have been convinced that it has been a vital spiritual experience. During the first month in which we participated in this venture, the financial contributions to the church were increased by more than 100 per cent.

Possibly one of the most encouraging aspects of this experience has been that of hearing the reactions of some of our members. The seriousness and devotion with which many of our people have given has been not only inspiring but amazing; for often they have given out of great difficulty. In a few instances, for example, I have personally known that the contributions of some of our members have on occasion equalled that of half their salary. They believe in the church!

One day a lady said to me, "I am sure we have never given as much to the church before. But it has never meant so much to us."

What we have tried to say consistently in our church has been this: These gifts are symbols of our life and our love. They are important therefore not so much for what they are, but for what they represent. And I believe that many of our people have gone a long way in discovering that giving is one of the most serious and sincere acts of devotion in their lives.

A. L. GRANGER, JR.



CONSERVING CONSCRIPTION.

Conscription has passed the stage of probability and on registration day, October 16, will become a reality. Thousands of men will experience for the first time a year of intensive training and discipline. We naturally hope that when the initial year's training has ended these men will return to their homes, churches and vocations with added physical and mental stamina. We also trust that world conditions will not make necessary a prolonged internment.

There has been considerable speculation and consequent precaution to safeguard the local vocational status of the conscript. The question, "Can he return to his old job?" should prompt a further pertinent question, "Will he return to his old church?" "When Johnny comes marching home," will he gladly resume his interest and activity in his local church?

The answer to this disturbing question depends on a number of things. It depends on the place of religion in the national training program, on previous religious training one has received, and on the manifest interest of the church during this interim. The church faces a crisis in conscription.

Since conscription is inevitable it may be grasped as an opportunity to yield some of the peaceable fruits of righteousness. There are possible values inherent in such a program both for those who actually participate and those who realize the significance of what is taking place. Spiritual dividends may be realized.

An ancient record of conscription or "numbering" is found in the fourth book of the Bible. This is a record of a people groping toward a promised land. Paul realized the necessity for a disciplined life: "Endure hardness as a good soldier of Jesus Christ." "Are there no foes for me to fight? Increase my courage, Lord." We must wage relentless warfare against ignorance, error, poverty, disease, wickedness, and death. We must fight the good fight of faith. Discipline and hardness are essential to the victory.

There is a certain danger of civilization and religion becoming flabby and anemic. The tempo of our religious life moves in the "andante" rather than in the "marcato" movement. "Yet a little sleep, a little slumber, a little folding of the hands to sleep" is a quite accurate description of our notorious sluggishness. We become specialists in procrastination, adept in the creeping process moving sluggishly toward vague goals.

Christians are exhorted to "be strong in the Lord." The work of the layman, minister and missionary requires strength of body, mind and character. Strength is needed for service, for conflict and endurance. Soldiers of peace should be trained to think clearly, reason logically, live vigorously, and translate well-formulated plans into action.

England is totally mobilized for war. Production and preparation are on a full-time basis. Vocations are not to be considered. Every economy must be practiced. The logic of our Christian faith should make us grateful

that we can work under grace as long and as hard as they under the necessity of conscription. It is better to burn out in the service of the Kingdom than to be blown out in the service of the king.

R. L. H.

THE KEY MAN.

When church enterprises are being discussed, one frequently hears it said, "The pastor is the key man." This is perfectly true, if what is meant is that no enterprise will get very far in the local church if it is not backed by the sympathetic interest and loyal support of the pastor. But it takes more than a pastor's interest and activity to insure the success of the local church's program.

What most local churches need is several key men and key women. There are many things that urgently need to be done in every local church, which can never be done until some key man or key woman undertakes the task. Every pastor is vitally interested in the financial program of his church. But often he is not in a position to initiate plans that will accomplish the task. But generally there is someone in the church who could take the initiative and suggest plans, setting a generous example, which would in a very short time lift the church out of the "red."

It would probably be entirely within the realm of truth to say that there is not a single problem confronting the local church, which some individual in the church could not solve, if only he would give himself to the task. A pastor gave me an interesting illustration from his own field. A local church had about resigned itself to the fact that it could never have more than a very small Sunday school. The enrollment varied between fifty and seventy-five. Some new people moved into the community. The pastor suggested that it might be possible to enroll a hundred. Most of the members were sure it could not be done; but one man set out to see whether it could be done or not. Others caught the spirit of effort and progress, with the result that the Sunday school enrollment has about doubled within a very short time.

What are the qualifications which this key person must have? We have talked so much about trained leaders and listened to so many experts in various fields, that many ordinary garden variety of church members have concluded that there is not much they can do. We do need trained leaders, and every church ought to have an expert in every phase of religious endeavor. But there is no sense in letting the church die while awaiting the arrival of the expert.

The main thing that is needed to make the key worker we are talking about is the willingness to put the very best of which he is capable into the task. All of us ought to know more than we do know. And many of us make some pretty bad blunders sometimes. But the worst blunder any church (Continued on page 15.)

The Southern Convention

DR. JAMES H. LIGHTBOURNE, Sec'y.

Sunday, September 29, will be the last fifth Sunday of this conference year, and therefore, the last Sunday school offering for Elon College.

This offering for Elon College is not always understood. The recent campaigns for the Elon indebtedness have confused some in their thinking about this fifth Sunday offering and the apportionments to the churches for the college. The gifts made to the indebtedness, or pledges as they are met have nothing to do with these fifth Sunday offerings or the apportionments to the churches. That should be clearly understood.

But the fifth Sunday offerings and the apportionments, and of course the fifth Sunday offerings are credited to the apportionment, are so important they are almost sacred. In fact there is no other institution or board in the Southern Convention to which the churches of the Convention have been so morally bound as they have to the Elon College apportionment. When the Southern Convention met in Greensboro last spring it, by unanimous vote, adopted a resolution authorizing the Convention to give Elon College an uncollectable note for \$250,000.00, bearing 4 per cent interest per annum payable annually. Now, the Convention does not do that for any other institution or board.

This note is used by the college as an invested fund and it assumes it can include in its anticipated revenue for the year the interest on the note. Now the apportionment for Elon College is \$12,500.00, of which \$10,000.00 is for this interest.

But according to the records of the *Annual* for this year the college received in 1938-39 less than \$7,000.00 on the apportionment of \$12,500.00.

This is not playing fair with our college—Elon College. Let us give Elon College a generous fifth Sunday offering on Sunday, September 29. And may every church for 1940-41 give the Elon College apportionment the consideration it deserves and the support it needs and must have if it is to reflect in educational standing our love and our loyalty.

* * *

At a recent meeting of the Executive Board of the Convention, Rev. James H. Lightbourne was elected chairman of the Board of Superannuation and Rev. W. M. Stevens to membership on that board. Rev. W. E. Wissemann was elected a trustee

of the Ministerial Loan Fund. These were vacancies consequent upon the death of Dr. J. O. Atkinson and which were, according to precedent, filled by persons residing in territory contiguous to Elon College.

* * *

By action of the Convention at its recent sessions the Promotional Secretary now works under the supervision of the Executive Board. The secretary is anxious that his duties and responsibilities be clearly outlined. The Board has considered this request and it is now proposed to appoint a committee to sit with the secretary and carefully go over this matter and then report to the Board for its approval or disapproval of its findings. It is here suggested that if any interested member of the Convention has convictions with regard to this matter, or suggestions to offer, that

NEWPORT NEWS CHURCH HAS A FULL FALL PROGRAM.

The fall program of the Newport News, Va., Congregational Christian Church, as outlined by its pastor, Rev. Jesse H. Dollar, is most progressive and complete.

This program began with a Visitation Period on September 15. During this period it is expected that every family in the church be visited by a committee from the church and that the officers of the Sunday school contact every person in that organization. During this time there has been a special young people's meeting lasting two days, and on Sunday, September 22, Installation Services were held for the officers and teachers of the Sunday school.

This week there is being held a Stewardship Institute. This institute is being conducted by Dr. James H. Lightbourne, the Secretary of the Southern Convention. On Wednesday, Thursday and Friday afternoons at 2:30 are special meetings for the women of the church, the general theme being, "The Women and the Church." The evening services are for the whole church, the subjects for the three days being: "The Business Affairs of the Church," "The Whole Program of the Church," and "Spiritualizing the Program."

Sunday, September 29, is Rally Day in the Sunday school, and that afternoon is set aside for the Every-Member Canvass. That evening at 7:30, Revival Services begin and

the same be communicated at once to the secretary of the Convention.

* * *

The Executive Board, by common consent, agreed the Promotional Secretary should offer his services to churches seeking pastors and to those boards or committees in the conferences which serve in this field; that he always accept invitations to render service of this kind and further that he should endeavor to assist ministers in making changes and in securing employment.

The attention of conference presidents and chairmen of the committees on apportionments is called to the action of the Convention asking them to ask the churches to contribute seven (7c) cents per capita annually on the basis of total memberships to the General Council. By so doing the delegates of our Convention to the General Council meetings will share in the travel fund and if we are able to make the practice general our obligation to the current expense budget of the General Council will be met in full.

continue each evening through October 6, with Dr. Lightbourne as the pastor-evangelist.

Sunday, October 6, will be Promotion Day. All promotions will be made. All church and Sunday school officers elect will take charge. *It is the first Sunday in the new Conference Year.* The annual meeting of the church will be held on October 9, at 7:30 P. M.

Mr. Dollar tells us that October is "Loyalty Month" in their church. The first Sunday is to be Membership Sunday—"every one members one of another"; second Sunday, Invitation Sunday—"everybody bring somebody"; third Sunday, Consecration Sunday—"not I, but Christ" and the fourth Sunday, Inspiration Sunday, with the slogan, "Thy will to know, Thy work to do."

The remainder of the Fall Program is as follows:

October 16—Fall Leadership Training Course begins.

October 27—Sunday night, "King of Kings" begins two-weeks' run.

November 3—Temperance Sunday.

November 10—World Peace Sunday—Vesper Service at 5 P. M.

November 17—Thanksgiving Sunday—Orphanage Day.

December 1—Advent Sunday—begin observation of Lent.

December 8—International Bible Sunday.

December 22—Christmas Sunday—Offering for Ministerial Relief.

December 29—New Year's Sunday,

CONTRIBUTIONS

SUFFOLK LETTER.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Thus wrote the prophet, Isaiah, in chapter 28:10 of his prophecy. And from this we learn that in religion, as elsewhere, teaching must be repeated to be most effective. One statement does not usually make a deep and lasting impression. Ministers are usually somewhat embarrassed if they repeat a sermon which some one in the congregation has heard before. A great preacher once said, "A sermon that is not worth repeating, is not worth preaching." Every great social, political or religious movement must be undergirded by persistent and intensified propaganda. This means much repetition.

Recognizing this principle, no apology is needed when calling attention once more to the importance of raising Conference apportionments in full. The amount each member of our churches would be required to pay, to raise these funds in full, is so small that it seems insignificant to the individual who does not realize the imperative need of the cause of Christ. The apportionments requested by the Convention and the various Conferences are not as large as they should be to carry on the work efficiently. Every pastor and church official should make an honest effort to raise these funds in full. A broad approach to this task should give every one the impression that every department of the church is of relative importance. The church which undertakes to meet all its obligations to the general enterprises of the denomination in a fair and impartial manner, will grow in its broader views of kingdom service. Conference Home Missions, Conference Fund, Convention Fund, Convention Mission Fund, Foreign Mission Fund, Elon College Fund, Superannuation Fund, Christian Education Fund, Orphanage Fund, all represent fields of invaluable service.

Of all the funds raised by the churches of the Southern Convention, the Convention Fund probably receives less emphasis than any other. At the present time appropriations are made from this fund for the support of the General Council of Congregational Christian Churches, for paying the salary of the Promotional Secretary of the Southern Convention, for publishing THE CHRISTIAN

SUN and for paying the actual expenses of the Convention each year. If every church within the bounds of the Southern Convention paid this fund in full, the sum would be barely sufficient for the requirements outlined by the Convention. Just because the churches have not paid this apportionment in full the Convention has a debt of approximately \$3,500.00. Apparently, the only way to pay this debt at the present time, is to project a campaign to raise this money by additional offerings for this purpose.

It is the purpose of Convention officials to suggest such a campaign to the Conferences this year. This money should be raised and the debt should be promptly paid. One layman, a member of one of our churches, is carrying this obligation at the present time. The Convention should not allow this situation to exist. And the churches of the Convention should make an effort to prevent the recurrence of this situation. This debt will recur again next year, if the Convention Fund is not paid in full, unless other provision is made for paying the necessary expenses of the departments to be supported by this, or a similar fund.

I. W. JOHNSON.

ELON MAKES HEADWAY.

The fall term for the year 1940-41 has opened and is off to a good start. We have the largest peace-time enrollment in the history of the college. The Registrar's office shows that the enrollment to date is 607. There will perhaps be a few others to enter before the deadline, September 30. We have a very fine group of youngsters this year. Everything is starting off most acceptably, and the college spirit is at high pitch. We have an increased number from our own church which is gratifying. The influence of the college is becoming more universal, and her appeal for students is more effective among those who stand higher scholastically in their respective high schools.

The Elon College faculty remains practically the same as last year. Dr. J. A. Clark of the Department of Modern Language is on leave for year. Miss Wilsie Bussel, an honor graduate of Duke University and a special student in French universities is supplying. Prof. and Mrs. Julian Gardiner join our music faculty as teacher of voice and public

school music respectively, positions filled by Mr. and Mrs. Thomas Edwards last year. Mr. Gardiner is a graduate of Oxford University, England, and the Royal Academy of Music, and for seven months prior to coming to Elon was tenor soloist for the Cathedral of St. John the Divine, New York City. Mr. Gardiner is a composer of considerable note in England and America. Mrs. Gardiner is a graduate of the Royal Academy of Music and is also a composer. Elon is most fortunate in securing the services of these two eminent musicians.

Some of the friends of Elon College are beginning to manifest their interest in a definite way. During the summer months, a friend offered to contribute \$2,000.00 that might be used in the purchasing of additional farm land for the benefit of the college. Only a few days ago a friend of the college visited the campus, expressed his approval of the program of the college, the appearance of the campus and the institution in general, but expressed his disapproval specifically of the condition of the north entrance to the college and parking space and voluntarily offered to give \$2,500.00 toward the expense of paving the driveways and parking space and otherwise improving that part of our campus provided, of course, this amount would guarantee this improvement without further cost to the college. These contributions and gifts such as those of Dr. Thomas A. Morgan should impress us with the fact that the friends of Elon College are more interested in new projects for the institution than in the settling of old debts. It is to be hoped that the church, alumni, and old-time friends of the college may realize as never before that the old debts of the college constitute a barrier to future progress that must be removed before the resources of the college may be appreciably increased. Can we not unite our efforts and contributions and wipe out our present indebtedness that the institution may be permitted to go forward as it should. There are many, many things that we need that we cannot hope to receive until the handicap of this debt is removed. For instance, I should say that no institution regardless of its size or location needs a dining room more badly than Elon College. At present our dining room is completely filled twice for every meal, and in addition we are feeding seventy to eighty students in an upstairs dining room.

In making your plans for the fall, won't you please include a contribution to the college?

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

I was very glad to hear from Mary and Ann Lanier again. I think that all who read this page will be glad also. They write:

Dear Mrs. Todd:

I am at home now. My mother and two brothers came after Ann and me on August 18. We went back on the bus. It was my first bus ride and I enjoyed it very much. My school starts tomorrow (Tuesday). I will be glad, for I like to go to school. I will be in the sixth grade.

I enjoyed Jo Earp's letter so much. She and I were in the same Sunday school class. Though I've been away from Ingram a year, I still miss my Sunday school class, Sunday school teacher and Mr. Earp my pastor. I go to the Methodist Sunday school and church near here. My Sunday school class and two other classes went on a weiner roast at Luna Lake in Danville.

I am making a book of the Children's Page from "The Christian Sun." Mama gives "The Christian Sun" to a colored woman who says she enjoys reading it very much.

Sincerely,
MARY LANIER.

Dear Mrs. Todd:

I am Mary's sister. I am eight years old and in the third grade at school. I can't read the Children's Page but Mary or mama reads it to me. I enjoy hearing the letters and stories.

I only wish that more of you would write. Do you not think that letters from the boys and girls who read the

page, make the page much more interesting? I do. Let us have a letter from a boy. Thanks. I think that Mary's address is Blairsville, Va., now. If that is not right will you please let us know, Mary?

Sincerely,
DOROTHY TODD.

FOR PARENTS OF CHILDREN.

Dear Parents of Children:

I have been in the homes of many who read our CHRISTIAN SUN, therefore, I know many of you. May I say that I appreciate the time and the trouble which you take in helping your children to read and appreciate our Children's Page.

I have vivid pictures in my "Memory Gallery" of the great patience which some of you had with your children. I remember those pictures with hope and courage, in my vision, for the men and women of tomorrow.

May I beg of you, now that secular schools have begun, not to spend all of your time seeing to it that the minds and bodies of your children are cared for; please remember that the soul of a child is precious and worthy of the best that one can give to it.

DOROTHY TODD.

Your children are not your children.
They are the sons and daughters of
Life's longing for itself.
They come through you but not from
you.

And though they are with you yet they belong not to you . . .
You may house their bodies but not their souls,
For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams . . .
You are the bows from which your children as living arrows are sent forth . . .
Let your bending in the Archer's hand be for gladness;
For even as He loves the arrow that flies, so He loves also the bow that is stable.

—Kahlil Gibran, "The Prophet."

THE HOPE OF THE WORLD.

"And they were bringing unto him also their babes, that he should touch them; but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."—
Luke 18: 15-17.

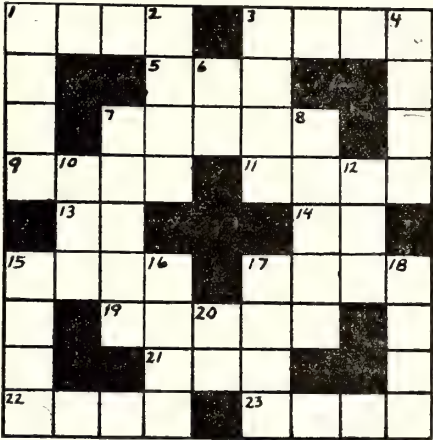
Many of you know and love the beautiful picture called "The Hope of the World." It was painted by a contemporary English poet, Harold Copping. It is a picture of the children of the races of the earth gathered in the lap or about the knees of Jesus, the children's friend. As you look at the picture you say, but there is no Japanese child in the painting? No, it isn't the purpose of the artist to paint a picture representing the children of all the countries of the world; but rather to paint a group of children, each of which represents one of the major races of the world—yellow, red, black, brown and white. What is the artist trying to tell us in this picture? He is trying to say to us that Jesus is the hope of the world only in proportion as He can get Himself known to and enthroned in the hearts and lives of all the children of all the races of men.

Once when a Negro religious leader was studying this picture he asked a white religious leader in the Leadership Training School why it was that the only one of the children of the world who was not touching Jesus was the little black boy in the foreground. The leader had not thought of that problem before and she had to say that she did not know. Then she said perhaps it is because your race is one of the most backward of all the races of the children of men. But aren't you glad that the artist knew what the "Go Ye" of the Master meant, so well that, next to Jesus, he gave the Negro lad the most prominent place in the picture.

CROSSWORD PUZZLE.

- Across.
1. A son of Cush (Gen. 10: 7).
 3. Not closed (Isa. 22: 22).
 5. A container.
 7. A precipitous hill, or place.
 9. Ages, periods of history.
 11. Quiet, courteous, kind (Prov. 15: 1).
 13. A conjunction; on condition that.
 14. New England (abbr.).
 15. Past tense of speed.
 17. Fastens together with needle and thread.
 19. Thick cords which children skip.
 21. A human being (Gen. 1: 26, 27).
 22. Belonging to me.
 23. Christ said he was one (John 10: 9).

- Down.
1. Certain, reliable, infallible.
 2. The fifth book of the New Testament.
 3. Plural of one.
 4. Nearest in time, place or degree.
 6. At evening (abbr.).
 7. More safe, securer.
 8. Loaves of corn bread.
 10. To tear suddenly, to divide by tearing.
 12. Not many (Matt. 20: 16).
 15. To move progressively in the water by hands and feet.
 16. A globe-like roof.
 17. To dispatch, to grant (Ps. 20: 2).
 18. To animate, to rouse (II Tim. 1: 16).



Answers to Last Week's Puzzle.

- ACROSS—1. Pear. 3. Arms. 5. Oct.
7. Abhor. 9. Nabs. 11. Meat. 13. La.
14. An. 15. Ease. 17. Adds. 19. Edify.
21. Ida. 22. Roof. 23. Runs.
- DOWN—1. Pena. 2. Robs. 3. Atom.
4. Soft. 6. Ch. 7. Abase. 8. Ready.
10. Ala. 12. And. 15. Eder. 16. Edit.
17. Afar. 18. Sobs. 20. Id.



FREE WILL OFFERINGS FOR MISSIONS.

Somewhere in our scheme of organizations, there ought to be an opportunity for every member of the church to make a free will offering for missions regardless of apportionments suggested, or otherwise, and without anybody else knowing what the other person gives. In all ages talk has been cheap and is still cheap. The best missionary education is the practice of intelligent giving for missions and giving voluntarily, willingly and cheerfully.

The Plhilathea Sunday school class of the Suffolk Christian Church for twenty-seven years (organized in 1913) has made an offering for missions on every Sunday, and on the third Sunday an additional missionary offering as a part of the regular monthly Sunday school offering for missions. This every Sunday offering is deposited in the mite box placed on the secretary's desk and is used first to pay two memberships of \$20.00 in the Christian Missionary Association of the Eastern Virginia Christian Conference and regardless of sickness, deaths and financial depressions it always amounts to over \$20.00 per annum and usually around \$30.00. The remainder is used for some missionary purpose. Neither the teacher nor officers ever ask any member to contribute to the mite box for missions. The most of the class are also active members of the Woman's Missionary Society and the Ladies' Benevolent and Social Union.

This proves that people will give if you give them the opportunity, that the Sunday school is the great field for missionary education as well as Christian education. The most of our leaders (and this is true of other denominations) are trying for something new and have neglected the Sunday school, which is for and by the church. With this neglect we have neglected the Bible, which is not so prominent in the Sunday school literature as at the beginning of the century.

I challenge every pastor and Sunday school superintendent in the Southern Convention to give each Sunday school the privilege to make

at least a monthly offering for missions. I have faith in my Sunday school class that my missionary education has not been in vain. Where is your faith? Show it by your works.

I am personally gratified at some of the responses to my letters asking more Sunday schools to take the monthly offering. Last Sunday one Eastern Virginia pastor reported to me that three of his Sunday schools had agreed to take the monthly offering. Who will be the next?

J. E. WEST.

**MISSIONARY OFFERINGS.
WEEK ENDING SEPTEMBER 21, 1940.**

Sunday Schools.	
Rosemont, Norfolk, Va.	\$ 21.21
Pleasant Hill, Liberty, N. C. ...	7.78
New Elam, New Hill, N. C.	5.00
Belew Creek, N. C.	2.63
Durham, N. C.	6.75
Smithwood, Liberty, N. C.	1.99
Happy Home, Ruffin, N. C.	6.72
Antioch, Harrisonburg, Va.	4.60
Liberty (Vance), Henderson, N. C.	5.38
Oak Grove, Sunbury, N. C.	2.03
Total	\$ 64.09
Individuals and Churches.	
Isle of Wight, Va.	\$ 15.00
Elk Spur, Fancy Gap, Va.	2.50
Rocky Ford, Fancy Gap, Va. ...	1.38
Barrett's, Sedley, Va.	1.82
Mt. Olivet (G), Dyke, Va.	5.00
Henderson N. C.	12.59
Total	\$ 38.29
Specials.	
Class No. 3, Rosemont, Norfolk, Va.	\$ 3.00
First, Burlington S. S., Burlington, N. C.	25.57
Total	\$ 28.57
Total for the week	\$ 130.95
Previously acknowledged ...	274.48
Total since Sept. 1, 1940 ...	\$ 405.43

We are grateful for the offerings acknowledged above. One or two churches have finished their Conference apportionment for missions and we could wish that every church would make a special effort to do this before Conference meets. May we hear from you next?

Gratefully,
MATTIE COX PARKER,
Secretary.

EASTERN VIRGINIA WOMEN TO MEET.

The Eastern Virginia Woman's Missionary Conference will hold its twenty-eighth annual session in the Suffolk, Va., Christian Church, on Friday, October 4, 1940, the morning session beginning at 10 o'clock.

Dr. Douglas Horton, the secretary of the General Council of Congregational Christian Churches, will be the guest speaker, and there is an especial treat in store for those who have not heard him. The theme for the day will be, "Witnessing for Him on Life's Highway."

Mrs. Marie Fairbanks will be the principal speaker in the afternoon.

All societies are urged to have a representative delegation present for this occasion. The tentative program is as follows:

- MORNING SESSION—10:00-1:00.
- Call to Order—Mrs. B. D. Jones.
- Call to Worship—I John 1:2.
- Hymn—"Lead On, O King Eternal."
- Service of Devotion—Mrs. A. B. Jarvis.
- Messages from Presidents of Societies.
- Recognition and Introduction of Visitors.
- President's Message—Mrs. Jones.
- Appointment of Committees.
- Reports of District Superintendents:
- Norfolk—Mrs. Joseph French.
- Waverly—Mrs. Garland Spratley.
- Nansemond-Franklin-Gates — Mrs. E. P. Jones.
- Special Music.
- Treasurer's Report—Mrs. Everett Bryant, Jr.
- Offering.
- Address—Dr. Douglas Horton.
- Hymn—"How Firm a Foundation."
- Prayer—Dr. I. W. Johnson.
- Adjournment.
- AFTERNOON SESSION—2:00-4:00.
- Call to Order—Mrs. Jones.
- Hymn—"Come, Thou Almighty King."
- Reports by Departmental Superintendents:
- Young People—Miss Caroline Gort.
- Life and Memorial Membership—Mrs. J. A. Williams.
- Spiritual Life—Mrs. A. B. Jarvis.
- Cradle Roll—Mrs. F. O. Eppes.
- Special Music.
- Address—Mrs. Marie Fairbanks.
- Hymn—"Onward Christian Soldiers."
- Elon Schol of Missions—Mrs. J. Monroe Harris.
- Literature Report—Mrs. J. F. Morgan.
- Report of Committees.
- Memorial Service to Dr. J. O. Atkinson—Mrs. E. L. Beale.
- Adjournment.

PROGRAM WOMAN'S MISSIONARY SOCIETIES OF NORTH CAROLINA CONFERENCES.

LIBERTY VANCE CHURCH,
OCTOBER 8, 1940.

MRS. W. E. WISSEMAN, *President.*

MORNING SESSION—10:00.

Hymn.

Invocation—Rev. J. E. McCauley.

District Reports:

Alamance—Mrs. J. D. Strader.

Guilford - Rockingham - Forsyth —
Miss Frankye Marshall.

Durham-Wake—Mrs. S. C. Harrell.

Chatham-Lee-Moore — Mrs. R. L.
Ross.

Randolph—Mrs. O. C. Browne.

Halifax—Mrs. B. J. Earp.

Vance-Warren—Mrs. E. M. Carter.

Recognition of Ministers and Visitors.
Appointment of Committees.

Reports:

Treasurer—Miss Susie Allen.

Literature—Mrs. F. C. Lester.

Introduction of Speaker—Rev. F. C.
Lester.

Address—Dr. Douglas Horton, Min-
ister of General Council of Con-
gregational Christian Churches.

Offering.

Memorial Service—Mrs. O. H. Paris.

Prayer and Grace for Table—Rev.
M. T. Sorrell.

Lunch.

AFTERNOON SESSION.

Hymn.

Prayer—Rev. W. E. Wisseman.

Reports:

Spiritual Life—Mrs. W. R. Sellars.

Cradle Roll—Mrs. G. W. Putnam.

Young People—Mrs. J. H. Light-
bourne.

Life Memberships and Memorials—
Mrs. O. H. Paris.

Recognition of Societies attaining the
Standard of Excellence — Mrs.
V. S. Donkin.

Reports of Committees:

Place—Mrs. C. C. Fonville.

Finance—Miss Susie Allen.

Nominations—Mrs. T. W. Chandler.

Recommendations—Mrs. J. R. Fos-
ter.

Courtesy—Mrs. Allyn Robinson.

Minutes—Mrs. H. D. Lambeth.

Miscellaneous Business.

Closing Worship Service—Dr. Horton.

The following directions are given
for those going to Liberty Vance:

1. Those coming through Durham
should drive to Henderson and take
Route No. 39 to Epsom.

2. Those coming from the Raleigh
area should take the new road through
Louisburg and drive twelve miles to
Epsom.

MISSIONARY NEWS ITEMS.

By MRS. W. M. JAY.

Editor of Woman's Work.

HOLLAND.

The Holland Woman's Missionary
Society reports a successful year both
spiritually and financially.

Miss Christine White teacher of
Religious Education in the Nanse-
mond County schools was the speaker
at their public meeting, held at the
church, Sunday night, September 15.
Mrs. I. H. Luke is the secretary of
this society.

All requirements on the Standard
of Excellence have been met.

PORTSMOUTH.

A most pleasant and happy year of
service has been enjoyed by the Home
and Foreign Missionary Society of the
First Congregational Christian
Church of Portsmouth, Va. A mem-
bership Campaign was launched in
the beginning of the year with thir-
teen new members added to the roll.
A special thankoffering program was
held and a box of clothing was sent
to the orphanage. Two public meet-
ings have been held, assisted by the
young people. Twelve regular meet-
ings have been held with a very good
attendance. Both the Home and For-
eign books were studied and enjoyed
and the Spiritual Life Superinten-
dent based her worship programs on
the Gospel of John. The World Day
of Prayer was observed in February.

The Standard of Excellence has
been met in every way and \$5.00 was
contributed to help with the expenses
of a young lady at the Sanitorium.

Mrs. Rudd is the president of this
society and by this report it is plain
to see that a good work has been ac-
complished.

BETHLEHEM.

The Young People's Missionary So-
ciety of the Bethlehem Christian
Church has come to the end of a very
successful year. This society had
been doing such outstanding work in
the years before that it took coopera-
tion and hard work to come up to
and go beyond these achievements.
With the capable leadership of Mrs.
O. C. Bradshaw a splendid year of
study, work and fellowship has been
enjoyed. Fellowship with other
groups has been enjoyed also when
they visited Oakland and Cypress
Chapel societies. Then all societies in
the county were invited to be their
guests at a meeting when Rev. R. E.
Brittle taught the book of John.
These young people also were privi-
leged to hear Dr. Leger, missionary
from China who spoke at the Suffolk

Christian Church. The high spot of
the year was at Easter, when a very
impressive and inspiring sunrise ser-
vice in the form of a pageant was di-
rected by Mrs. Bradshaw.

(Continued on page 15.)

AN APPRECIATION.

The Mission Board of the Southern
Convention of Congregational Chris-
tian Churches takes this means of ex-
pressing its appreciation for the life
and labors of the late Dr. J. O. Atkin-
son, who, for many years, served as
Mission Secretary of the Convention,
and as the Secretary of the Mission
Board.

Nearly a quarter of a century ago
Dr. Atkinson met the challenge of the
situation as it then existed in the
Southern Convention, and matched
his life and all that he had and was
against this situation. Accepting the
position offered him by the Mission
Board, he gave himself unstintedly
and wholeheartedly to his work, and
the mission work in our Convention
at the present time is due largely to
his work and his influence. Emerson
once said that every great institution
is but the lengthened shadow of some
great man. In large measure this
wise saying found its fulfillment in
Dr. Atkinson. He brought to the
work an unquestioned integrity of
character, a sincere and deep interest
in missions, a deep devotion to his
church and to his Lord, a friendly
spirit, a genius for organization, a
sound judgment, a passion for right-
eousness, a tireless zeal, and an infi-
nite patience. He was not unmindful
of the other interests of the church,
but he gave himself with unusual de-
votion to the cause of missions. By
his life, his writings, his addresses
and sermons, by his prayers, and by
his influence he made an incalculable
contribution to the great missionary
enterprise of our church and of the
Kingdom.

The Mission Board hereby expresses
its grateful appreciation of all that he
was and of all that he did. It returns
grateful thanks to Almighty God that
He gave to our church such a man for
such a time. It expresses its deep re-
gret at his passing, and extends to the
members of Dr. Atkinson's family its
sincere sympathy in their sense of
loss. It pledges herewith its renewed
consecration and devotion to the task
which he loved so well and to which
he gave the full measure of his de-
votion.

MRS. J. M. HARRIS,

H. S. HARDCASTLE,

Committee.

September 4, 1940.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

EDITOR'S NOTE.

The article which follows is the third in a series of reports from the delegates to Mills. At the Council meeting, Frances Foster represented the Southeast Pilgrim Fellowship, and was re-elected to the position of regional chairman of this area. Her article which follows offers a brief insight into the thought and labors of the Commission on Personal Action, with which she worked.

A. L. G., Jr.

OUR CHRISTIAN FAITH IN PERSONAL FAITH.

More powerful than any words which could have been spoken in the Personal Action Commission at Mills was the evidence of *religious living* around us. By the very spirit of the Council itself, we were challenged anew to give the best we had to the building of a program which might be helpful in making this Christian Way of Life more vital to people everywhere.

The approximately fifty young people in the Commission shared the conviction that faith which does not spend itself in an effort to bring the world around it into harmony with the noblest of its dreams is a faith unworthy of our Master. For we who earnestly seek "to achieve Christian personality after the pattern of Jesus" have found Jesus to be a man of action. Those qualities of love, mercy, wisdom, long-suffering which were at the heart of His belief and trust in God, the Father, were also at the heart of everything he did and of everything he said. We felt the need of such qualities in the life of our day.

The Personal Action Commission was keenly aware of its great responsibility. Everywhere churches need revitalizing; homes need to be built upon a Christian foundation; and we ourselves need increasingly deep spiritual resources as we seek to interpret the Christian faith, and to apply it to the rapidly changing situations in which we live. The hope and aim, therefore, of the program suggested to Congregational and Christian young people is that individuals may find a virile spiritual life which will

express itself in church, and home, and community; and which will endure through the chaotic times we face.

The chief points of emphases for the coming biennium are these:

I. Developing Spiritual Resources for Daily Living:

- a. Personal meditation, Bible study.
- b. Every young person urged to formulate his own Statement of Faith as a guide for his daily life.

II. Improving Youth Services:

- a. More carefully planned worship services.
- b. Earnest preparation of mind and spirit for worship.

III. Vitalizing Church Membership:

A program of training as to what church membership means.

IV. Building a Christian Home:

- a. Development of religious life in the home.
- b. Better living conditions.
- c. Personal counsel on family problems from pastor or young people's adviser.

(A more complete report of what was done in this Commission is to be found in the Mills Report, which may be secured from Miss Lucy Eldredge, 223 S. Ludlow Street, Dayton, Ohio; or from Dr. Henry David Gray, 14 Beacon Street, Boston, Mass., for 25c per copy.)

The inspiration of the second National Council meeting of Pilgrim Fellowship is forever a part of the lives of those who were there. I do not believe there is one of us who would not gladly cross a continent and more to find life like that again. Nor do I believe there is one of us who will be content unless he is trying to make possible that same Way of Life in his own community.

FRANCES FOSTER.

The Twenty-Seventh Annual Session of the Page County Sunday School Association was held at the Leaksville Congregational Christian Church, Luray., September 11. About three hundred persons were present, representing the different denominations in the county. The Alma Lutheran Church joined Leaksville Church in entertaining the convention. Rev. L. G. Wertz is pastor of the Lutheran Church and Rev. R. E. Newton is pastor of the Leaksville Christian Church.

OUR CHURCH A LABORATORY.

CHRISTIAN ENDEAVOR TOPIC
FOR OCTOBER 6, 1940.

SCRIPTURE: Ates 2:37-47.

Daily Readings—

- Monday—The True Spirit of Worship—
Psalm 95: 1-7a.
Tuesday—Discipline in the Church—
Matt. 18: 15-19.
Wednesday—Preaching and Witnessing
—Luke 24: 45-48.
Thursday—Freedom of Truth—John
8: 31-36.
Friday—Fellowship in Worship—Heb.
10: 19-25.
Saturday—Growth in Christian Virtues
—II Peter 1: 2-8.

Many churches are having a fall retreat. Teachers and officers in the church and church school meet in a week-end conference to study the work of the church for the coming year. This would be a fine thing for Christian Endeavor and other leaders in young people's work to do. The part that Christian Endeavor and the Pilgrim Fellowship play in the total program of the church needs to be studied.

Challenges to Thought—

The church is a laboratory in that it is devoted to the discovery of truth.

As a scientific laboratory publishes its discoveries abroad and shows how they may be used, even so, the church is eager to share its good news and apply it to world problems.

The church is a laboratory in that it endeavors to put its discoveries to the test of everyday use. It seeks to verify them in experience.

The church is a laboratory in that its tasks are creative. It seeks to bring something new to pass in the personalities of those who are in the church.

Questions for Discussion—

1. What tasks of a routine nature should our Christian Endeavor Society undertake to help the church in its work?

Raising money for current expenses, benevolences, and missions; keeping the church building in order; serving as ushers, in choir, community visitations, survey work visiting the sick, etc.; doing your bit in committee meetings and group gatherings.

2. What unusual tasks need to be done in the church and community?

Crusading for temperance, leading others to Christ, preparing for and establishing Christian homes.

What can young people do to help?

S. E. M.

The world may owe every man a living—but some of us are poor collectors.—*The Pick-Up.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE USE AND ABUSE OF WEALTH.

LESSON XIII—SEPTEMBER 29, 1940.

LESSON: Proverbs 11; Luke 16: 1-13.

DEVOTIONAL READING: I Tim. 6: 17-19.

GOLDEN TEXT: *Lay up for yourselves treasures in heaven.*—Matt. 6: 20.

There is perhaps no more difficult problem which confronts the Christian than the right use of money and material things. The Christian recognizes all that he has and all that he is as a stewardship, something entrusted to him by God. He does not own; he simply possesses. He knows that sooner or later he must render an account of his stewardship; he must make a reckoning of how he has used all that has been entrusted to his care.

If one is sincere in his sense of Christian stewardship, he does face very difficult problems regarding his money, or his material possessions. What constitutes the difference between making money according to the principles of the Kingdom, and in making money in unethical ways? How much is a man justified in saving, in laying up store against the inevitable "rainy day"? What are legitimate purposes for which he can use that which he keeps for himself? How much ought he to give, and to what should he give it? What shall be the determining principle in making such investments to produce dividends, or income as he may be able to make? These and other questions ought to be faced by Christians, not only those who have large incomes, but by those who have limited resources. The topic for today's lesson, "The Use and Abuse of Wealth," deals not primarily with the amount which one has. Those who have little of this world's goods may be guilty of the sin of covetousness, and may be unfaithful stewards just as much as those who are well to do.

One thing is sure—those who are Christians ought to recognize their stewardship, and set aside a separated portion to be devoted to the church and to the cause of the Kingdom of God. This is true as one faces the teachings of the Bible, either the Old or the New Testament, as concerning material possessions. There runs throughout the Bible this emphasis upon God's ownership of all things, of man's stewardship of that which he possesses, and the necessity for being a good steward. In the Old Testa-

ment the basis is the tithe—the giving of one-tenth to the Lord. In the New Testament it is proportionate giving—we are to give as God has prospered us. In each case it is a matter of a man setting aside as sacred a part of that which he has and earns, and using it in its relationship to the Kingdom of God. There is a great need for emphasis upon this important matter, both in the services of worship of the church, and in the instruction in the Sunday school and other agencies of Christian education. The Kingdom of God will never come simply with money, but it will also never come without money.

It is significant that the Book of Proverbs, which for the most part is a very practical book, and which lays a great deal of emphasis upon thrift and industry and frugality, also emphasizes again and again the fine art and the right use of wealth. Today's lesson is simply one of many instances in which this wise man, by observation and in the study of the human race, emphasizes the necessity, the importance of, and the rewards of generosity. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." It is one of the strange paradoxes of life that those who give most, as a rule, have most. It is a well attested experience, for instance, that those who tithe, even those who have small incomes, can make the nine-tenths go as far, if not farther, than those who, disregarding the law of stewardship, use the ten-tenths for themselves. On the other hand, it is also a well attested fact that those who seek only to get for themselves, those who withhold more than is meet, tend to become poverty stricken. Of course, this does not mean that they will become poor in dollars and cents, but it does mean that they will become poor in the things of the spirit, in poverty of soul, in breadth of sympathy, in concern for others. Make your own observation! Who has the richer and fuller life, the generous-hearted, unselfish man or woman, or the miser? Who has the respect of his fellowman, the giver, or the getter?

"The liberal soul shall be made fat; and he that watereth shall be watered also himself." Jesus said that a man's life does not consist in the abundance of the things which he

possesses. The primary concern of God was with human character. He put this even above human happiness. The repeated emphasis upon giving and sharing in the Bible is not for the sake of God, or even for the sake of His cause, but for the sake of His children. A soul can not grow and develop unless it shares, unless it gives. One thinks in this connection of Dr. Russell H. Conwell who made the equivalent of millions of dollars with his famous lecture *Acres of Diamonds*, and yet who died, as one said, "a penniless millionaire." But how rich he was! He remarked shortly before his death that his riches lay in the men and women whom he had started on the road to accomplishment and happiness. That was all in the way of assets that he needed. Of course, one thinks of Jesus who though he were rich for our sakes he became poor, that we through his poverty might become rich.

This wise man of old had something to say of what in modern life we call "profiteers," or "chiselers." "He that withholdeth grain, the people shall curse him; but blessing shall be upon the head of him that selleth it." It is the picture of that unlovely character of that day and of this day who, seeing his fellowmen in want and having a corner on the market, raises prices to prohibitive heights in order that he himself might wax rich out of the poverty of others. How little his money will mean to him in the long run! A curse indeed shall be upon him.

We usually find what we look for. "He that diligently seeketh good seeketh favor: but he that searcheth after evil, it shall come unto him." Two men go to the same city. The one visits churches, art galleries, public parks, and places of interest, historical and cultural. The other goes to taverns, cheap shows, night clubs, red light districts, and gambling joints. Men have a tendency to gravitate to the things which form the inner core of their being.

"He that trusteth in his riches shall fall." Years after these words were written, another servant of God said, "Charge them that are rich in this world, that they be not high-minded nor trust in *uncertain* riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life." Uncertain riches—what more suggestive and significant word could be used?



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

COLONIZING HEAVEN.

"We are a colony of heaven."—
Phil 3:20. (Moffatt.)

We heard a good sermon yesterday on the above text. The old version uses the word "conversation" for which Moffatt substitutes "colony." It is difficult to see the relation of the words. But Dr. Moffatt so interprets it and Dr. Moffatt is a very knowing man. At any rate "colony" fits the context.

The sermon yesterday said "colonists are pioneers. Pioneers are more than mere explorers. They are cleaners up, they are settlers. They are road builders. They dig in and build homes, communities, schools and churches," and they struggle to make their world better. This is the description. Paul gives to followers of Christ—"Pioneers in Christianity."

Prayer—Our Father, may we see plainly at all times our place and our duty in Christian service in this world. *Amen.*

TUESDAY.

LOOKING AROUND THE CORNER.

"Go and make disciples of all nations."—Matt. 28:19 (Moffatt).

"Go out into the highways and hedges."—Luke 14:23.

Someone has said that "one fourth of life is intelligent; three fourths is not intelligent, and our first duty is not to look around the corner." Can that be right? Jesus started men looking around the corners of life. Matthew, Levi, the woman caught in adultery, et als., were folks around the corner. Jesus looked them up; touched their lives and the kingdom of heaven was extended by these souls.

Prayer—Our Father, help us this day to set Jesus before us, our example in going forth, not only to be Christians ourselves, but to make

Christians of all people be they ever so remote. *Amen.*

WEDNESDAY.

LAYING FOUNDATIONS.

"Behold, I lay in Zion a stone, a well-tested stone, a precious stone, as the corner stone of a sure foundation—he who believes shall not be worried and I will make justice the measuring line, and righteousness the plummet." Isa. 28:16, 17. (Smith Version.)

Compare the familiar version of our text. The above is beautiful in its clarity.

Pioneering in God in the corners of life and of human souls brings heaven close to earth. He who has this mission and goes forth into the highways and hedges building for Christ not only stands upon a sure foundation himself but lays sure foundations for all who will believe. They shall have no worry.

Prayer—Our dear Father, Thou art the author of all good. Thou art our sure foundation. Thou art the foundation of life. We would trust in Thee and dwell with Thee forever. *Amen.*

THURSDAY.

STATIC FRONTIERS.

"Many shall come from the east and the west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of Heaven."—Matt. 8:11.

The word "frontier" is often used to represent a line beyond which we have no interest. The Maginot Line between France and Germany seems to have been such a line. A frontier may be a line of activity and development. But there is no static frontier to Christian activity. This frontier, like ideals, moves on ahead as it is approached. The kingdom of God is a kingdom of distances extending into the expansion of view and deep-

ening of experience. The reaches and richness of Christian hope are a continent awaiting exploration.

Prayer—Our Father in heaven, Thy kingdom is so beautiful that we would have everybody see it and know Thee in Thy beauty to behold the land that stretches afar. We grow in our desire for Thee. *Amen.*

FRIDAY.

A WORLD JUNGLE.

"Wait on the Lord; be strong, and let thy heart take courage; yea, wait on the Lord."—Psalm 27:14.

World conditions today, internationally, morally and religiously, are quite a jungle—a jungle that is coming closer to our doors. It is a challenge to all Christian forces to unite in a solid front for forging ahead in Christian principles to keep the earth from becoming a jungle, or the shambles. One asked, "Why has Christianity failed?" The answer was, "Christianity has not failed; we have failed."

What shall we do? We are so helpless. Pray it. Live it. Talk it.

Prayer—Our Father, we love Thee. We love Thy kingdom. We are Thy servants. Baptize us with Thy Spirit this day and every day, and send us forth for Thee. *Amen.*

SATURDAY.

THE GATES OF LIGHT.

"In Thy light shall we see light."—Psalm 36:99.

My son, the world is dark with griefs and graves,
So dark that men cry out against the heavens.

Who knows but that the darkness is in man?
The doors of Night may be the gates of Light;

For wert thou born blind or deaf, and then
Suddenly heal'd, how would'st glory in all
The splendours and the voices of the world!
And we, the poor earth's dying race, and yet
No phantoms, watching from a phantom shore

(Continued on next page.)

Across the American Continent

By REV. JOHN G. TRUITT.

(Concluded from last week.)

Soon, Saturday morning, August 10, we were in Hollywood, Cal., making a tour of movie stars' homes, and motion picture studios. Had a guide to drive our car, a student of the University of California, who took us through Hollywood, Bel-Air, and Beverly Hills. We had the rare treat of seeing Shirley Temple in the front lawn of her home, and calling her down to the iron gate where she talked with us, and autographed cards for us. She was a charming little girl, and looked and talked exactly like she did in the movies. We spent Saturday night at our same rooms at Monterey Park and Sunday morning we went back into Los Angeles to visit Forest Lawn Memorial Park at Glendale, Cal. It is a 300-acre park, serving as a cemetery for the great metropolitan area of Los Angeles. Here are two famous Old World churches: the Little Church of the Flowers and the Wee Kirk o' the Heather; here also is America's largest collection of marble statuary, including the Court of David, and the Mystery of Life groups. We pulled ourselves away from this park in time for the eleven o'clock service of worship at the First Congregational Church of Los Angeles, a church of over 3,000 members. The auditorium, which must seat nearly 2,000, was filled and we were attending the second identical service of that morning. It was a very inspiring service.

After lunch, Sunday, we headed for San Francisco, up the most beautiful fruit-growing valley, called the Imperial Valley—oranges, olives, lemons, vegetables, peaches, apples, prunes, pears, grapes, English walnuts, hay, corn, and cattle. Here were some of the most fruitful garden lands of the West Coast. It is 400 miles from Los Angeles to San Francisco, so we spent the night on the road at Mountain View, Calif. Monday, after lunch, we rested awhile in Leeland-Stanford University Chapel, in Palo Alto, Mr. Herbert Hoover's town, and by the late afternoon we were crossing the Great Bridge from San Francisco across the San Francisco Bay into Berkeley, Cal. Here we registered for the General Council, and were given our rooms in Stebbins Hall, University of California. Here we spent eight days and eight nights attending the General Council of Congregational Christian Churches. That is another chapter. While in Berkeley, one afternoon and evening, we attended the Golden Gate International

Exposition. One evening after the night service we drove up on top of the Berkeley Mountain overlooking the entire metropolitan area, and saw one of the prettiest views of lighted cities one can ever hope to see.

Tuesday, August 20, at noon, the Council was over, and after lunch at the Whitecotton Hotel, we were on our way to Reno, Nev., where we spent our first night on the way back across the continent. Wednesday, we drove from Reno to Salt Lake City, Utah, 547 miles in eleven hours over all, and in that time we stopped several times for gasoline, or to look, or to eat. The reason we made such recklessly good time was that the roads were, much of the way, very straight, one stretch of nearly seventy miles across the salt flats being perfectly straight. We spent the night in Salt Lake City, and visited the Mormon Temple Thursday morning. Thence up through Idaho and into Montana, and West Yellowstone, where we spent the night. Friday morning into Yellowstone Park, Wyoming, where we drove during the day until mid-afternoon, seeing Old Faithful Geyser, the Paint Pot Geyser, the Norris Geyser Basin, Mammoth Hot Springs, the Petrified Tree, Dunraven Pass, Tower Falls, Yellowstone Canyon, Yellowstone Falls, Yellowstone Lake, which is 7,731 feet above sea level, out the Cody Pass entrance, through the mountains towering along the Shoshone River to Cody, Wy., the home of "Buffalo Bill" Cody, where we spent the night. Saturday morning we were off for Cheyenne, Wy., where we spent the night. Sunday we ate dinner in Colorado Springs, and Adelia drove us up the twenty-mile climb to the top of Pike's Peak, 14,110 feet high. It was simply a dazzling height, too dazzling at times for some members of our party to look out of the automobile. While on top we had a few flakes of snow, sent a telegram to Ann and John, and headed down. As we were nearing the foot of the Peak a rainbow as beautiful as we had ever seen arched over our view, and believe it or not we drove into the arch of that rainbow for at least two hours, and as the sun was lowering behind us and we happened to follow the cloud in just the right way the bow grew more and more intense, until right at nightfall we drove into the storm, as hard a one as one usually sees. We spent Sunday night near the Kansas state line at Limon, Col.

By Monday night we made Topeka, Kan. Through the length of this state we drove through the great grain fields of America, miles and miles of rolling plateau, grainlands with scarcely a tree. Leaving Topeka, Kan., early Tuesday morning we crossed the Missouri River and into the state of Missouri at Kansas City. Kansas City is on both sides of the river, but the bigger part of the city is in Missouri, so that we say Kansas City, Mo. We crossed the Mississippi River at St. Louis, Mo., in the middle of the afternoon. By nightfall we had driven more than halfway across southern Illinois, to Flora, Ill., where we had our first puncture. After we had gotten our rooms, and had come back to the car after eating supper, we saw our first flat tire. It was soon patched, and that patch is still there. We had driven more than 7,000 miles so we took it very good naturedly.

Wednesday morning we were soon out of Illinois and into Indiana, and before noon we had driven across the short peak of southern Indiana into

(Continued on page 15.)

THE QUIET HOUR.

(Continued from preceding page.)

Await the last and largest sense to make
The phantom walls of this illusion fade,
And show us that the world is wholly fair.

—Tennyson, "The Ancient Sage."

Prayer—O Lord, our Father, we believe that Thou has put enough harmony in the world to make a complete "concord of sweet sounds." Make us light, music, peace, love, joy, and all else that Thou wouldst have us be. In Christ's name we ask it. *Amen.*

SUNDAY.

DEWS OF QUIETNESS.

"My peace I give unto you."—
John 16:27-33.

These are days which try both faith and patience. There is so much uncertainty. There are so many factors which perplex. Yet we may pray, "Drop Thy still dews of quietness till all our strivings cease." Granting that duty grows more exacting, and life's obligations become irksome, we need not be either irritable, ill-humored, or moody. The sovereign Christ, who calmed the tempest, says to us, "Let not your heart be troubled." Thus may we find this Sabbath day, quiet, renewal, and grace.

Prayer—Great Father of us all, with heart attuned to Thy will, help me this day to find that relief in which soul strength may be mine. In the name of Christ. *Amen.*—*The Christian Herald.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Conference year is nearing its close and of course all our churches in all of our Conferences will want to go up to conference with a report showing all Conference apportionments paid in full. It is just a few weeks now until the Conferences will begin to meet. It is a good time to begin to see how much has been raised on Conference apportionments and how much more there will be to raise in order to go to Conference a "banner" church. The writer mentioned this subject in a previous letter and would not have mentioned it in this letter but for the fact we want our churches to keep it in mind as we are anxious to see all our churches "banner" churches this year. It will take some effort, some planning, and some real work to do it, perhaps, but to go to conference as a "banner" church is something to be proud of. One may have to give more than one wants to give. It may be a real sacrifice, but it will be worth it. It is not always easy to raise Conference apportionments in full. The writer has had some experience along that line; but it is easy not to raise it. Not to raise your Conference apportionments in full means you are going to lose that joy the churches will get that do raise it. Did you ever sit in conference and watch the expression on the faces of the delegates who come from a "banner" church when the report of that church is read before Conference?

Then remember, too, my friends, that all this money goes to support the several institutions of the church. All of them need the amount apportioned to them. In the last ten days eight applications have been filed with the orphanage to take children who have been left orphans and need the care of this institution or some other of like kind. But it takes money to support them after they come and if money is not sent in here for their support we cannot take them. The writer regrets very much to turn away a helpless child with a worthy appeal if there is any way to help it.

The churches have, all these years, stood by us in this worthy work and we are grateful. You have entrusted this work to us. We have in the past and are now giving you our best effort. We are grateful for your loyalty and your support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 26, 1940.		Newport	3.42	
Amount brought forward	\$11,035.31	Wood's Chapel	1.18	
Sunday School Monthly Offerings.				16.03
Eastern N. C. Conference:		Endowments.		
Plymouth	\$ 3.70	Lawrence S. Holt		150.00
New Elam	6.00	Special to Buy Land.		
Wake Chapel	5.79	Mrs. Nannie Parrott		20.00
Liberty Vance	5.39	Special Offerings.		
	\$ 20.88	Jr. Philathea Class., Suffolk, Va., support of		
N. C. & Va. Conference:		Martha Lee Whitten ..	\$ 5.00	
Belew Creek	\$ 5.34	Mr. May	6.00	
Mt. Bethel	2.14	Mr. Fespermon	4.00	
Berea	10.00	Mrs. Adams, Daughters & Grandchildren, South Boston, Va.	5.00	
	17.48	Woman's Home & Foreign Missionary Society, Suffolk Christian Church ..	30.00	
Western N. C. Conference:		Mr. Stout	20.00	
Randleman	6.36			70.00
Eastern Va. Conference:		Total for week	\$ 315.77	
Barrett's	\$ 6.76	Grand total	\$11,351.08	
Berea	5.00			
	11.76			
Ala. Conference:				
Roanoke	3.26			
Valley Va. Central Conference:				
Antioch	\$ 3.26			
Mt. Olivet (G)	5.00			
Winchester	3.17			

The Christian Year Calendar--1940

By REV. JOE A. FRENCH.

- October 6—Sixth Sunday in Kingdomtide—World Wide Communion Sunday.
- 13—Seventh Sunday in Kingdomtide—Religious Education Sunday.
- 20—Eighth Sunday in Kingdomtide—Christian Family Sunday.
- 27—Ninth Sunday in Kingdomtide—Youth Sunday.
- 6-12—Religious Education Week.
- 31—Reformation Day.

Notice a change in Kingdomtide. The new arrangement provides for a Refreshment and Recreation period in July and August and, Kingdomtide thus begins with Labor Sunday. Send 15c to the Federal Council of Churches, 297 Fourth Avenue, New York, for a copy of "The Christian Year." Also ask for information about Church Loyalty Crusade and World-Wide Communion Sunday.

Make the installation or recognition service for officers of all organizations one of reconsecration for the entire church.

- November 3—Tenth Sunday in Kingdomtide—World Temperance Day.
- 10—Eleventh Sunday in Kingdomtide—World Peace Sunday.
- 17—Twelfth Sunday in Kingdomtide—Men and Missions Sunday.
- 24—Thirteenth Sunday in Kingdomtide—Thanksgiving Sunday.

Write Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Ill., for suggestions about Men and Missions Sunday.

- December 1—First Sunday in Advent—Christian Unity Sunday.
- 8—Second Sunday in Advent—Universal Bible Sunday.
- 15—Third Sunday in Advent—Christian Fellowship Sunday.
- 22—Fourth Sunday in Advent—Christmas Sunday.
- 29—New Year Sunday.

Prepare now to have a dignified and appropriate Christmas Service.

Write the American Bible Society, Bible House, Park Avenue and 57th Street, New York, for information about Bible Sunday. Present Bibles to ten-year-olds on Bible Sunday.

How many homes in your church receive "The Christian Sun"? Provide religious literature for your church people. The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, prepares excellent literature for parish use.

This fall is the best season of the year to hold a Leadership Training School. Arrange a local school or cooperate with other churches in one.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00
Six Months..... 1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

BARRETT.

Mrs. Mattie Docia Barrett, wife of Deacon Robert H. Barrett, was born in Isle of Wight County, Va., May 21, 1863, and died July 11, 1940, at the age of seventy-seven years, one month and twenty days. She was a daughter of the late Matthew H. and Martha Pierce Carr. She is survived by her husband, three daughters, Mrs. O. E. Whitehurst and Mrs. Guy Webb of Norfolk, Va., and Mrs. T. H. Strickland of Windsor, Va.; four sons, Rev. J. Cleveland Barrett of Philadelphia, Pa.; R. A. Barrett and J. A. Barrett of Norfolk, Va.; and W. D. Barrett of Zuni, Va.; and one brother, C. M. Carr of Norfolk, Va.; one sister, Mrs. Eva Harrell of Holland, Va.; three grandchildren and eight great-grandchildren.

The deceased was for many years a faithful and consistent member of Antioch Christian Church. She was in poor health for many years and died following a severe illness lasting one week. She was beloved by a large circle of friends and neighbors. Quiet and unassuming in her manner of life, she reflected an inner life of deep consecration and sincere devotion to God. Submissive to

the will of God, she fell asleep in Jesus to enter into that rest that remaineth for the people of God.

In the absence of her pastor, the funeral service was conducted by the writer in Antioch Church, and her body was interred in the church cemetery.

I. W. JOHNSON.

THE KEY MAN.

(Continued from page 4.)

member ever makes it to sit around and do nothing while the work of the church suffers for someone to do it.

This is written in the hope that it will catch the eye of some church member who is concerned about the welfare of the church. If it should come to the attention of such a person, we hope that he will select that which most urgently needs to be done in his church, and that he will get at the task and put his very best into it. Then we should like to know if others do not catch the spirit and help him accomplish the task.

S. C. H.

ACROSS THE CONTINENT.

(Continued from page 13.)

Louisville, Ky. Say what you may, the farms, the homes, and the estates of Kentucky were just as pretty around Lexington as anywhere on the entire trip. We ate dinner in Shelbyville, Ky., and spoke of Mr. W. V. Leathers of our church, for we felt we must be near his old home community. By nightfall we were in Huntington, W. Va., where we spent the night, and Thursday we drove through some of our prettiest mountains in dear Old Virginia. We ate dinner in Covington, and supper in Wakefield, and slept the sleep the the grateful and thankful in the country home of Mrs. B. D. Jones, Nansemond County, reunited with our children, and happy to have our feet once again on *terra firma!*

MISSIONARY NEWS ITEMS.

(Continued from page 9.)

This society has a flower fund which has been a source of comfort and help in times of distress.

For the benefit of other societies who might be looking for ideas as to how to raise money, etc., the following plans are given: They sponsored the "Tobacco Tags," had a lawn party and gave ten cents on all holidays and birthdays. This "holiday and birthday" plate was passed and the offerings grew to such proportions that the apportionment of \$100.00 was raised in full, \$5.00 was given to the Chinese Friendship Project, \$2.00 to help defray the expense of a delegate to the California Youth Conference, \$5.00 was given towards the

expenses of Religious Week-Day Bible School and they paid the expenses of one girl to the Elon Training School.

This society has reached all the points on the Standard of Excellence and the newly elected officers are already at work making plans for the new year. This group is to have charge of the worship service at the Young People's Missionary Conference, September 27. These young people have charge of the music each fourth Sunday morning and assist the choir. The Pilgrim Fellowship is worked through this group and the Sunday school class together, Miss Ruby Piland being the key-worker.

LIBERTY SPRING.

The Woman's Missionary Society of Liberty Spring Christian Church has had a very successful year under the leadership of the Spiritual Life Superintendent, Mrs. Joel E. Harrell, Jr.

On February 9, the Young People's Missionary Society joined with the women in observing the World Day of Prayer.

The society was well represented at both the Conference in the Richmond Church and at the Rally at the Holland Christian Church.

Twelve monthly meetings were held during the year. At the May meeting a special Mother's Day program was presented with Dr. John G. Truitt as the guest speaker. He gave an inspiring address on "Christian Mothers and Christian Homes." A special offering was received, amounting to \$31.15. At the June meeting a special Father's Day program was presented with Mrs. S. H. Rawles as speaker. At the meeting a special offering was received, amounting to \$20.00.

The death angel called home one of the members, Mrs. A. J. Johnson. A memorial was given in her memory and a brief memorial service held at the August meeting.

An attendance campaign was begun with the first meeting of the year. The society was divided into two groups and a captain named for each group. It was a close race throughout the year and a question as to which side would win. It was plain to see from the beginning that it would not be a landslide and the winning side won only by four points. The losing side invited the winners to an entertainment at the October meeting.

Attendance has been unusually good and six new members have been added to the roll.

All of the requirements have been met and the apportionment paid in full.

If Your Program of Progress Emphasis This Year Is Finance--

By JOE A. FRENCH, Executive Secretary,
Eastern Virginia Sunday School Convention.

If your church has selected "Finance" as one of its current emphases, it is suggested that you:

1. Study carefully Chapter XIV of the booklet, "A Program of Progress."
2. Plan a sound program of education on "The Christian Use of Money" for every age in the church. A good book for children's workers is "Riches to Share" by Alice Bartow Hobensack (leader's manual, \$1.00; pupil's book, 20c). A booklet for use in young people's groups is "Young People and Money" by Harry T. Stock (15c from the Division of Christian Education). Among many good materials for adults is "Income, Outgo and the Kingdom of God" by Samuel E. Carruth (13 studies, 25c).
3. Plan a church-wide study of the financial needs of your church, including: support of the local parish program, assistance to worthy community enterprises, support of denominational benevolences, and aid to other important causes.
4. Make available to your church board or committee, and then to workers with each age group and to all major organizations of the church, the free materials issued by the Missions Council. These publications describe the work of the denomination at home and abroad. Watch, also, the pages of "Advance," "The Missionary Herald," and the state papers.
5. Work out a careful financial policy and program for the church school, one which regards giving as a part of the educational training of children, young people and adults.
6. Plan the Every-Member Canvass systematically. Precede it with a process of education which reaches all members of the church and of its organizations, and all persons interested in the work of the church. Plan to reach every family by the visitation of laymen. Seek to increase the income to meet the total needs of the church and of the denomination. Try to help every church member to become a giver, however small the amount may be.
7. Seek to interpret the Christian acquisition and use of money as an important expression of the Christian way of living. This year is being observed as "Stewardship Year" by many denominations. The office of the General Council of Congregational and Christian Churches, 287 Fourth Ave., New York City, will supply literature to those who request it. In the church school program of training for teachers and other workers, emphasis may be given to finance during the current year; standard leadership education courses deal with the subject—132-a, "Christian Stewardship," and 614-b, "Financing the Work of the Church." For information, write to the Department of Leadership Education, 14 Beacon St., Boston, Mass.
8. Make sure that all of the business affairs of the church are conducted in ways consistent with the principles of social justice, and are administered efficiently.
9. Develop a sound financial policy within each organization of the church, a policy which recognizes the fact that each organization is a part of the church and that its activities should be related to the program of the church.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, OCTOBER 3, 1940.

No. 40.

A COMMON PRAYER

For Use in the Churches on World-Wide Communion Sunday,
October 6, 1940.

Almighty God, Ruler of All, Our Father who art in Heaven, we beseech Thee in this hour of the world's anguish and desperate need to have pity on and show mercy toward us and all men. We confess with shame and repentance our national and personal transgressions. Remember them not against us, O Lord. Move Thou upon the minds and wills of all men everywhere that they may see to know and to obey Thy Commandments. Grant us wisdom to discern and remove all that makes for inter-continental or international jealousy or hatred. Make Thy Church Universal be indeed a true fellowship of believers in Jesus Christ, uniting the world. As we, the members of the Body of Christ, have communion with Him may we have also through Him a unity with one another which, transcending all racial and national barriers, shall create everywhere a passion for a righteous peace, a longing for a universal brotherhood and the spread of goodwill among all peoples. Finally, O God, in gratitude for all that our Lord Jesus Christ has done for us and is to us, may we, in His name and for His sake, do those mighty works of mercy to which the hour and the need summon us, that the power of faith and love may be manifested in us, and that the hearts and hopes of all men everywhere may be drawn to Thy dear Son, the Prince of Peace, in whose holy name we pray. Amen.

LET THERE BE LIGHT

NEWS AND VIEWS

The Rev. Walter S. Metcalf has completed ten years of service as pastor of the First Church, Tampa, Fla.

The Poplar Arbor Church Building at Doerun, Ga., was dedicated last Sunday during the session of the South Georgia Association.

Services are being held each evening this week at Ocean View, Va. Ministers from other Ocean View Churches will assist Rev. Joe A. French on successive nights.

On Sunday, September 1, the Winter Park Congregational Church, Fla., occupied its new church school and community building for the first time. Rev. Victor B. Chicoine, D. D., is the pastor.

Rev. R. Wiley Scott, D. D., pastor of the Central Church, Atlanta, Ga., becomes the pastor of the Miami Beach Church, Florida, on October 1. He succeeds Dr. Elisha A. King, who is now pastor emeritus.

Dr. James R. Clinton, pastor-at-large for the Board of Home Missions, is available for work in the Southern Convention during January and February, 1941. Those interested should write to Dr. Clinton at 203 East Gowen Avenue, Philadelphia, Pa.

The moving picture, "The King of Kings," is being shown at the First Congregational Christian Church of Richmond during this and next week. It is scheduled to appear in other of our churches during the fall. Do not miss seeing this wonderful picture if you have the opportunity offered you.

The First Congregational Church of Washington, D. C., is celebrating its seventy-fifth anniversary in November. The recently elected Moderator of the General Council, Dr. William E. Sweet, will be present and speak in connection with this celebration on the evening of Sunday, November 10.

The fourteenth annual Convocation for Florida Congregational Christian ministers will be held at Daytona Beach, Fla., October 7-10. Dr. Shirley Jackson Case, Dean of the Florida School of Religion, noted religious author and for many years Dean of the University of Chicago Divinity School, will give a series of five ad-

dresses on the general theme "Christianity in a Changing World."

September 30 ends the conference year with many of our churches. These churches should have already raised their conference apportionments. If your church has done this we congratulate you; but if it has not, there is still time to make a last-minute drive and raise the necessary amount. This will make both donors and donees happy.

The women of the Eastern Virginia Conference will hold their annual Missionary Conference at Suffolk, Va., on Friday of this week. The North Carolina women will meet with Liberty Vance Church, near Henderson, N. C., on Tuesday of next week. See to it that your local missionary society is well represented at the meeting of the conference of which it is a part.

For several years the Committee on Superannuation of the Eastern Virginia Conference has been urging the churches of the conference to assist their ministers in joining the "Annuity Fund." It is hoped that action has been taken during the conference year by at least some of the ministers and churches. The chairman of the committee will be glad to send informative literature either to interested ministers of the conference or to chairmen of the official boards of the local churches. Write to J. T. Kernodle, 1536 E. Broad Street, Richmond, Va.

EASTERN VIRGINIA INCREASES GIFTS TO MISSIONS.

The two hundred and sixty people attending the Eastern Virginia Young People's Missionary Conference at Holland last Friday night were pleased with the treasurer's report, showing an increase in missionary giving during the past year. The young people gave through the Woman's Board \$67.79 more than last year.

In addition to this increase the young people gave through the regular church offerings, and had a fine share in the China Friendship Project which was promoted by our young people in the Southeast.

Two more young people's groups reported with gifts through the Woman's Board this year than last. Six more societies reached the "Standard

of Excellence." Missionary interest among young people in Eastern Virginia, as in other Conferences, is increasing.

Preliminary reports indicate that the women of Eastern Virginia have also increased their gifts during this year. They will hold their annual session in Suffolk on Friday of this week.

Congratulations to Eastern Virginia, and good wishes for even better success the coming year.

F. C. LESTER.

NORTH CAROLINA COUNCIL OF CHURCHES MEETS.

Representatives of eleven Protestant denominations, met in annual session of the North Carolina Council of Churches in Thomasville, September 17.

The Council re-elected as its president, Dr. W. A. Stanbury, pastor of Central Methodist Church of Asheville. Elected to serve on the Executive Committee from the Congregational Christian Church were Dr. H. Shelton Smith and Dr. Stanley C. Harrell, both of Durham.

Mr. R. L. Pope, prominent banker and Christian layman of Thomasville, delivered the principal address, using as his subject, "The Need for a United Church."

This address is printed in full in this issue of THE CHRISTIAN SUN.

The Council made provision for the continuation of its activities now being carried on by the following committees: Rural Life and Work, Week-Day Religious Education in Public School, Music and Worship, Race Relations, Library Service Department and Radio Ministry.

A department of Visual Education was ordered to be created and a committee on Social Action will shortly be organized. A chain of Christian Life Assemblies were ordered to be held throughout the state in the spring of 1941. These will be organized and sponsored by the women of all denominations within the state.

Dr. H. Shelton Smith will continue as chairman of the Board of Christian Activities, a body which supervises the Council's activities.

COMMITTEE ON FINANCE TO MEET.

The Convention Committee on Finance is called to meet Saturday, October 19, 10:30 A. M., at Elon College, in Mr. Lester's office. Members: Prof. L. L. Vaughan, A. H. McIver, K. B. Johnson, Rev. R. Lee House, Rev. G. C. Crutchfield, and Rev. J. H. Lightbourne, Chairman.

DUKE PROFESSOR SPEAKS ON CHURCH HISTORY.

Duke University's School of Religion formally began its fifteenth year on September 26, with exercises in York Chapel. The featured address entitled "The Church and Church History" was delivered by Dr. Ray C. Petry of the school's faculty.

In his address Dr. Petry pointed out the distinct values that come to the church and the minister and their work through the researchers and contributions of church history. The church has been strengthened, not weakened, by the revelations of church historians, he said.

"The resourcefulness of former Christians who not only survived but thrived in the face of apparently insuperable obstacles is a portion of history which ministers and people ought to find useful at just about this time.

"The everyday experiences of our Christian forefathers when clarified by, not buried under the weight of, documentary research are invariably found to be both fascinating and serviceable."

Dr. Petry cited various approaches to the study of church history and explained their purposes. He also suggested the research contribution of church history to the church. "Church history," said Dr. Petry, "has helped to delineate Jesus' character and influence more clearly. It clarifies not only his earthly career but the continuing challenge which his life has issued and still issues to his church which is in the world and so susceptible to the temptations to be of it."

The speaker indicated that church history witnesses effectively to the fact that a united Christendom is not the restless imagining of a decadent civilization, but the enduring ideal of the church throughout history.

"Christian historians, Orthodox, Roman and Protestant have often begun their tasks by examining the claims to superiority of their respective communions," he asserted. "They have, not infrequently, remained to marvel at the unused resources of a Christendom which may yet some day be one church, holy, catholic, and united."

"What the church has been, and can be, when welded into the unity of a common faith, the community of sacramental grace, and the prayerful incorporation of the Gospel, has significance not only for church historians but also for those why may be guided by their disclosures.

"Thus, recent ecumenical conferences have wisely had recourse to the researches of church historians. These scholars have been called upon to testify anew that worship at its highest has made the church, not an esoteric band, but a community of service for the world's salvation."

"CHRISTIAN SUN" SUBSCRIPTIONS.

We hope the new subscribers will be pleased with THE CHRISTIAN SUN and remain on our subscription list through many years of grace. This represents an investment in the realm of the spirit which will not perish with the spending.

Every "renewal" not only brings spiritual renewal and continued blessings to the subscriber, but renewed hope and courage to the Board of Publications, the publishers and the members of the editorial staff. These prompt renewals are greatly needed, and therefore deeply appreciated.

NEW SUBSCRIPTIONS.

Rev. W. R. Catton, Manistee, Mich.
Mrs. Mollie Hicks, Route 2, Norlina, N. C.
Miss Mary Sutton, Gibsonville, N. C.
Rev. O. D. Poythress, South Norfolk, Va.
Mrs. Howard Phillips, R. 1, Youngsville, N. C.
Mrs. Ben Raybourn, R. 1, Zebulon, N. C.
Mrs. W. V. Redding, Seagrove, N. C.
E. H. Thompson, Elon College, N. C.
Mr. & Mrs. J. R. Waters, Kimbal, Va.
Mr. & Mrs. Amos H. Waters, R. 3, Luray, Va.
J. E. Cumbie, Brown Summit, N. C.

RENEWAL SUBSCRIPTIONS

John C. Shanholtz, Winchester, Va.
Mrs. Shirley Oliphant, Edinburg, Va.
Mrs. Mahlon Clem, Edinburg, Va.
Rev. R. D. Coulter, New Market, Va.
Mrs. Lydia Pickering, R. 1, Broadway, Va.
Mrs. N. F. Painter, Luray, Va.
Mrs. Richard Simpson, R. 2, Burlington, N. C.
H. B. Wise, Newport News, Va.
J. H. Wilkins, R. 2, Burlington, N. C.
Mrs. E. H. Bray, Ramseur, N. C.
R. T. West, Waverly, Va.
Sam White, R. 1, Pittsboro, N. C.
Mrs. L. E. Smith, Newport News, Va.
Mrs. R. C. Luke, Hampton, Va.
Mrs. W. C. Joyner, R. 3, Suffolk, Va.
Mrs. J. J. Faison, Waverly, Va.
Mrs. J. T. Rawles, Holland, Va.
Mrs. W. H. Holt, Graham, N. C.
Mrs. T. W. Chandler, Virgilina, Va.
Mrs. A. S. Farmer, News Ferry, Va.
Mary C. Brinkley, Suffolk, Va.
Mrs. Jane Huffines, R. 2, Elon College, N. C.
Mrs. J. W. Freeman, Winston-Salem, N. C.
Mrs. J. V. Gatling, Suffolk, Va.
Rev. H. E. Crutchfield, Norfolk, Va.
Rev. J. H. Warren, Norfolk, Va.
B. H. Samuel, Harrisonburg, Va.
Mrs. Jennie Saunders, Suffolk, Va.
Mrs. R. R. Auman, Steeds, N. C.
J. E. Eubank, r., Newport News, Va.
Mrs. A. C. Boyce, Seven Fountains, Va.
Rev. M. J. Sweet, Chattanooga, Tenn.
Samuel Barber, R. 2, Elon College, N. C.
Mrs. Ashby Smith, Shenandoah, Va.

FIFTH SUNDAY OFFERINGS.

Our hearts are cheered by a little more generous response on the part of our Sunday schools and churches in the support of the college. This is as it should be. Contributions made at this time lighten the burden of the local church in raising its conference apportionments in full and it certainly lends encouragement to the ones of us representing the church who strive daily to carry on the affairs of the college in a way acceptable to the church at large.

It is to be hoped that every single church will set as its goal to raise the last dollar of its apportionments. Such a determination would mean much to every interest of the Convention. Christian education is more essential to our church, nation, and civilization than ever before. Certainly no one church would want to lessen its contribution to this most essential undertaking by our denomination. A small contribution on the part of every individual member will meet to the entire satisfaction the Convention's askings for our own Elon College. If your Sunday school or church has not sent in its fifth Sunday offering, won't you please do so at the earliest possible moment.

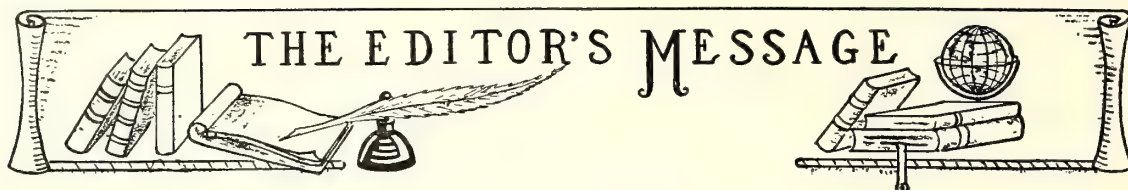
Next week a complete record of the local churches' contributions to the college to date as received by the college will be made through THE CHRISTIAN SUN for the conference that meets first in order. Be sure that your church sends in its contribution that it may receive credit.

Contributions received since our last report are as follows:

Churches.

Eastern Va. Conference:	
Bethlehem	\$ 5.81
Va. Valley Central Conference:	
Mt. Olivet	5.00
Linville	10.73
Sunday Schools.	
N. C. & Va. Conference:	
Longs Chapel	3.73
Eastern Va. Conference:	
Newport News	8.50
Union	3.00
Berea, Norfolk	8.00
Portsmouth	6.70
Holy Neck	40.00
Eastern N. C. Conference:	
Morrisville	.80
Western N. C. Conference:	
Flint Hill (R)	1.00
Biscoe	1.00
Mt. Pleasant	1.11
Va. Valley Central Conference:	
Antioch	6.57
Palmyra	.65
Total	\$ 102.60
Previously reported	2,117.35
Grand total	\$2,219.95

L. E. SMITH,
President.



ECUMENICAL COMMUNION.

Sunday, October 6, has been designated as World Wide Communion Sunday. This observance is sponsored by the Federal Council of the Churches of Christ in America, with which our denomination is affiliated.

It is most appropriate at this time, when war is sweeping like a tornado through our world, snapping strong links in our world-wide missionary chain, causing tragic short circuits in long established spiritual currents, that Christians everywhere should maintain an unbroken fellowship.

A world in the throes of transformation desperately needs a remedy not of man's devising. The communion table is the logical place for this serving and this corporate appropriation. In the attitude of prayer, penitence and confession the church may avoid the errors of the totalitarian and "brutalitarian" states, and become in a fuller sense "the channel of God's saving power to a dying world."

RALLY DAY.

Rally Day will be observed in many of our churches the first Sunday in October. Can anyone read our Sunday school statistics without realizing the need of a real Rally Day? We do well to remember that in order "to teach them we must first reach them." The days approaching Rally Day are of equal importance with the day itself. We must utilize our present forces in drawing new forces into the Sunday school. Purposeful visits should be made on Friday and Saturday immediately preceding Rally Day. These last minute visits, cards, and telephone calls are usually most effective. Do not ignore or neglect the opportunity.

Rally Day is not solely for the children. Adults usually hold the key to transformation and attendance. When father attends he carries the children. If the car goes to church, the children go; if the car goes elsewhere, the children are absent from Sunday school. Get the adults interested in the Sunday school and very likely you will get the whole family interested. Rally Day is your opportunity.

Many people, including church people, do not know the meaning of Rally Day. The program must be planned with this in mind. The program committee should strive for education rather than mere entertainment. Not least among the values of Rally Day is the actual work, thinking and training of the leaders themselves.

To be sure children are an integral part of Rally Day. The children may teach us how to cooperate intelligently and joyously. One department may review "what we have done"; another may dramatize "our major experience or achievement." An adult should give a picture of the comprehensive program, as it ministers effectively to all age groups.

Adults hold the purse strings. Parents who stay away from Sunday school do not send their offering by

the children. Someone may tell the school about the offering—where it goes and why. Some may be interested in knowing that their gifts help to provide vacation church schools for children in remote, less privileged areas. The realization that "love with little can do much; but selfishness with much can do little" may move a selfish soul to gratitude and generosity.

THE PHYSICIAN BECOMES AN EVANGELIST.

During the next three months our Sunday school lessons will be taken from the Book of Luke. A lesser man would have desisted in writing this additional Gospel. Others had already been written by eye witnesses and ministers of the word. Why should one who must use second-hand material presume to improve on that which had already been done?

"It seemed good to me also . . . to write." Luke was convinced that the work of his predecessors should be supplemented, that a complete record had not yet been made. And out of this conviction and faith came "the most beautiful gospel ever written."

Writing was tedious in those days. The communication and travel necessary to collect references were slow and difficult. There was no financial remuneration for this tedious task. Only fidelity to perception of opportunity and sense of duty could have prompted this truth-seeker and light-hearer to attempt this stupendous task. Only a generous and unselfish soul could have given us such a unique Gospel. What a blessed thing took place when this physician became an author and evangelist!

Luke was beautifully qualified for his delicate task. He is familiar with the Old Testament law, but not warped by its formality, nor afflicted by its narrowness. There is a freshness and vividness of material and description. Luke, probably a physician, has excellent powers of analysis and synthesis. His searching eye and Catholic spirit catch many things which were overlooked by others. The following parables are found only in Luke: two debtors, friend at midnight, rich fool, barren fig tree, lost coin, unjust steward, pharisee and the publican, prodigal son, and the good Samaritan. Here only you find the record of the first discourse in Nazareth, revealing the mercy of God as a free gift to all. The mission of the seventy, a symbol of the gentile world, a prophecy of the world-wide conquest of the gospel, is recorded only in Luke. Throughout the gospel there are the elements of gladness, kindness and sympathy for all classes of people.

So the layman, the physician, became an author and evangelist. His devotion and labor immeasurably enriched our Bible. Into the study of this beautiful gospel we are privileged to enter during the next three months. The spiritual lives of our people should be greatly enriched.

R. L. H.

The Church Co-operating for a Better Tomorrow

An Address by R. L. Pope Before the North Carolina Council of Churches.

I am deeply conscious of the high honor and responsibility of speaking to a group like this in such times as these days in which we now live. For these are dark and troubled hours. Ominous clouds of disaster hang about every horizon of the world. Many of the ideals of humanity that have through the ages been created by labor and sacrifice now hang in perilous balance, and the dreams of two thousand years seem to be breaking in pieces at our feet. It is a time when we long to hear a voice coming to us "O'er the tumult of life's wild and restless sea," calling us out of the chaos and confusion that is about us, and telling us the way to go.

All that I can hope to do is to look with you for a few moments toward the days that lie beyond tomorrow, and see something of what we must face and what our part in it is going to be.

But I cannot tell you anything new. You have thought long and deeply on the question of what the future holds for us, and of the dangers that threaten in the days ahead. And I do not believe that we need anything new. We need only re-vitalize and use the knowledge and powers we already possess. I still believe that right is more powerful than wrong. I still have faith in the power of Christ and the religion we profess, to redeem mankind and make the world a better place to live. I am still sure that even though at times it seems that "Right is on the scaffold and wrong is on the throne," that "God still stands beyond the shadow, keeping watch above His own." So what I shall have to say will just be a re-emphasis of things about which we already know.

We look toward the days ahead with a great deal of anxiety. We do not know what they hold for us, but we must face them and go into them. We do not know that we need to fortify ourselves for whatever they may bring, for we will need the qualities of which heroes are made as we enter the tomorrows. It is truer now than when it was written that "A time like this demands strong minds, great hearts, true faith and ready hands."

We also know something of what these days that lie ahead will be like. Let us analyze their probabilities that we may know how to enter them.

(1) *They Will be Days of Excitement.*—It will be easy for us to lose our balance under the pressure of the

uncertainties and chaos that will be about us. Like the boy going home late at night we are going to see many imaginary dangers lurking in the darkness as well as the real hazards that will lie in wait for us along every roadway we travel. It will be hard to separate the true from the false as the clash of philosophies in their tenets into our ears in these days that lie beyond tomorrow.

(2) *They Will be Days of Heartache and Sacrifice and Disappointment.*—"Man's inhumanity to man" is not only "making countless millions mourn" but is reaching an all-time high in terror and hate and the power to inflict suffering. We will need not only the qualities of heroism, but also a fresh consecration of ourselves to great sacrificial service, if we are to assuage the grief and heal the hurt of a wounded world.

(3) *But Withal They Will be Days of Opportunity.*—Opportunity for the church to minister in a thousand ways in the name and spirit of the Christ. Opportunity to build a better social and economic order. Opportunity to bring to a tired and distressed world the beauty of holiness and the brotherhood of man.

(4) *These Coming Days Will be Full of Great and Pressing Problems.*—Problems that must be solved. And in their solution the church must have a vital and militant part. The church, of course, must and will go on with its program of worship, education and redemption, each in its own and separate field of action, but in order to solve the major problems that perplex us, and which have such a deep and lasting influence upon the lives and characters of people, there must be united action and cooperation on the part of all.

Let us take a look at some of these tasks that shall challenge us as we go into the tomorrows:

(1) *The Consummation of Just and Lasting Peace.*—The world can never go forward to a realization of its hopes and dreams so long as it is torn by war and hate. These things destroy all ways. They break up and tear down our works of art, our moral standards and our spiritual concepts. They raze our cities, deplete our economic resources and leave us in poverty and despair. The day will come again when the war-weary races of men will desire and seek peace. When that

time shall come it is important that justice and righteousness shall prevail, and that its foundations shall be laid deep and strong.

(2) *The Preservation of the Ideals of Democracy.*—Threatened today on more fronts than ever before. The great challenge to make it secure will claim our attention in these coming days. The church is vitally concerned in this matter, for where freedom is lost the church suffers and in some dictator countries all but perished. That men and women may have liberty of conscience and action, that the best and finest may flower in the heart of humanity, that emphasis shall be placed upon the value of the individual, these all are beliefs held sacred by the church, and which can be preserved only through the processes of democracy.

(3) *Building a More Satisfactory Economic Order.*—It will be our task in the days ahead to build a society in which dire and wanton poverty and lack of opportunity to earn a living do not exist.

(4) *Safeguarding the Standards of Moral Behavior.*—There are many influences that operate in the moulding of character that need the vigorous attention of the church. The kind of literature, magazines and books available to youth, the question of liquor, the problem of prisoner rehabilitation, religious instruction in our schools, the radio and motion picture. All these are matters that have a vital bearing on character and conduct, and need close and intelligent attention.

(5) *The Strengthening of the Ideal and Practice of Universal Brotherhood.*—Great sections of the human race are again drifting into race prejudice, and hatred of people other than their own. The church is perhaps the only institution in the whole world capable of meeting this challenge and bringing about race relationships and hasten the coming of the brotherhood of man.

These are the great problems that will call loudly for solution as we enter the tomorrows. The church co-operating will ultimately find their solution.

For in all these things we have the assurance of inspired literature and the experience of history that we do not fight alone, nor struggle as those who have no hope—for God is with us, and for aught we know is even in these troubled years working out his purposes for men.

I read sometime ago the story of a ship in a terrible storm. The passengers were panic-stricken as they

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Young People's Missionary Conference of Eastern Virginia Congregational and Christian Churches met in Holland Christian Church, Friday evening, September 27. Miss Dorothy Williams of Franklin, Va., the president, called the conference to order at 8:00 P. M. Dr. W. B. O'Neill led in prayer. After a vocal solo by Mrs. Joe E. Holland, of Holland, Va., a brief business session was held. Miss Mary Louise Cox of Walters, Va., was elected president for the ensuing year.

In calling the roll of churches, some interesting facts on attendance were noted. Bethlehem Church reported the largest number in attendance, with forty-one members present. Franklin was a close second with forty reported present. Bethlehem society was awarded the banner on attendance. Berea (Nansemond) reported thirty-four present, which included every member of the Young People's Missionary Society. The total attendance reported was 262. Twenty-three churches in the Eastern Virginia Conference were represented in the Young People's Conference and sent in offerings for Missions during the year, according to the report of Mrs. E. R. Bryant, treasurer. The total amount sent to the treasurer for the year was \$794.41, an increase of \$67.79 over 1939. Twenty-one societies reported in 1939. Incidentally the report of the treasurer of the Eastern Virginia Woman's Conference indicated that the \$5,000.00 goal for this year has been reached by the combined gifts of the various women's and young people's missionary organizations of the Conference.

The following societies are on the honor roll, for this year: Berea (Nansemond), Berea (Norfolk), Bethlehem, Cypress Chapel, Franklin, Holland, Holy Neck, Liberty Spring, Mt. Carmel, Newport News, Eure, Oakland, and Rosemont.

The choir of Holland Church rendered a very beautiful anthem: "Send Out the Light." Miss Miriam Barrow rendered a violin solo. Mr. Vaughan Beale, a young man of the Franklin Christian Church, delivered a very fine address on the topic: "The Great Experiment." The closing devotional service was conducted by Dr. H. S. Hardcastle.

It is encouraging to attend a meeting of this type and purpose. It

demonstrates the willingness of young people to enter into the most challenging task of the church. And when young people enter upon their larger fields of work, with a vision of spiritual service and sacrifice, there is a promise that the next generation will have a deeper interest in peace and the brotherhood of man. Something like this must come to pass before war is out-lawed and peace dwells again on the face of the earth. The youth of today must choose between conscription for war, or volunteer service for the King of kings.

A pageant, presented by Rev. R. E. Brittle and a group of young people from Bethlehem, gave a forceful picture of youth looking up the problems and opportunities of this age. The church is the only institution that offers a permanent hope for civilization. Surely the time has come when young and old must rally to the missionary program of Jesus Christ. It is a great commission. And Jesus is looking to the church to be loyal to His command and true to His spiritual mission.

The Conference year draws rapidly to a close. What is to be done must be done quickly. Time and tide wait for no man. The time is propitious and the tide high. From every nation comes the cry: "Come over and help us." The workers will receive the reward. The shirkers will regret their indifference and delay.

I. W. JOHNSON.

THE LOCAL CHURCH.

Our Southern Convention of Congregational and Christian Churches is constituted by five conferences that have within their bounds a total of approximately two hundred churches. Obviously the Convention organization, institutions, plans, and purposes, depend upon these local units. These plans call for united action on the part of every local church. The representatives of the Convention and the Convention's institutions meet at different intervals and lay plans in anticipation of the local church's co-operation and assistance. Let no one get the idea that the Convention and her institutions are separate and apart from our conferences or the local church, or that plans for promotion and progress are made without sympathetic consideration of the local church and cooperation of these individual units themselves.

The conferences of the Convention are the organizations formed by the local churches for the purpose of putting into the effect the plans formed by their representatives and for the larger expression of the interest and faith of the local church itself. When the conferences and Convention go into action, it is at the bidding of the individual units through their representative bodies. No individual church can carry on single-handed a program comparable on a prorata basis to the program that the individual churches are able to carry on in a united effort such as we have expressed in our Convention; that is to say, no local church can of itself and within itself do as much for missions, benevolences, education, evangelism, etc., as that local church can do in cooperation with her sister churches. When a local church fails in its individual task as outlined by the Convention, our representative body, it fails in its own planning and thereby hinders the whole program of advancement for its church. It is essential that the Convention and her institutions be supported not for the sake of these institutions alone but for the sake of the local church and that church's larger and more effective expression of the Christian religion as expressed by its own denomination. In these Convention requirements the interest of the local church, however, must not be overlooked. It is possible in our anxiety and enthusiasm to assume obligations too large and too exacting to be met. Even in our larger groups, the local church and its needs must receive anxious consideration and in many instances help.

I sympathize with the pastor of the local church at this season of the year. Appeals come from every quarter for contributions and conference apportionments with emphasis upon the latter. I think that it is possible for practically every church within our Convention to do financially what the Convention and conferences have asked. If nothing has been done to date, that church will perhaps find it exceedingly difficult. Even the sunlight does not come all at once, but it does come at regular intervals without the variation of a minute from year to year. The rains are not withheld until the fall months but are given at seasonable periods. We receive our blessings, the blessings of life, daily. We are asked to express our gratitude constantly, and we should. We are also asked to give as we are prospered. If the local church would give on a scriptural basis; that is, as it is prospered, it would experience no difficulty in meeting its

(Continued on page 9.)

FOR THE CHILDREN

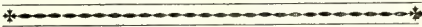
Dear Friends:

Last week my husband and I were visiting a dear old lady who was celebrating her seventy-sixth birthday, when we heard someone calling her at the back door. She went to investigate and said that it was her little next-door neighbor who had come to bring her something. This little fellow isn't old enough to go to school yet. Every day he comes to see how his seventy-six-year-old friend and neighbor is getting along and to bring her some little gift. How many of you have older people living near you to whom you show love and friendship? I think that it is a fine thing to do and you will be surprised to find how much such friendships can mean to you.

Last night, John Fulton, Jr.'s mother went with us to our revival service at our Shallow Well Church. She told me that John was taking violin lessons now and how thrilled he was over the experience. How many musicians do we have who read our page? I wish that you would write to the rest of us and tell us about some of the interesting things which you do.

October is here with us. Autumn days remind us that Mr. Winter is not far away. Do you like Autumn? Do you have any idea why this season

is often called Fall? Look about you at the world of nature and I believe that you will discover the reason. The fruits of mother earth have ripened and reached maturity. At this season of the year they begin to let go of stems and twigs and fall to the bosom of mother earth. Leaves are beginning to turn red and gold in the



A PRAYER ABOUT HOME.

Father, bless the house we love,
Walls around and roof above.
Help us make it happy here
With work and play, with love
and cheer.
Now, and all the years to come,
Heavenly Father, bless our home.
—Author Unknown.



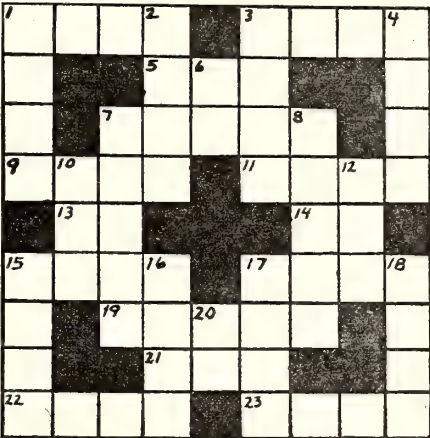
woods here near Sanford. One day this week I saw a wild grape vine heavy with black grapes. These grapes will fall to the ground or be eaten by the feathered folk. Look about you and see how beautiful God's world becomes at Autumn time. Perhaps you would like to tell us how the Autumn world looks where you live. We would like to have some word pictures from you. Do send some.

Sincerely,
DOROTHY TODD.

CROSSWORD PUZZLE.

- Across.
- 1. Portion of land cultivated by a farmer.
 - 3. Empty, lazy (Prov. 19: 15).
 - 5. The finish.
 - 7. Excessive emotion or passion; wrath (Neh. 9: 17).
 - 9. To grant to another for temporary use (Luke 6: 35).
 - 11. Purposes; endeavors.
 - 13. Be Good (abbrev.).
 - 14. Georgia (abbrev.).
 - 15. Second son of Adam and Eve.
 - 17. A trick; fraud; make-believe.
 - 19. An illuminating agent (Psalm 27: 1).
 - 21. To make the noise of a cow; low.
 - 22. An animal (II Sam. 13: 29).
 - 23. Made from a tree (II Tim. 2: 20).

- Down.
- 1. To make full; to satisfy (Rom. 15: 13).
 - 2. To repair that which is broken or worn.
 - 3. A mental image or picture; a belief.
 - 4. Feasts on (Isa. 1: 19)—plural.
 - 6. National Guard (abbrev.).
 - 7. A messenger of God (Gen. 48: 16).
 - 8. According to truth, justice or law (Gen. 18: 25).
 - 10. The flowing back of the tide; decline.
 - 12. The noise or cry of a calf.
 - 15. A city of Reuben on the Jordan (Josh. 3: 16).
 - 16. A substance obtained by the action of heat upon limestone (Isaiah 33: 12).
 - 17. To present to view; display; make clear.



- 18. A young unmarried woman; a girl (Jer. 2: 32).
- 20. To depart (Matt. 21: 30).

Answers to Last Week's Puzzle.

- ACROSS—1. Seba. 3. Open. 5. Can.
7. Steep. 9. Eras. 11. Soft. 13. If.
14. N. E. 15. Sped. 17. Sews. 19. Ropes.
21. Man. 22. Mine. 23. Door.
- DOWN—1. Sure. 2. Acts. 3. Ones.
4. Next. 6. A. E. 7. Safer. 8. Pones.
10. Rip. 12. Few. 15. Swim. 16. Dome.
17. Send. 18. Stir. 20. Pa

MIGRANTS.

Next year your mothers are going to study about parents and children who travel about our country and have no home such as we have. Our Home Mission theme for the coming year is the "Migrant Groups." In *Thoughts of God for Boys and Girls* the following excerpt about Migrants was included:

"But whosoever possesses this world's goods and notices his brother in need and shuts his heart against him, how can love to God remain in him? My dear children, let us put our love not into words or into talk, but into deeds and make it real."—I John 3: 17, 18.

Jackie and his family are migrant workers. They are called migrants because they move from place to place wherever there are crops to be taken care of. Although Jackie is only eight years old, sometimes he has to help in the fields. Sometimes there is nowhere to sleep except in their old car or on the ground.

One time after riding all day, Jackie and his family reached a new plantation just at dark. They found comfortable beds in a big building with other migrants. They planned to stay here two months to work in the tobacco fields.

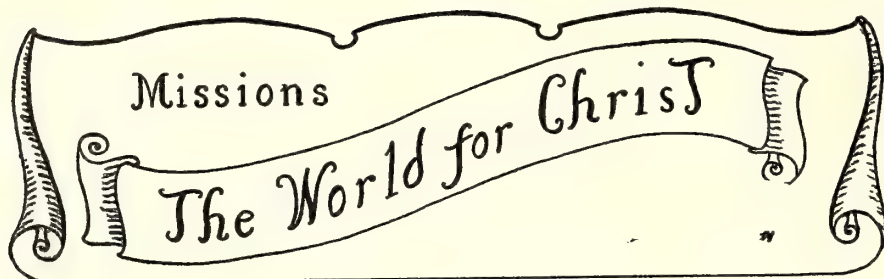
The next morning Jackie was surprised when a boy asked him to go to the hall and play games. He found other boys and girls there, with some one to teach them games and show them how to use tools. Jackie watched the others play for awhile. Where he had been before there were no toys and not much time for play. After a while Jackie learned the games. He learned to make things with tools. He had a wonderful, happy time.

When Jackie asked his new friends why this plantation was different from others, they told him that boys and girls in the churches had sent the toys. Christian people were helping the plantation owners pay some one to teach them. The church people wanted the migrants to be comfortable and happy while they were there. Perhaps, through your church, you could help, too.

Prayer—Dear God, we are glad that there are people who care what happens to children like Jackie. Show them that they have many friends. May we find ways of being friendly to them. Amen.

A PRAYER.

I'd like to be a child that's good,
And do the things I really should;
But many times I do what's wrong:
Forgive me, God, and make me strong.

**BE THANKFUL.**

Although many local churches overbuilt and went heavily in debt during the prosperity of the World War period, the Mission Board, the Conference Home Mission Committees, and the Christian Missionary Associations have helped to solve these financial problems in such a manner that so far as I know no Christian church in Virginia and North Carolina has compromised its debts or been sold out for debt. For such a record let us be thankful.

J. E. WEST.

DR. W. L. BEARD WRITES FROM CHINA.

By DOROTHY P. CUSHING.

[Dr. Beard was our missionary speaker at the Southern Convention annual Conferences three years ago.—F. C. L.]

America is still "Number One Good Country" to the Chinese, reports Dr. Willard L. Beard of the American Board of Commissioners for Foreign Missions in Ingtau, China.

Dr. Beard compares conditions in Ingtau in 1894 when he first went out there, and at present.

"Today, in spite of the scrap iron, airplanes and high test gasoline which we continue to supply for the rape of China, her people declare that 'America is the number one good country,' Dr. Beard writes.

China in 1894 was not known to its people as a nation. They did not have a word in their language to express "patriotism," points out Dr. Beard. Their attitude toward foreigners was that they were "barbarians."

"Back in those days I saw placards in Foochow declaring that 'Heaven gave milk to the cow to sustain the life of the calf. Now barbarians have come from the "outside" and they take the cow's milk to sustain themselves—thus robbing the calf of its life-giving substance. Chinese must not copy their example.' I was then one of those barbarians!

"Today it would be difficult to find a single person who does not declare his firm loyalty to the Republic

of China. Students write essays on 'Love of Country' and 'Patriotism.' I am asked 'From what country do you come?' 'I am an American.' Quick as a flash comes the reply, 'America is the Number One good country.' Then, be he farmer, rikisha puller or pastor, he will proceed to discuss the European war."

The Chinese are now open to the world situation and their part in it. They have lost their fear of the foreigner and his government. Fifty years ago people stood in fear of a foreign power—and not without reason.

"A consul could gain almost any concession by simply asking that gunboats of his country be sent to Foochow. Now that is all gone. Most Americans ask for no military protection from their government. Now the Chinese love 'our China.' Today they are fighting not only to preserve their own nation but to help bring respect for treaty rights and national security for all nations."

But these great changes are not all due to changes in China, Dr. Beard points out. Other nations have changed in their attitude toward China. The United States consular service is very different. Years back the consul had little knowledge of Chinese customs, language or history. He was more or less at the mercy of the interpreter. Today our consul knows Chinese history, customs, law and himself speaks and reads the language of the people with whom he works. The consular service continues to improve and relationships between the two countries are rapidly approaching a 50-50 basis."

MISSIONARY OFFERINGS.**WEEK ENDING SEPTEMBER 28, 1940.****Sunday Schools.**

Bethel, Elkton, Va.	\$ 1.00
Pleasant Union, Lillington, N. C.	3.05
Ether, N. C.	1.00
Morrisville, N. C.	1.55
Liberty Spring, Suffolk, Va. ...	5.00
Pope's Chapel, Franklinton, N. C.	3.00
Mt. Bethel, Stokesdale, N. C. ...	1.40
Timber Ridge, Gore, Va.	1.55
Mt. Herman, Garner, N. C.	2.00
Antioch (R), Seagrove, N. C. ..	.70

Ramseur, N. C.	6.02
Ingram, Va.	3.70

Total \$ 29.97

Individuals and Churches.

Waverly, Va.	\$ 40.00
Flint Hill (M), Biscoe, N. C. ...	.22
Pleasant Cross, Asheboro, N. C. .	1.11

Total \$ 41.33

Total for week \$ 71.30

Previously acknowledged ... 405.43

Total since Sept. 1, 1940 ... \$ 476.73

Gratefully,

MATTIE COX PARKER,
Secretary.**MISSIONARY NEWS ITEMS.**By MRS. W. M. JAY,
Editor of Woman's Work.**HOLY NECK.**

The Woman's Missionary Society of the Holy Neck Congregational Christian Church has enjoyed a most pleasant and happy year and all requirements have been met.

At the beginning of the year this society voted to try working in three circles and the plan proved to be very successful. Several members attended the Woman's Conference at the Richmond Congregational Christian Church October 20, and more than half of the members attended the District meeting held at Holland in April.

The Spiritual Life Superintendent, Mrs. Arnold Slater, did a good work in keeping the Christ-like spirit in the society and urging each member to read and study the Gospel of John.

Thanksgiving was observed by a special Thanksgiving program and in December a public meeting was held in the main auditorium of the church sponsored by the young people and assisted by this society.

In January a most delightful birthday party was held at the home of Mrs. Shepard Johnson with a good attendance and many reports of a good time.

This society met in joint session with the Holland society at the Holland Church for the Foreign Mission study review given by Dr. W. B. O'Neill. This was a profitable and pleasant meeting for all.

In February the World Day of Prayer was observed jointly with the Holland Society also at the Holland Church.

In March, Rev. Arnold Slater taught the Gospel of John to the young people and the woman's society at the parsonage and in June, Rev. Slater gave a review of the Home Mission study book at the church with the Holland society as guests.

Mrs. B. D. Jones and Mrs. June Davidson attended the School of Missions at Elon College in June.

In August, an old fashioned picnic was held on the church lawn and a good time and a fine fellowship is reported.

At the September meeting delegates were appointed to attend the Woman's Conference to be held at the Holland Congregational Church, October 4. Mrs. June Davidson, the president; Mrs. David Howell, secretary; and Mrs. John Norfleet, treasurer, are the efficient officers of this wide awake society and by the above report, a good work was surely done and a fine fellowship enjoyed.

HALIFAX DISTRICT.

Mrs. B. J. Earp is the superintendent of this district and reports three societies that have reached all the points on the Standard of Excellence. They are Lynchburg, Ingram and Virgilina or Union. This is the first time that any of the societies in this District ever attained the Standard and it is very encouraging to every one concerned. Keep the good work going.

NORFOLK DISTRICT.

Mrs. Joe A. French is the superintendent of this district and sends us reports for the last two quarters and a summary of the year in apportionments, etc., from all of those from whom she succeeded in getting reports.

The Berea (Norfolk) Missionary Society gained thirteen new members this year, making forty-two on roll at present, used varied programs such as open forum discussion of books and pamphlets and slides. The Bible study was conducted by their pastor, Rev. French. Missions have been promoted for young people and juniors through the Sunday schools and for the Cradle Roll through superintendent. The total amount paid for the year was \$58.35.

The Elm Avenue Missionary society has ten members on roll, use a varied type of program for meetings and paid a total amount of \$35.00.

The Christian Temple society has an enrollment of eighty members, used a varied or miscellaneous type of programs and the Bible study was conducted by the Spiritual Life Superintendent. One life membership has been reported and the missionary educational work for young people and children was promoted through the Sunday school. Total amount

paid for the year was \$401.00, with all requirements met for an honor society.

The First Norfolk society reports an enrollment of sixteen, a varied type of program material for meetings and the Bible study was used in the meetings. A total of \$75.00 was sent into the Conference treasurer.

The Woman's Missionary society at First Church, Portsmouth, has gained twelve new members during the year, making the present enrollment thirty-four, and has used a miscellaneous type of program. The Bible study was conducted by the Spiritual Life Superintendent. Missions is being promoted for young people and children through the Sunday School and Christian Endeavor society. This society has sent in a total of \$76.00 and has met all requirements on the Standard of Excellence.

The Newport News Society gained six new members during the year, making their enrollment fifty-two at present. The Bible study was conducted by the Spiritual Life Superintendent, and the programs for the meetings were of a varied type. Missions has been promoted through the Sunday school for young people and children. A total amount of \$80.00 has been paid in, and all requirements met for an honor society.

The Ocean View society reports thirteen members, Bible study conducted by pastor, and a varied type of programs for regular meetings. There has been \$26.00 sent in for the year and all points on the Standard have been attained.

The Missionary society of South Norfolk has a membership of fifty, used a varied type of program, conducted the Bible study in the society and promoted missions for young people and children through the Sunday school. A total of \$75.00 has been paid to the Conference treasurer.

The Shelton Missionary society has twelve members on roll and used various types of programs. The Sunday school promotes the cause of missions to the young people and children. The total amount paid was \$25.00.

The Woman's Missionary society of the Rosemont Church reports a very successful year in all respects with a membership of fifty. The Foreign Mission study book was very interestingly and ably taught by Mrs. J. F.

Morgan, and the Home book was taught by the Rev. J. H. Knight. The Spiritual Life Superintendent taught the Gospel of John. The amount for one memorial was sent in and the mission work for young people and children was promoted through the Sunday school. In March a delicious luncheon meeting was served in the Sunday school auditorium when they held their Spring Rally. At the June meeting, the society was entertained by the president at a bountiful buffet luncheon on her spacious lawn. In July another inspiring meeting was held at the beach, at the cottage of the members' where a picnic luncheon was served. After the meeting which was very uplifting and soul-stirring there on the edge of the water and after all did justice to the food, a good time of bathing, games, etc., was enjoyed. This society has sent in the total amount of \$200.00 and has met all requirements for an honor society.

WOMAN'S MISSIONARY CONFERENCE TO MEET.

The following is the program of the Twenty-First Annual Woman's Missionary Conference of Congregational Christian Churches of East Alabama Association, which is to be held at First Christian Church, Lanett, Ala., October 6, 1940, 10:30 A. M. The theme will be "A Christian's Idea of Success."

Call to Worship—President.

Devotional—Mrs. Mervin Harper, Roanoke.

President's Message—Miss Vera Van Cleave, Wadley.

Enrollment of Delegates and Ministers.

Memorial to Dr. J. O. Atkinson—Mrs. V. E. Kitchens, Roanoke.

Offering—To be applied on the Memorial to Dr. J. O. Atkinson.

Solo—Joe Tom Stevens.

Missionary Sermon—Rev. L. L. Stanley, Lanett.

Appointment of Committees. Lunch.

Devotional—Miss Lois Dollar, Langdale.

Address—Mrs. W. A. Redfield, Wadley.

Play—Lanett Society.

Miscellaneous:

Reports of Societies.

Reports of Committees.

Treasurer's Report—Mrs. V. E. Kitchens.

MISS VERA VAN CLEAVE,
President.

MRS. MERVIN HARPER,
Secretary.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

WHAT DOES YOUTH WANT?

In a recent questionnaire submitted to a number of youth leaders throughout the country this was one of the questions asked. It may be remembered how one of the leading weekly magazines answered this identical question some months ago. Youth, it said, wants three things, jobs, homes, and education. All of these needs, it will be recognized, issue from one primary appeal, the need for security.

Much of the confusion and disillusionment which grips the lives of thousands of young people today comes from this very lack of a sense of security. Because life is insecure, they feel that it is meaningless.

If many maturer folk could understand this problem they would come a lot closer to the crux of the real issue with so many young people, why so many are disillusioned about God, despairing of the future, hopeless about the present world catastrophe.

All of which suggests that this cry for homes, jobs, and education is merely the surface appeal of a more desperate need, and that is the realization of something worth living for, and, if need be, worth dying for. The tragedy among our present generation of youth is the lack of an adequate answer to this longing. The more ominous tragedy is that their consequent restlessness may be exploited to the ignoble ends of fascism and war, under the guise that here is the *only* thing worth living for. Nevertheless it should be recognized that thousands of youth, because they are too hopeless about the issues of this war, or because they believe they see too much of what is at stake, will take the consequences of their inaction rather than take sides.

It may seem trite to say it once more—but the problems of youth are the challenge of the church! Somehow the church must more diligently attempt to move in the direction towards a solution. For one thing, it will mean the working for a more radical transformation of an economy which fails to provide opportunity to youth for social and spiritual well-being. It will mean also greater concern about leading young people into

the discovery of the religious resources of faith and action which undergird and motivate life.

FROM EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

The Executive Committee of the Eastern North Carolina Pilgrim Fellowship met September 21-22 and planned a part of the work for this

LEAVES.

Let me die as the leaves die, gladly.
Clad in the golds and reds of triumph,
They make the mountains a miracle
And the valleys a fairyland of wonder.

Yet these leaves are dying;
They are about to flutter from the trees,
Down to the waiting earth where in death
They will become soft mulch, brown mold,
And indistinguishable earth,
And then new leaves again.

So they die,
Refusing to remember with anguish
Other days long ago
When they were fresh little tendrils
Breaking from the buds in the lush warmth
of Spring,
Or the Summer days when they were green
luxuriant foliage
Swept by the threat of sudden storm.
Instead, they deck themselves in joy,
Because after the mulch and the mold and
the earth
They will become new leaves again.
This must be the meaning of their reds and
their golds.
They are happy as they die.

God, let me die as the leaves die, gladly.
Bernard C. Clausen.

year. We cannot accomplish much, however, until we have a new list of key-workers from each church. We should like to have the cooperation of all the pastors of our area in mailing to us the list at their earliest convenience.

The following suggestions were listed to help in planning the young people's program for October:

1. Rally Day: October 6—young people taking an active part.
2. Young people attend the State Missionary Conference at Liberty Vance, October 8.
3. Have a missionary program on October 13, with reports from the State Conference.
4. Have a Hallowe'en Social to

DAILY WITNESSING.

CHRISTIAN ENDEAVOR TOPIC
FOR OCTOBER 13, 1940.

SCRIPTURE: II Cor. 3:1-3;
Matt 5:11-16.

Daily Readings—

M. n.—The Twelve Witnesses—Luke 9:1-6.
Tues.—A Pharisaic Witness—John 7:45-53.
Wed.—A Precursor Witness—John 1:6-8, 14-18.
Thurs.—A Practical Witness—Acts 9:39-42.
Fri.—Power to Witness Promised—Acts 1:4-8.
Sat.—A Charge to Witness—I Tim. 6:11-15.

There are times in the life of each Christian that call for witnessing in a bold and dramatic way. But the most important witnessing for Christ is the silent, unobtrusive kind, done without display in daily living. This daily living for Christ consists of radiating His Spirit in every situation. It would not be the possession of a "holier than thou" attitude, but a genuine exercise of Christian love and tact.

Jesus said to His disciples, "Ye shall be witnesses everywhere you go," to the uttermost parts of the earth. Those who observed them day by day, "took note of them that they had been with Jesus." Jesus instructed them to let their light shine before men. A person may live a luminous and radiant life, witnessing for Christ, by quietly exhibiting the spirit of Jesus in all that he says or does.

Let some one speak on the meaning of Jesus' words: "Not as the hypocrites." (Matt. 6:2, 5, 16.) According to these passages, what kind of witnessing does Jesus expect of Christians?

Let others speak on the following topics:

1. A Christian bears a testimony. What kind? How?
2. Will Christians hide their light under a bushel? Why?
3. Do we have to share our religious experience when we know God as "our Father." What, then, is our relationship to other human beings.

Questions for Discussion—

1. Why is it that many times young people will speak to their friend about school, amusements, work and politics, but will be self-conscious and hesitant to speak about Christ and the Christian life?

2. Use a blackboard and note as many ways as possible by which young people witness for Christ in your community.

S. E. M.

which invite prospective members of your group.

SUE DUNN EAVES.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

LUKE AND HIS GOSPEL.

LESSON I—OCTOBER 6, 1940.

LESSON: Luke 1; Acts 1:1-5; 16:9-15; Col. 4:14; II Tim. 4:11a.

DEVOTIONAL READING: Col. 1:9-13.

GOLDEN TEXT: *It seemed good to me also . . . to write . . . that thou mightest know the certainty concerning the things wherein thou wast instructed.*—Luke 1:3, 4.

That sainted man and sound scholar, Dr. J. U. Newman, gave the members of his classes in Bible a very simple and suggestive scheme for studying the books of the Bible. As an aid to memory, it was grouped around the letter "W". He suggested that as we approached the study of a book of the Bible that we ask ourselves the following questions: "Who? Whom? When? Where? Why? What? Wherefore?" As we begin our studies in the Gospel according to Luke, we will devote these notes to a brief discussion which seems to give an answer to these questions.

Who?

Scholars almost without exception are agreed that the Gospel according to Luke was written by Luke. Certain incidental references tell us something about this man, which help us to understand more of the gospel which he wrote. First of all, it might be said that Luke was a Gentile, and so far as we know the only Gentile who wrote a book in the Bible. (Luke also wrote the Acts of the Apostles.) He was a physician, and consequently a man of learning, of culture, and of wealth. He was a man of tender sympathies and of warm compassion for his fellowmen. He was also a student and a scholar, a very careful historian who sifted all the facts and accepted only that which had a sound basis of truth. He was a man of high ideals, and with a large capacity for friendship. He was a traveling companion of Paul, and was faithful to Paul unto the end. He was a master in the use of the Greek language, and the gospel which bears his name is one of the finest pieces of literature ever produced. Luke also had the evangelistic spirit, and he was interested not only in healing the bodies of men, but in healing their minds and their hearts. He was also man of great missionary spirit—he thought of the gospel in terms of the whole man, and of the whole world.

Whom?

Luke addresses his book to Theophilus. The word, Theophilus, means *a lover of God*, and may have been the name of some individual, perhaps a man of wealth who made it possible for Luke to make copies of the gospel, and thus distribute it. On the other hand, it may have been a general term. In any event, Luke wrote his gospel for all men, although he had in mind especially the Greek speaking world. He deals in universal terms and shows Jesus as the ideal man, which had an especial appeal to the Greeks.

When?

It is impossible accurately to date all of the books of the Bible. This is true of the Gospel according to Luke, but scholars are generally agreed that Luke wrote his gospel somewhere around 70 to 80 A. D. The exact date does not matter particularly in the case of this book. As he suggests in his introduction, he got his information and material, or at least much of it, from those who were eye witnesses of the events of Jesus' ministry.

Where?

One man's guess is as good as another as to where the Gospel was written. Some scholars say it was written in one place, some say another. The important fact is that we have a book which gives us in imperishable form the words and works of the perfect man, the Son of God, the Savior of the world.

Why?

A man ought to have a good reason for writing a book. There were already several gospels in existence when Luke wrote his. Why did he feel called upon to write another gospel? Luke himself tells us why in his introduction. He says that a great many narratives have been drawn up, but that he wanted to trace "the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed." In other words, he wanted to write a careful, detailed, accurate and orderly history of the life and ministry of Jesus, and he wanted to do this so that Theophilus as an individual, or all lovers of God, might know the certainty and the re-

ality of the things which they had been taught. As has been suggested, he carefully gathered his facts and arranged his material so that his book would be absolutely dependable, and in a sense indispensable.

What?

Under this heading it is impossible to consider, of course, the contents of the gospel in detail. But some of its characteristics and its general outline can be given. As has been said, it is in the finest Greek, and is a thing of beauty in its form and structure, in its polish and eloquence. Renan says, "From the purely literary and humanitarian standpoint, it is the most beautiful book ever written." And Dr. Charles R. Erdman says, "The Divine Spirit chose and equipped a rare instrument in the poetic and refined personality of Luke, and through him gave to the world that version of the gospel story which is most exquisite in style and most finished in form." The gospel is an account both of what Jesus did and of what He said. It is based on the general outline which Mark uses and which Matthew used, and elaborated. Luke has much of the same material which both of these gospel writers have, but he has one large section, nearly ten chapters in length, (9:51 to 19:28), which none of the other gospel writers has. Luke is the only evangelist who records the seven great events in the life of Jesus—birth, baptism, temptation, transfiguration, death, resurrection, ascension. Luke also includes more of the parables of Jesus than the other writers. He includes some beautiful Christian hymns, at least five of them appearing in the early chapters of his gospel. The gospel is in universal terms, and has a deep humanitarian spirit. It shows Jesus as the perfect man, the universal man, and especially as a friend of the poor, the underprivileged, sick, and the sinful. It is the gospel of childhood, of womanhood, of the home, of the poor and lonely, of praise and prayer. It offers Jesus as the Savior of the whole world. It is the longest of the gospels, and the most complete. So far as the writer of these notes is concerned, if he had his choice of only one book in the Bible, he would unhesitatingly choose the gospel according to Luke.

As has been suggested, Luke got his material both from the gospels according to Mark and to Matthew. He also had other written sources to which he referred. In addition to this, he interviewed persons who had been eye witnesses of the incidents and who

(Continued on pae 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE VINE AND THE FRUIT.

Read the following passages at one sitting and consecratively: Ezekiel 15: 1-6; Matt. 5: 13-16; 7: 16-20 and I Cor. 10: 6, 7.

Prayer—

Teach us, our God and King
In all things Thee to see,
And what we do in everything
To do it as for Thee.

According to Thy Word, as we have received the gifts of life, may we minister the same one to another. Let Thy benedictions fall on us this day. Amen.

TUESDAY.

CHRISTIAN CONDUCT.

"Ye are the branches."—John 15: 5.

In our lesson the Holy Spirit gives us a picture of the special duty of God's creative universe and liken Christians unto it.

The vine, for example, is a fruit-bearing plant. It is unfit for anything else, not even a peg to hang things on. Its one duty is bearing fruit for men.

So is a Christian, the prophet says. When he departs or deviates from this course he is useless and unfit for service. The fig tree was cursed because it bore no fruit. The unfruitful vine was taken away because it was of no value.

Prayer—O Lord, Thy precepts are beautiful to us. Make us Thy servants today, fruit-bearing in life, influence, and achievement. Amen.

WEDNESDAY.

"YE ARE SALT."
(Matt. 5: 13.)

Salt is a familiar thing to us. Its importance is that without it we would soon die. So important is it in the economic structure of the universe that God has placed ample

supplies in all parts of the earth that no man may suffer for the lack of it.

Christ illustrates Christians by salt. Wherein we are like salt is answered by A. H. Yetter of Grace and Truth, who says: "Salt prepares us for witnessing for Christ, makes us pure, preserves from decay, and stimulates our thirst." These are some of the things Christ had in mind when he said, "Ye are the salt."

Prayer—Our Father, forbid that we shall lose our savor, but make us stronger and more useful. Make us daily living testimony for Christ. Amen.

THURSDAY.

KEEPING WRONG.

"Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

If we look for it, it is easy to gather spiritual food from almost any one whom we meet, or from any thing that may happen.

It was at an evening concert. In introductory remarks, the president of the club let drop a few words like this. "We play and sing for ourselves and we love to play and sing for others. We need music and like arts to keep our minds above the sordid things of the world." Yes, true. What we think about determines what we will do.

Prayer—Our Father, in the name of Jesus, Thy Son, we pray that we may be overcomers in this life and live daily the victorious life. Amen.

FRIDAY.

RALLYING ABOUT WHAT?
(See Text for Thursday.)

"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus."—Col. 3: 17.

We have just passed through the rallying season of the church and

Sunday schools. There are many things we rally around, about and for. Our cause is the Kingdom and it is well worth while for Jesus' sake.

There is a rally which we need to make continually, and that is about ourselves. There are lots of things about us that lead us downwards. One of them is hate. We rally around our hates till we fight. The tendency of human feelings is to do this. We can do it more easily than we can our loves. Did we rally around our loves and banish our hates, we would be better and the world would not suffer so.

Prayer—O Lord, forgive us and have mercy upon us. May we discern the Christ way and follow Him. Amen.

SATURDAY.

AN IMPOSSIBLE TASK.

"Forget not all his benefits."—Psalm 103: 7-18.

With genial, yet possibly veiled, sarcasm, the psalmist thrusts us into a corner. In common parlance, he puts us on the spot! When we sit down to count our blessings, we discover how impossible is the task. Perhaps that is why some of us have given up trying, and why we take our mercies for granted. Life, health, home, our loved ones, some work to do. His sustaining strength throughout the day, the encouragement, guidance, comfort, and cheer ministered to us, make us debtors indeed.

Prayer—That we recount so readily the gifts withheld, and forget so easily those bestowed, we implore Thy pardon. Amen.—*The Christian Herald*.

SUNDAY.

THE WEIGHTS WE BEAR.

"In God is my salvation."—Gal. 6: 1-9.

The quaint grandfather clock was nearly two hundred years old. It was (Continued on next page.)

were being tossed about in their cabins below. They feared the pilot had been killed or washed overboard. At last one of their number, being unable to stand the strain any longer crawled on deck and made his way to the pilot house, where he saw the pilot, grim and determined with his strong hands on the wheel, and as he looked into his face the pilot smiled. The man went back to the fearful passengers below and said, "Be calm, all is well, I have seen the face of the pilot and he smiles."

If we likewise in this troubled age can live close to God, we will have the assurance that even though the storm rages about us, He is able to pilot us safely through. It is comforting in such times as these to be able personally to say—

My bark is wafted to the strand,
By breath divine,
And on the helm there rests a hand
Other than mine.

Not only is He at the helm of humanity's ship, but also these are God's dreams for us, that we, His creatures may have a more abundant life.

As Thomas Curtis Clark has so well said—

Dreams are they, but they are God's dreams,
Shall we deride them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to the love for race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them?
God's dreams.

Dreams are they—to become man's dreams,
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride and dominion of power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them?
God's dreams.

In helping God to bring these dreams into reality for us we will need all the religion we can get. For religion is the great driving force that sends us forth to do great and unselfish tasks. Perhaps we should look over into our neighbor's church, that perchance we might find some good thing we do not now possess and add that to our religious experience and equipment. Or should we do as Dr. Edgar DeWitt said every preacher should do in order to have enough religion—

Get religion like a Methodist,
Experience like a Baptist,
Be sure of it like a Disciple,
Stick to it like a Lutheran,
Pray for it like a Presbyterian,
Conciliate it like a Congregationalist,
Glorify it like a Jew,

Be proud of it like an Episcopalian,
Practice it like a Christian Scientist,
Propagate it like a Roman Catholic
Work for it like a Salvation Army
lassie, and enjoy it like a
colored man.

The North Carolina Council of Churches provides a means of co-operation to achieve these much desired ends, and it is only through cooperative effort that we can hope to accomplish them, or stem the tide of evil that is engulfing the world.

There is a part and a responsibility for every church and every Christian. No matter how small a part it may be, when placed with the sum total of united effort it becomes a might

A minister lifted his eyes from the pulpit one Sunday morning and was paralyzed in amazement to see his rude offspring in the gallery pelting the heads of the people in the pews below with horse chestnuts. While he was getting ready to frown his disapproval the youngster shouted,

"And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me."—Mark 9:36, 37.

"You 'tend to your preachin', daddy, I'll keep 'em awake."

There is a place in the wide and far-flung battle line for every church and every Christian, and if we face the days ahead in united effort we may well go into them unafraid.

This is no time to quit! It is a time to go on.

It is no time for ease or self-complacency, nor to take counsel with our fears. It is a time for us to gird ourselves for battle.

Let us take courage from the Living Word and the lessons of history, both of which are eloquent, with the assurance of the final triumph of right.

THE LOCAL CHURCH.

(Continued from page 6.)

obligations to the program of Christianity, the making of which it has been an influential unit. The neglect of duty today makes the responsibilities of the coming days greater and more difficult. There is a tendency in our church to measure the achievements of the local church by its financial assistance to the Christian program for the world. Financial assistance is necessary, is essential to the

individual church and its larger interests, but if financial interest be the dominating item in its program or in the Convention's program, all must eventually fail. Undergirding the material resources of our church must be conscious dependence upon God, a dependence which when realized will bring us surely to the sources of power. We need refreshing from the presence of the Lord. The sword of the Spirit is still the mighty weapon that shall win victory in human conflict. Let us not cast aside the power of God that faileth not for the power that has so often been defeated.

Herein lies a weighty responsibility upon the heart and soul of the shepherd of the flock. In these troublesome days he, that is, the pastor, needs to live close to God, needs to keep his ear to the breast of the Almighty that he may hear and understand the whisperings of the Spirit. It is essential that the pastor be in the homes of his people that he may understand the conflicts that possess their own souls, that he may be out in the thick of the fight as the interest of the community and the world clash seriously, but it is more essential that he find for himself anew the closet that has a door, that he enter into that closet and close the door and there in secret find for himself anew the springs that never run dry, the sources of power that never fail.

The local church through its pastor needs to come anew to the mercy seat where the grace of forgiveness abides, the streams of cleansing flow, and the power of the Spirit abounds. Let us arise and acquit ourselves like men, even the men of God and the men of faith, withholding nothing but giving all that His kingdom may come and His will be done.

L. E. SMITH.

THE QUIET HOUR.

(Continued from preceding page.)

going long before that shot was fired which echoed around the world. The clock's momentum came from a heavy weight hanging inside the case. It seemed unfair that it should be so burdened, so we lifted the weight. At once the ticking ceased. "Why do that?" the clock inquired. "We thought we were being kind." "Please release the weight. That keeps me going." Have life's responsibilities and obligations a similar part to play? Then, strange though it may appear, we may well thank God for the weight we bear.

Prayer—O loving Father, sustain us daily by Thy grace. Amen.—*The Christian Herald.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage has had a busy time for two or three weeks storing hay in the hay loft. It has been hard to get it cut and cured between rains. We had some to get caught in the rain. We finished the job last Saturday night about seven o'clock. All hands were happy to have one job of the fall work done and out of way. When one job is finished there is another waiting. Preparing land and sowing our oat crop of sixty acres is another job facing us now. Then thirty acres of wheat land to be put in wheat to make bread for another year. Perhaps, before all this mountain of work is done "Jack Frost" will bite our sweet potato tops and we will have to stop all other work and harvest our potatoes, which is one of our food supplies.

Then the corn will have to be gathered and husked. Generally, by that time, the weather is cold and rainy, too.

I gave you this information to let you know that there is work going on at the orphanage at this season of the year. Then, just for the extra joy of work we are milking thirty-five cows and feeding forty head of hogs. Everybody works at the Christian orphanage and enjoys it.

We just want to call your attention to the fact that October, November and December are set apart by the Southern Convention as orphanage months in which special emphasis is to be made in behalf of the orphanage and its work. During this time our special annual Thanksgiving offering will be taken for the support of the orphanage. We always look forward to this offering to help us through the winter months when our expenses are heavy. We hope this year will be a "banner year" and the largest offering we have yet received. In making your offering this year remember that it is spent in giving orphan boys and girls a chance in life. You should get a real joy out of giving to help us build character and good citizenship.

Our financial report this week carries us up to \$11,560.26. We still have to raise between now and December 31, \$10,439.74 to reach our goal of \$22,000.00. If every church member will get busy and help us in a fine way we will reach it.

CHAS. D. JOHNSON,
Superintendent.

REPORT FOR OCTOBER 3, 1940.		
Amount brought forward	\$11,351.08	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Popes Chapel	\$ 4.50	
Morrisville	2.35	
Zebulon	1.70	
Henderson	6.64	
Turner's Chapel	3.24	
Mt. Hermon	6.00	
Pleasant Union	10.00	
	\$ 34.43	
N. C. & Va. Conference:		
Greensboro, Palm Street ..	7.44	
Reidsville	9.50	
Burlington, Mrs. J. H. Barnwell, pledge	100.00	
	116.94	
Western N. C. Conference:		
Smithwood	\$ 1.54	
Big Oak	4.00	
Antioch (R)	.60	
	6.14	
Eastern Va. Conference:		
Liberty Spring, Bertie Johnson Class	1.00	
Valley Va. Central Conference:		
Bethel	1.00	
Ala. Conference:		
New Hope	1.96	
Ga. Conference:		
United, Columbus	4.71	
Special to Buy Land.		
Clarence M. Fields (one of our boys)	25.00	
Special Offerings.		
Mr. Davenport	18.00	
Total for week	\$ 209.18	
Grand total	\$11,560.26	

Every home needs the church as one of its first friends and allies. The Christian home has its sheet-anchor in the Christian faith. Just attend church regularly and have the entire family with you, and God will do great things through your home.—
John G. Truitt.

The Christian Year Calendar--1940

By REV. JOE A. FRENCH.

- October 6—Sixth Sunday in Kingdomtide—World Wide Communion Sunday.
- 13—Seventh Sunday in Kingdomtide—Religious Education Sunday.
- 20—Eighth Sunday in Kingdomtide—Christian Family Sunday.
- 27—Ninth Sunday in Kingdomtide—Youth Sunday.
- 6-12—Religious Education Week.
- 31—Reformation Day.

Notice a change in Kingdomtide. The new arrangement provides for a Refreshment and Recreation period in July and August and, Kingdomtide thus begins with Labor Sunday. Send 15c to the Federal Council of Churches, 297 Fourth Avenue, New York, for a copy of "The Christian Year." Also ask for information about Church Loyalty Crusade and World-Wide Communion Sunday.

Make the installation or recognition service for officers of all organizations one of reconsecration for the entire church.

- November 3—Tenth Sunday in Kingdomtide—World Temperance Day.
- 10—Eleventh Sunday in Kingdomtide—World Peace Sunday.
- 17—Twelfth Sunday in Kingdomtide—Men and Missions Sunday.
- 24—Thirteenth Sunday in Kingdomtide—Thanksgiving Sunday.

Write Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Ill., for suggestions about Men and Missions Sunday.

- December 1—First Sunday in Advent—Christian Unity Sunday.
- 8—Second Sunday in Advent—Universal Bible Sunday.
- 15—Third Sunday in Advent—Christian Fellowship Sunday.
- 22—Fourth Sunday in Advent—Christmas Sunday.
- 29—New Year Sunday.

Prepare now to have a dignified and appropriate Christmas Service.

Write the American Bible Society, Bible House, Park Avenue and 57th Street, New York, for information about Bible Sunday. Present Bibles to ten-year-olds on Bible Sunday.

How many homes in your church receive "The Christian Sun"? Provide religious literature for your church people. The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, prepares excellent literature for parish use.

This fall is the best season of the year to hold a Leadership Training School. Arrange a local school or cooperate with other churches in one.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.
R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.
H. S. HARDCASTLE, D. D.....Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.
One Year.....\$2.00
Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

RICHMOND.

On Sunday morning, August 4, 1940, a beautiful life in the form of James H. Richmond was suddenly called to its eternal rest. Brother Richmond was seventy-two years of age and is survived by his wife, four daughters, three sons and seventeen grandchildren.

He had served the Happy Home Church as deacon for more than twenty-five years, as Sunday school superintendent and teacher of the Adult Bible Class for more than ten years. He was noted for his calm and patient way of facing trials, often expressing his implicit faith in God.

Funeral services were conducted by his pastor, Rev. W. J. Andes. Two former pastors, Rev. W. M. Stevens of Union Ridge and Rev. M. T. Sorrell of Danville, were among the large crowd attending the funeral.

Whereas, in his death this church has lost one of its most faithful members, let it be resolved:

1. That we give thanks to God for the great blessings of his life and the association that we have had with him.

- 2. That we strive to live as true and loyal to our Master as did this brother of ours.
- 3. That we extend love and sympathy to the family.
- 4. That a copy of these resolutions be recorded on our minutes, a copy be sent to the family, and a copy to "The Christian Sun" for publication.

R. W. POWELL,
A. J. POWELL,
R. J. HUDSON,
WM. WARD,
E. M. GUNN,
LONNIE RICHMOND,
Deacons.
W. J. ANDES, Pastor.

McFARLAND.

"Whereas, the flower of the field flourisheth, in the morning it groweth up; in the evening it withereth and is cut down."

Once again we have seen a demonstration of this Divine Act in the removal by death of Mrs. Janie McFarland.

As a flower of the field, she flourished for many years of mornings, but the evenings of life came to her, as they will come to all of us

Her physical body began to fade and wither, and at a ripe old age was cut down.

Therefore, be it resolved:

First—That in the removal of her life from the lives of us who are left behind, has been caused a vacancy, which will not be easy to fill.

Second—That Shallow Well Church, its Sunday school and ladies' missionary and aid societies have been deprived of a faithful, loyal and devoted member, knowing it was her desire to always be present (when possible for her to do so) at all church, Sunday school and missionary services and to render all the service she could for the advancement of the Kingdom of her Lord.

Third—That having been bereft of a husband many years ago, we are fully aware of her devotion to her two sons left behind, and we commend them to let her guiding light be theirs.

Fourth—That a copy of these resolutions be sent to each of the sons and a copy be entered in the records of the missionary society.

Respectfully submitted,
Mrs. SAM MATTHEWS,
Mrs. L. H. LAWRENCE,
Mrs. J. B. KELLY,
Committee.

LUTER.

Whereas, God in His infinite love has seen fit to call to his reward our brother and co-worker, Wm. Clyde Luther, and we, as a church and individuals, desire to record our appreciations and our sorrows in our loss.

Therefore, be it resolved:

First—That the Isle of Wight Christian Church of which he was a loyal and faithful member, has lost one for whom they mourn.

Second—That we extend to the family our warmest sympathy and earnest prayers, that God's promises may fall soothing upon their sad hearts, and when life's work is done, they may form an unbroken circle around His throne.

Third—That a copy of these resolutions be sent to the bereaved family, one spread upon the minutes of the church, and a copy go to "The Christian Sun" for publication.

Mrs. W. J. DARDEN,
Mrs. B. B. BARKER,
Mrs. W. E. WILLIS,
Committee.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

had heard the words of Jesus. He incorporated all of these in an orderly form, and clothed them in words of beauty and power.

Wherefore?

We are to spend six months in our Sunday school lessons in the study of the Book of Luke. Therefore, let us come to it with open minds, with responsive hearts, with obedient will that we might be better informed and become better workmen "that needeth not to be ashamed, rightly dividing the word of truth."

A TEACHER'S PRAYER.

Dear Father, as this new day brings me new opportunities to serve Thee through ministering to those in my class, grant me the vision to add beauty to ordinary tasks by doing them uncommonly well, and may I always be kind. When the day seems long and its problems perplexing, help me to remember that Thou hast promised to give wisdom to those who ask of Thee. May I listen so carefully for Thy voice that I may never fail to hear it. Make me sympathetic with those who are eager for a better knowledge of truth, and patient with those who are slow of understanding, or indifferent. Grant that I may never lose sight of the importance of my work, but forbid that I should be proud that it has been given to me to do. Let love be the ruling motive of my life, making me strong, courageous, confident and always cheerful so that I may be a living witness that the service is not grievous, but joyous. Amen.

LET THE LIGHT SHINE.

Set your candle before a looking glass and you will get two lights. Plant your rosebush near your neighbor's fence so that a little of the beauty will grow on his side. If you have any loveliness, share it. If you have any talents, make them count most in wilderness lives. We are preserved from ostentation by a spirit of true service. A glad, free life that is full of love for others will make up for what the frosts of time have blighted in your neighbor's weary way. God shines into our hearts without formality or constraint. His love is happiness-producing. Why should we hesitate, then, to set our little candles before the looking glass of the world? In such grace our light will become two lights. — *The Watchman-Examiner.*

A Purpose Brings Life to the Church

Like people, churches tend to die when they have nothing for which to live!

In a western state a congregation of prosperous people suddenly discontinued its services and closed its Sunday school, not from lack of funds, but because there did not seem to be any good reason for going on. They were tired of what they had been doing, and had no notion of any new paths which they might follow. When it was suggested that their community had no place in it where one could worship God "in the beauty of holiness" and that they possessed both the taste and the financial means to provide a reverence-evoking sanctuary, they pricked up their ears with new interest.

Far more churches die from lack of purpose than from lack of funds. And for each one that closes its doors, a dozen others drag along in a living death because they have no particular objectives upon which to concentrate their energies.

With the coming of fall each church needs to ask itself what are the purposes for which it exists.

The more definite the goals which a congregation sets itself, the easier will it be to achieve immediate progress. A new sidewalk, a new carpet, a new organ, a new church are items which the common man can understand and for which he is usually willing to work. A program of physical improvement is the quickest way to enlist the support of the multitude.

After the money has been raised and the brick laid, the question ultimately arises, "What next?" A sad commentary on American religious life is the considerable number of congregations which do not know how to use the ambitious buildings with which they have provided themselves. A host of churches are "all dressed up with no place to go!"

The deeper the purpose which a church pursues, the longer its life expectancy. In an eastern city is a congregation which according to the laws of ecclesiastical mortality and the dictates of common sense should have gone out of business years ago. It persists because its members are blessed with religious devotion and a real concern for Christian missions. Even when they could not afford a pastor they gave two (\$2.00) dollars per member for the larger interests of Christ's Kingdom—which is almost sixty cents above our national average! The persistence of the saints is in exact proportion to their dedication to Christian ideals.

Inspiring a church with a purpose for which to live is not a simple matter. No expert from outside can write a prescription which will be immediately effective; yet ultimately the life of a church depends in large measure upon the vigor of its outside contacts. Dying churches are usually self-centered churches. Few congregations can solve their problems from their own wisdom alone. The warmer the hospitality which a church extends to new ideas and to fresh spiritual impulses, the more vigorous is its inner life likely to be. The practical problem is

to find ways of stimulating churches to self-dedication to purposes which will command genuine personal devotion.

Few churches outrun their pastors. Most new ideas must pass through his mind before they can be expected to reach the congregation. It is therefore important that ministers get around to places where new thoughts are in circulation. Their congregations should encourage them to improve their vacations with study and to attend conferences and other meetings where inspiration is to be had.

An open door policy toward ecclesiastical visitors tends to keep churches from becoming over-musty. The Board of Home Missions makes available to all the churches a number of men and women who are devoting special attention to certain aspects of church work—the training of children, young people and adults in the Christian faith, the preparation of leaders, the peculiar problems of town and country life. The state superintendents and other secretaries visit many churches in the course of a year. All of these people are in a position to make pertinent suggestions to almost any church. Congregations which welcome such wisdom commonly make steadier progress than those which are content to keep thinking their own thoughts over again.

Another prime conveyor of spiritual impulses is the printed page. Through it thoughts and experience escape from the limitations of time and space. Congregations which read the periodicals issued by our fellowship know what other churches are doing, and inevitably tend to go and do likewise. At the present price of the state papers and the "Missionary Herald" there is no reason why our churches should not freely avail themselves of this help in keeping step with Christian progress. More specialized assistance is available to workers in particular aspects of church life through "Children's Religion," "The Pilgrim Highroad" and "Advance."

As has already been suggested, an intelligent interest in missions unmistakably quickens the life of a church. The reason is simple. Through missions the local church becomes a part of the ongoing life of the Christian faith with its influence reaching out into other portions of the world. Missionary interest is a spiritual antidote for the inevitable smallness of many churches. The more limited the immediate local outlook, the more essential is participation in the larger concerns of the Kingdom. Missions may be a mighty force for strengthening the local church.

Every church needs both an immediate objective and an ultimate goal. The aim for the next six months may well have to do with the organ, windows or chancel. The ultimate purpose of a church should be related to the aims for which Christ lived and died. The more clearly a congregation envisages the road before it, the more persistently will it move forward.—Missionary Herald.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, OCTOBER 10, 1940.

No. 41.

TWO LAWS

TWO contrary laws stand today opposed: one a law of blood and death, which, inventing daily new means of combat, obliges the nations to be ever prepared for battle; the other a law of peace, of labor, of salvation, which strives to deliver man from the scourges which assail him. One looks only for violent conquest; the other for the relief of suffering humanity. The one would sacrifice hundreds of thousands of lives to the ambition of a single individual; the other places a single human life above all victories. The law of which we are the instruments essays even in the midst of carnage to heal the wounds caused by the law of war.—LOUIS PASTEUR, *at the opening of Pasteur Institute in Paris.*

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. H. E. Crutchfield, who recently became pastor of Old Zion, Norfolk, is conducting evangelistic services this week in his own church.

President and Mrs. Leon Edgar Smith of Elon College were in Norfolk last week where Dr. Smith was on business for the college. They also visited Richmond, spending Thursday night in the home of the managing editor.

Miss Letitia Margaret Staley, eighty-seven years of age, sister of the late Dr. W. W. Staley, died at her home in Burlington, N. C., on September 15 and was buried in the family plot in the town cemetery, Tuesday, September 17. One sister, Mrs. Lydia Clendenin of Elon College, N. C., survives.

A successful revival has been held at Patterson Grove Christian Church by the pastor, Rev. T. E. Cross. The meeting began September 8, continuing through the 18th, and resulted in seven conversions. New members who are joining the church are: Mrs. J. M. Frazer, Mr. and Mrs. V. R. Johnson, Miss Rodena Johnson, Mrs. L. H. York, Mrs. O. R. York, Louis H. York and Miss Helen Louise York.

Mr. and Mrs. W. B. Baker of Newport News, Va., celebrated their Golden Wedding Anniversary on September 25. Mr. and Mrs. Baker are pioneer citizens of that city having gone there the day they were married. They were members of the old North End Christian Church and later charter members of the present church, and have been CHRISTIAN SUN subscribers for over forty-five years. They are the grandparents of Mrs. Robert Lee House.

Dr. Douglas Horton, the minister and secretary of the General Council of Congregational Christian Churches is spending practically the entire month in the territory covered by the Southeast Convention. Dr. Horton was the principal speaker at the Missionary Conference of the Eastern Virginia women on Friday of last week, and spoke at the meeting of North Carolina women this week. Before returning to New York, he will fill appointments in Georgia, Alabama, Louisiana, Kentucky and Ohio.

Dr. Douglas Horton spent last Friday night in Richmond as the guest of the managing editor. It was our great pleasure to have him with us and to show him some of the points of interest in our historic city. Saturday evening around 8 o'clock we turned him over to the good keeping of Dr. Hardeastle in Norfolk, he having hurriedly visited *enroute* Williamsburg, Jamestown and Yorktown, where he served as a chaplain in the Navy during the World War. Unless plans were changed, Dr. Horton spoke in Christian Temple Sunday morning, and for Dr. Truitt, in Suffolk, Sunday night. He expected to be in Durham Monday afternoon and at Elon College Monday night.

Rev. C. Rexford Raymond, D. D., of Sunbury, N. C., used "World-Wide Communion Sunday" as an opportunity to send out a timely and appropriate pastoral letter to the members of the three Gates County churches. The following paragraph is taken from his letter:

"Please share in this World-Wide Communion. I have noticed that a few who attend communion services, though they are church members, fail to partake of the Sacrament. I am told that this is because they feel unworthy. Of course, no one conscious of a stubborn unwillingness to obey Christ should take Communion. But no Christian is perfect. The original twelve apostles with whom Jesus instituted the Blessed Sacrament were sinful men; and all of their successors must confess their sins and ask forgiveness. To partake of the Communion is an act of humility. To refuse to commune is to disregard our Lord's request, 'This do in remembrance of me.'"

NEWS FROM LANETTE SOCIETY.

The Woman's Missionary Society has had a very busy and pleasant year's work. We have had inspiring and instructive programs led by Mrs. L. L. Stanley. Our attendance has been the best average we have ever had. Mr. Stanley, our pastor, has spoken to us on Christmas hymns and their writers, assisted in the observance of World Day of Prayer, led the Good Friday service and several Bible studies. We held one meeting at the high school in home economics room and the teacher, Miss Stowell,

spoke to us. We visited the Girl Scout House where we were entertained by the Brownies and their leader, Mrs. Milford. The village nurse, Miss Augusta Wood, spoke to us once on the art of nursing and prevention of disease.

We feel that we are spiritually stronger and are expecting next year to be a better year than this.

L. STEPHENS,
Reporter.

ROANOKE (ALABAMA) LETTER.

Dear Bro. Editor:

We had a very fine Home-coming at Noon Day Christian Church on the fourth Sunday in September. A large crowd was in attendance, a sumptuous dinner was spread at noon, and every one enjoyed the occasion.

Excellent addresses were delivered by Prof. Deloach of the New Hope School, Bro. J. W. Payne of Wedowee, Ala., Mrs. Leon Payne, Prof. George Yarborough of the Wedowee High School, and Mrs. L. H. Huey. I am enclosing the address of Mrs. Huey for publication in THE CHRISTIAN SUN.

We are trying to get all of our churches to realize the importance of paying their conference claims in full. We are holding Home-coming services at all of our churches before the annual conference meets.

G. D. HUNT.

ROSEMONT CHRISTIAN CHURCH ELECTS OFFICERS.

At the annual business meeting of the Rosemont Christian Church, held October 2, 1940, the following officers were elected for the new Conference year, October 1, 1940 to October 1, 1941:

Sunday School Superintendent—H. R. Morrison.

Secretary—W. H. Sparkman.

Assistant Secretary—Miss Lowrine Halstead.

Treasurer—H. L. Bondurant.

Assistant Treasurer—Mrs. R. F. Morgan.

Organist—Mrs. F. A. Goforth.

Assistant Organist—Mrs. J. F. Morgan.

Choir Director—Mrs. Dorothy Gallup.

Assistant Choir Director—Mrs. Frank A. Goforth.

Custodian of Church Property—H. L. Bondurant.

Official Board—D. A. Dennis, Mrs. J. B. Gibson, H. C. Hedley, H. R.

(Continue don page 15.)

THE PLACE AND INFLUENCE OF A CHURCH IN A COMMUNITY.

By MRS. L. H. HUEY.

The church building, dedicated to God, belongs to Him, it's His property, His place of worship and represents His gospel. It represents all that is good and worth while to a community, for in reality, it is the center around which all the community interest revolves. The most outstanding place in a community is occupied by the church.

It is a good teacher, for its civilizing influence points both the old and young to a better way of living. Many lives have been helped in overcoming sin and changed to lives of usefulness and services. Even homes have been changed from hovels of sin to the high and holy conception of Christian living by the observance of church rules and practices.

The educational value of the church cannot be estimated, for many youths attribute their desire for an education to some phase of church work. Adults and children alike have been inspired to learn of pure and wholesome things through the church. And in association and fellowship of the church we see the morals of a community improve. Few people care to live in a churchless community for it has been proven that the moral and spiritual teachings of a church lift the standard of living. The religious standard of community life can never be any higher than that of the church, for both the religious and moral standards are determined by the attitude of the people toward the church.

The church has its influence on the value of material things, land and industries of all kinds in a community. Have you ever noted the difference in farm prices where there is a church and where there isn't one?

When we invest our money in building or maintaining churches we do not benefit in dollars and cents but in character trained for service to God and needy humanity. What more could we or a community wish to benefit from our investment?

The church gives us an opportunity to share our worldly substance with God by sharing with those less fortunate than we—for He said: "If you do it unto the least of these you do it unto me." It is the duty of every one in our civilized country to support the church. Are we giving of our means, our prayers, attendance and support to the church? It gives us the best of life, are we giving the best to it? It needs us—we need it.

PORTSMOUTH CHURCH PLANS FALL ACTIVITIES.

Mrs. J. Monroe Harris spoke to the people of the First Christian Church, Portsmouth, at the Wednesday evening prayer meeting last week. Mrs. Harris discussed her recent trip to the General Council at Berkeley, Calif.

The Tidewater Christian Endeavor Convention was held at the First Church, Portsmouth, October 5 and 6. The Convention used for its theme, "Christ Calls for Better Living." Rev. Herbert G. Council, Jr., pastor of the Portsmouth Church, preached the Convention Sermon on Sunday morning. At this time the church co-operated with other churches from coast to coast in observing World-Wide Communion Sunday.

Sunday, October 13, has been designated as Re-enlistment and Re-dedication Sunday in the First Christian Church. At this time all officers and teachers for the new year will be asked to attend in a body.

"The Life of Christ," a religious sound picture, will be shown in the church on Friday of this week.

From October 14 through 18, a series of special evening services of worship will be held with the Rev. Arnold Slater of Holland delivering the sermons.

The Ladies' Aid Society, of which Mrs. O. C. Hartung is the efficient president, raised a total of \$770.55 during the past year. The church likewise, from the standpoint of finances, has just closed one of its most successful years of operation.

CONFERENCE APPORTIONMENTS AND ELON COLLEGE.

More than fifty years ago the Southern Christian Convention founded Elon College. For a number of years the Convention has sought to secure partial support for the college from the churches constituting the Convention on the apportionment plan. Recognizing the needs of the college and the service that it is rendering to the church, the Convention has asked of the churches through the conferences on the apportionment plan a total of \$12,500.00. This is in keeping with the support asked by the Convention for other causes and interests.

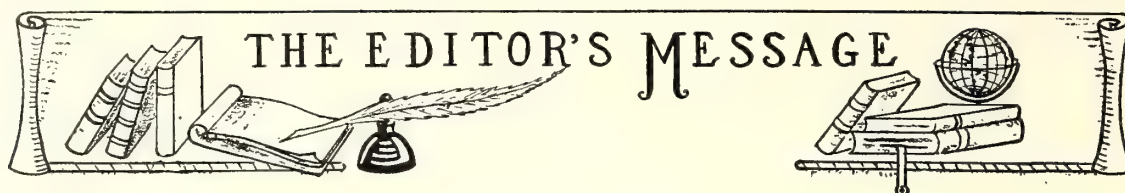
Last year we received from the Sunday schools and churches about \$6,800.00. On October 2, 1939, we had received from Sunday schools and churches on conference apportionments a total of \$3,265.34. On September 28, this year, the total amount was only \$2,219.95, which means \$1,-

045.39 less than we had received last year as of this date. I hope sincerely that the churches and pastors of our Convention may realize how vitally essential it is that the college receive support from the churches in proportion that other interests are supported and that they will make an effort to see that the college receives a prorata share of the amount raised.

The following contributions have been sent in since the last report:

Churches.	
N. C. & Va. Conference:	
Palm Street, Greensboro	\$ 6.82
Eastern Va. Conference:	
Rosemont	25.00
Holland	157.07
Eastern N. C. Conference:	
Youngsville	2.00
Western N. C. Conference:	
Big Oak	11.10
Smithwood	3.42
Patterson's Grove	6.00
Sunday Schools.	
N. C. & Va. Conference:	
Elon College Community Bible Class	3.01
Durham	17.76
Union (Va.)	5.00
Ingram	7.51
Hines Chapel	5.00
Union Ridge	5.00
Lebanon	.48
Happy Home	14.15
Shallow Ford	5.60
Greensboro, First	9.72
Eastern Va. Conference:	
Mt. Carmel	3.32
Portsmouth, First,	7.09
Holy Neck	5.00
Windsor	10.00
Cypress Chapel	5.47
Wakefield	12.78
Dendron	1.25
Oak Grove	1.71
Union (Surry)	1.54
Suffolk	20.75
South Norfolk	5.00
Waverly	5.71
Richmond, First	27.51
Eastern N. C. Conference:	
Turner's Chapel	2.32
Fuller's Chapel	2.00
Morrisville	2.24
Western N. C. Conference:	
Big Oak	4.00
Hank's Chapel	5.40
Ether	1.00
Spoon's Chapel	1.30
Needham's Grove	1.26
Pleasant Ridge	6.10
Pleasant Hill	7.38
Flint Hill (M)	.49
Biscoe	1.28
Liberty	4.00
Park's Cross Roads	3.45
Va. Valley Central Conference:	
Leaksville	5.15
Linville	7.27
Newport	3.25
Wood's Chapel	.47
Mayland	1.80
Winchester	5.09
Mt. Olivet (G)	4.00
Total for week	
Previously acknowledged ...	2,219.95
Grand total	
	\$2,680.97

L. E. SMITH,
President.



THE NEW ASSOCIATE EDITOR.

Dr. H. Shelton Smith of Duke University has accepted an invitation to become an Associate Editor of "The Christian Sun." Since the economy of our Convention does not at this time permit a full-time editor, we must lean heavily on the assistance of our contributing editors. A medley of editorial material should be preferred to the well-known, reiterated convictions of a simple editor.

Dr. Smith has had wide experience in the field of religious education at Yale and Columbia Universities and with the Federal Council of the Churches of Christ in America. Now at Duke University, one of the great educational, cultural and religious centers of the nation, he will analyze the converging currents of life and bring to our church a new stimulus and guidance in these critical times.

DRAMATIZING MISSIONS.

The missionary enterprise has been effectively dramatized recently in important meetings in Eastern Virginia. The Bethlehem Society presented in pageant form the essential factors in a successful missionary program at the Young People's Conference held at Holland. Mrs. Robert W. Fairbanks, a missionary on furlough from India, gave a dramatic presentation of our foreign work through the use of native costumes and objects at the Woman's Missionary Conference.

The work of missions is so extremely remote from the knowledge and interest of the average person that every possible assistance must be afforded the imagination in order to give the subject reality. The Missions Council offers valuable assistance in the field of visual education. Stereopticon slides and lectures may be had on request. Dramatics, exhibits, posters—these are concrete ways of stimulating intelligent interest in missions. Panel discussions, forums, debates, essays contests and similar methods offer excellent opportunity for creating interest. A program of this kind not only proves of interest and of educational value to those participating, but also enlists the eager attention of many relatives and friends of the participants.

MARRIAGE AND THE HOME.

"We are losing more people through the home than we are gaining elsewhere," stated Dr. L. Foster Wood, chairman of the committee on marriage and the home of the Federal Council of the Churches of Christ, at a meeting of the Richmond Ministerial Union. Our own Division of Christian Education has included the study of "Christian Family Life" as an important part of our National Program of Progress.

Christian life cannot be divorced from family life. Domestic disasters inevitably carry over into church life and rob it of strength and usefulness. A healthy

church life depends profoundly and continuously on the spiritual efficiency of the home. Therefore an indispensable part of our program of human redemption is the cultivation of an enhanced sense of the meaning of marriage, guidance in more intelligent parenthood, and a closer coordination between the church and the home.

R. L. H.

SUCCESS IN TERMS OF SPIRIT.

It is easy, as a program is being formulated for the coming church, to think largely in material terms. It seems so desirable to bring more and more people into the church and the church school. It will be much more satisfactory to have smooth working financial plans, that the church be not burdened with debts and deficits.

Such things are very important; but they are means to an end, and not ends within themselves. They are more symptomatic than actual when the real purpose of the church is kept in mind. Generally they are indicative of a healthy spiritual condition; but it is entirely possible to have large crowds and flourishing finances without making deep spiritual changes in the lives of people.

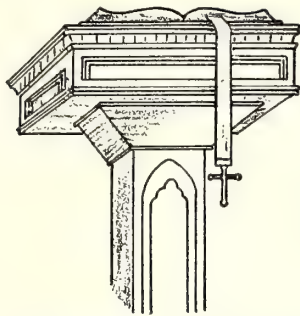
Two objectives ought always to be kept consciously before the church. The first is to deepen and enrich the spirits of those who are affiliated with the church. The second is to reach for Christ those who are without the spiritual influences of the Christian gospel. If these two things are done, the church is succeeding. If it fails in these, it is a failure no matter what else may be accomplished.

These two objectives constitute a constant challenge and a constant task. Everything that has a legitimate place in the program of the church should serve as a means to these ends. It is so easy to lose sight of the real purpose. It is one thing to have a church prayer meeting because it is felt that a church ought to have a prayer meeting. It is quite another to have a prayer meeting which is directed toward definite spiritual ends.

In the work of attracting people to the church and its ministrations, we need to realize what a complicated issue it is, and how that everything that we have and are may be used to that end. Not many people are going to be attracted to a church unless there is a vital Christian fellowship within the church. Not many people are going to seek salvation in a church whose members do not show in their outward lives, the evidence of salvation.

The church serves many social purposes which are most worthy. But the church is more than just a social institution. It is a social institution with a definite spiritual message. It has at its disposal a wealth of spiritual resources. Its success is to be measured by the transformations which it is working in the realm of the spirit.

S. C. H.



OUR PREACHER FOR THIS WEEK IS
REV. ROY D. COULTER,
NEW MARKET, VA.

CONSCIENTIOUS OBJECTORS.

"I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."—Ps. 23.

The question of war and peace goes deeper than the question of preparedness; it touches the problem of human and of Christian right and wrong. To the Conscientious Objector war is never justified. If not, the Christian cannot justify military training for the defense of his country. Neither can he be engaged in any kind of work at home or behind the lines of defense, or assist in any way those who do the actual killing. If he resorts to this subterfuge in order to ease his conscience he will have it to live with the rest of his life.

Unavoidable responsibilities sometimes require men to resort to violence to establish justice. The criterion in such cases is whether men's suffering and death will secure great ends. Will peace result? If not, there is not sufficient reason for struggle.

"Jesus had the apostles equip themselves with wallet, purse and sword. And the right to bear arms implies the right to use them. An absolute pacifist is not a Christian. It is the Cain answer 'no sir' to the question, 'Am I my brother's keeper?'"

Channing Pollock said recently, "There may be thousands so soft, so timid, so comfortable that nothing else seems to them as worth while as existence, but there are millions who know that to live under certain conditions may be only prolonging death."

"It is not those lying in Flanders' Fields who suffer, but countless numbers of those who go on living in Poland and Belgium and France. To these, the dying might have said what Jesus said to the daughters of Jerusalem—'Weep not for me, but weep for yourselves and for your children.'"

Application to human problems of the humility, unselfishness, and good will of Jesus would cancel much of the possibility of war among men.

Jesus did not tempt men to do evil

by inviting them to insult Him. When He was struck on the face before the high priest, He did not offer the other cheek. That would have been encouraging an evil deed. He escaped evil; He did not submit to it. Although He was the foremost example of the principle of love as an active factor in life, He certainly does not thereby secure to injustice a perfectly free hand.

Jesus does not teach that good men must not resist bad men, that good must give place to evil. When He was threatened with physical mistreatment, He would leave the place; He did not submit to the evil intent of His enemies.

I believe in the rights and liberties of our democracy; but I also believe that the greatest liberty of a democracy is its power, if need be, to "bind itself." And that is what we are called upon to do today—to put ourselves under our own self-chosen discipline and to prepare ourselves to be worthy of our own destiny. "And fear not them which kill the body, but are not able to kill the soul . . ."—Matthew 10:28.

Any nation or individual preferring dishonor to death will weep as did the children of Israel while in bondage in Egypt. The man who would not give his life for home, friends, country, or the principles as taught by Christ is dead already.

We are not conscripting ourselves for war, as other peoples have done, we are conscripting ourselves for freedom and the freedom of other honorable nations.

Wherever we are this very day, we will begin to get somewhere with the art of living if we will turn from our fears and look up to God's kindly face and hear Him say, as our parents did when we were children, "What are you afraid of—there is nothing to be afraid of, my child." And when a man gets his mind on God, he gets it off himself. Fears are developed by too much thinking about oneself. Our minds sit down on the nest of our real and imaginary fears, mostly the latter, and before you know it, we have hatched a flock of new little fears.

But one must do something more than run away to conquer fear. Some of us could not run if we were to be shot at sunrise. We top the scales too high, and then there is a bad heart and high blood pressure—and of course, what would the neighbors think?

One sure method of eradicating fear from the human mind is by surrendering one's life to God. By that I mean that one should not try to

pull fear out by the roots through a process of effort and struggle or by power of will. This will only serve to implant it more firmly in the mind.

Everyone from high school age remembers heroes of the past, from the Apostles and John Huss to Florence Nightingale—but, perhaps, few of us have the courage to fight it out in a small country church, far away from the glamour and the praise of men. Here is a fear to fight of another kind. We read much of our co-workers and the work and progress they enjoy in the larger fields. We hear much of the evils of the small country preacher. Perhaps it is better so!

To avoid evil Jesus waived some of His rights; but there were others which could not and cannot be waived—those of self-direction, spiritual freedom, just treatment, His right to reign in human hearts and to minister to weary souls. We, too, have rights we cannot surrender. They may constitute our primary Christian duties. War may be a Christian duty. There is no warrant for a man to surrender the rights of another, still less if he is a trustee of these rights: Whether he be exempted from the draft because he is a theological student notwithstanding.

Paul stated that it was the divine purpose of Rome to do justice and prevent wrong. Is it possible that God intended that a heathen government prevent evil and a Christian government to permit it? No.

I maintain that under some circumstances, an obligation to repress evil external to its borders rests upon a nation just as responsibility for the slums rests upon the rich quarters of a large city. Jesus favors an attitude toward war which will provide for the speedy extinction of selfishness, unbrotherliness, and injustice, chief causes of war; and that will promote love, patience, forbearance, helpfulness as sure preventatives of war.

Christ's kingdom is not of this world; if it were he would have had his servants fight for him. Christ suffered and died for the salvation of mankind. If such is indisputably the result of man's warfare, war is justified. The possession of power is a talent for which account will be exacted.

America, as a nation, does not come before the high courts of God with clean hands. Evil is rampant. We are no better than the people of Germany. "For there is no respect of persons with God." (Rom. 2:11.) Therefore, there is no need for conscientious objectors in the ministry or in the church.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Woman's Missionary Conference of Congregational Christian Churches met in its twenty-eighth annual session in the Suffolk Christian Church, on Friday, October 4. The conference was called to order by Mrs. B. D. Jones, president. Mrs. Herbert P. Harrell served as secretary. The theme, "Witness for Him on Life's Highway," was strikingly developed in the reports and addresses delivered during the day. About 400 delegates and visitors were in attendance.

The report of Mrs. E. R. Bryant, the retiring treasurer, indicated that a total of \$5,028.06 was raised for home and foreign missions during the past year. The following churches were on the Honor Roll: Berea (Nansmond), Berea (Norfolk), Christian Temple, Cypress Chapel, Bethlehem, Franklin, Holland, Holy Neck, Liberty Spring, Oakland and Rosemont. This means that these churches have all the societies required organized, and that all the societies met the standards of excellence.

Mrs. B. D. Jones, president, set a high standard in her address to the conference. One minister suggested to the writer that he had developed an outline for a sermon based upon suggestions in her address. Every number on the carefully prepared program was presented in a commendable spirit which challenged the attention of delegates and visitors.

Dr. Douglas Horton, secretary and minister of the General Council of Congregational Christian Churches, was present and delivered a strong address on "Witnessing Around the World." He made a very favorable impression upon the conference. Mrs. Marie Fairbanks, a missionary to India, was introduced by Dr. Douglas Horton and delivered a very interesting address concerning the work in India. She presented an interesting number of articles representative of domestic and social life in her missionary field.

One impressive number on the program was a Memorial Tribute to the late Dr. J. O. Atkinson, who for so many years served as mission secretary of the Southern Convention and made a large contribution to the development of the Woman's Missionary organizations. To those who have followed the trail of his leadership this moment came as a fitting cli-

max to the inspiring work of the conference. The woman's missionary work in the Convention was dear to the heart of our late mission secretary. For this he labored with untiring zeal and unflinching love. It is a tribute to his faith and consecrated life. Succeeding years should unfold greater victory and larger growth.

It was a pleasure to see Mrs. C. H. Rowland as an interested visitor to the conference. She made a great contribution to the Eastern Virginia Conference by her faithful service when she was a resident of Franklin, Va., where her beloved husband, the late Dr. C. H. Rowland, served as pastor for many years.

The missionary work is the most interesting feature of the benevolent work of the church. It presents a challenge to all who will participate in its program of service. Sometimes the outlook is not very encouraging to those who want to see the fruit of their labor appear before harvest time. The work requires patience and perseverance. In due season the sowers shall reap if they faint not.

I. W. JOHNSON.

BIG OAK CHURCH.

The congregation of Big Oak Christian Church out of faith and devotion pooled their efforts and funds and erected for themselves and for the kingdom a beautiful house of worship. The building is of brick veneer structure, has a large auditorium and four Sunday school rooms, and is a very suitable house for service and worship. The congregation and friends of the church have a right to be proud of their achievements. The pastor and those laboring with him deserve credit. This new church edifice will mean much to the community and the denomination.

It is encouraging to note the marked interest that the churches in the Western North Carolina Conference are taking in local needs and in conference and Convention programs. Some years ago Grace's Chapel congregation erected a new house of worship of brick veneer construction. The congregation at Seagrove is now engaged in building a similar structure, and there may be others who have built or are contemplating building in this conference. Such activities are indicative of progress in these particular fields.

In addition to localized interest on the part of the churches of the Western Conference, they are at present through their conference organization lending valuable assistance to the new church at Asheboro. The Asheboro congregation has already purchased a beautiful lot and paid for it. They are now engaged in raising funds for the erection of a suitable house of worship. They have an unusually active membership and are making fine progress. This point deserves the consideration of generous friends, not only within their own conference but elsewhere. Rev. A. Lanson Granger is the pastor. The congregation would greatly appreciate any contributions that are made.

The Big Oak Church is to be congratulated not only on the adequate and beautiful house of worship that they have erected but on having paid the cost of the same. As a rule when new churches are built, new debts are created, but not so with this congregation. The writer was invited by the pastor, Rev. G. M. Tally, to preach the dedicatory sermon and to dedicate the church Sunday, September 29. At the hour for worship, a large congregation gathered. A number of the great hymns of the church were sung, prayers of thanksgiving were offered, and the dedicatory message was given. The pastor informed the writer prior to the act of dedication that the building was paid for entirely and that they were dedicating it to the service of God free of debt.

This happened to be on the fifth Sunday, and the pastor stated to his congregation that the offerings made on that day would go to the college. A sufficient amount was received to more than pay that church's conference apportionment to the college. This was a generous act on the part of of the congregation, and the college and the writer greatly appreciate the same.

I prophesy great things for the Big Oak congregation under the leadership of their pastor, Rev. G. M. Tally.

L. E. SMITH.

FIFTH SUNDAY RALLY.

A September Sunday, with its beautiful sunshine, cool breezes, which blew so refreshing as we found ourselves in the midst of another Fifth Sunday Rally.

Pleasant Grove Church, in her lovely setting of old trees, her friendly members, with her newly decorated interior, the vases of fragrant flowers, each timidly bidding us a welcome.

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

This past Sunday we observed Rally Day in our church here in Sanford. By the time this page reaches your homes many of you who read this page will have taken part in a similar service at your churches. To those of you who are promoted to higher, or more advanced classes, I send my congratulations. May you strive hard to obtain the praise which Christ received when a lad. Remember how it was said of him, after he had gone to the Temple at Jerusalem with his parents, "and Jesus increased in wisdom and stature, and in favor with God and man." Then we do not hear any more about him until he was baptized of John at the Jordan River. But, we know from the wonderful things which he did during the remainder of his life on earth, that he did study to learn God's will for his life and to carry out the things which his Heavenly Father wanted him to do. May each of you be a blessing to your Sunday school teacher, and fellow pupils during the year ahead. Try to be at Sunday school each Sabbath Day and when the next Rally Day comes perhaps you will have earned another promotion!

All of you are busy with your secular school work now, too. I want you to work hard in school, too. You can

have so much more fun when the play-time comes if you have worked when you should have worked. Today I heard how a school teacher in England saved the lives of many of her pupils by telling them to lie flat on the floor of the school room until the bombing was over. Just think of how fortunate we are in America not to have to brave such dangers in order to get our schooling! Boys and girls in England are studying the same subjects which you study. They, too, have to read about great Englishmen who have lived before their day. I think that you might like to know something of the boyhood of one of the great English poets, so I shall give you the story this week.

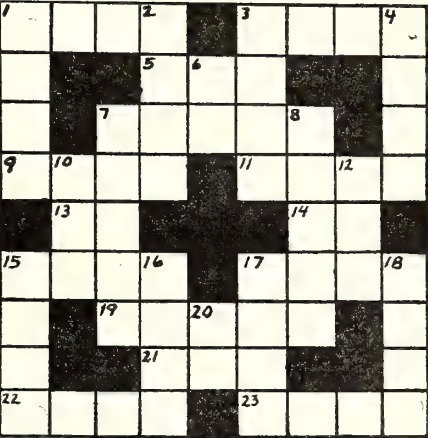
ROBERT BROWNING.

Robert Browning was born into a world which was throbbing with life, light and love, with death, darkness and hate, with danger, peril and difficulty. Through all this there ran the red cord of courage. Over all was cast just enough of the fog of fear and pessimism to make Browning fight. What a world! Men were living; men were moving, in a grand and awful time, in an age on ages turning; to be living was sublime.

CROSSWORD PUZZLE.

- Across.
- 1. An apostle to Gentiles (Acts 26: 13-20).
 - 3. Ornaments used on robes of Priests (Ex 28: 34).
 - 5. Devoured.
 - 7. The writings of Old and New Testament.
 - 9. Mark says that Christ was of the Sabbath (Mark 2: 28).
 - 11. Insects which prepare for the winter.
 - 13. Negative.
 - 14. East Wind (abbr.).
 - 15. Inclosed church seats.
 - 17. Father of Isaiah (Isa. 1: 1).
 - 19. Not quite; turbulent.
 - 21. Writing fluid.
 - 22. The opposite of good (Ps. 23: 4).
 - 23. Body covering (Jer. 13: 23).

- Down.
- 1. A small ball of medicine.
 - 2. Past tense of lay.
 - 3. A king of Edom (Gen. 36: 31-33).
 - 4. Timothy's grandmother (II Tim. 1: 5).
 - 6. Tuberculosis (abbr.).
 - 7. A dusky or dark color.
 - 8. Not a friend (Psalm 7: 5).
 - 10. Single in number.
 - 12. The sum of one and one.
 - 15. A long hollow tube (Zech. 4: 12).
 - 16. Dirt; stain.
 - 17. Requests; inquires after.



- 18. Another name for Jerusalem (II Sam. 5: 7).
- 20. Within.

Answers to Last Week's Puzzle.

- ACROSS—1. Farm. 3. Idle. 5. End. 7. Anger. 9. Lend. 11. Aims. 13. B. G. 14. Ga. 15. Abel. 17. Sham. 19. Light. 21. Moo. 22. Mule. 23. Wood.
- DOWN—1. Fill. 2. Mend. 3. Idea. 4. Eats. 6. N. G. 7. Angel. 8. Right. 10. Ebb. 12. Maa. 15. Adam. 16. Lime. 17. Show. 18. Maid. 20. Go.

And to be young in such an age was very heaven!

The year Browning was born, 1812, Charles Dickens was born; Thackery was one year old; Tennyson was three; Carlyle was seventeen. In America, Harriet Beecher Stowe was learning to stand alone; Edgar Allen Poe was learning to talk; Emerson was being singled out by the school children in Boston as "uppish." James Fenimore Cooper, Mark Twain, Walt Whitman, James Whitecomb Riley, Sidney Lanier, and Hawthorne were other writers who lived in Browning's day.

It was the year that Browning was born that Napoleon was Emperor of France and master of all Europe, and was saying that all he wanted was to get his foot on the other side of the channel for three hours. In America Abe Lincoln was three years old. Browning knew the meaning of war, for the War of 1812, the Crimean War, the Civil War in America and the Franco-Prussian War, all came within his lifetime. Yet, he was one of the happiest men in the nineteenth century.

Browning's father and mother were ideal parents for a poet-to-be! They were sympathetic and imaginative. His father, though a bank clerk, was an amateur artist and wrote reams of poetry, though none of it was ever published. His mother was sensitive, religious, and sincere. She was a Dissenter, a Congregationalist, and she was musical. We are told that she would sit alone in the twilight at her piano and one evening, "glancing around, she beheld a little white figure distinctly outlined against an oak bookcase, and could just discern two large wistful eyes looking earnestly at her. The next moment the child, Browning, had sprung into her arms, sobbing passionately at he knew not what, but as his emotion subsided, whispering over and over, 'Play! Play!'"

As a boy, Browning turned his father's garden into a zoo, where he kept frogs, owls, monkeys, hedgehogs, an eagle, and even two large snakes. Much of his time was spent in father's library, pondering over many books there. Among his favorite books were the Bible, Quarle's Emblems, Walpole's Letters and Works of Voltaire.

He had little formal schooling. He never studied anything that he did not wish to. He went to day school for a while, but it seems that much of his time was taken up with writing little plays and getting the other
(Continued on page 14.)



WHAT CHRISTIANS CAN DO.

The Christian knows that we are now seeing the logical and inevitable end of the philosophy that our Master came to overcome. Those who take the sword will one day perish by the sword. There is no way for the preservation of life and of civilization other than that of love.

The one clear course of any practical lasting value now open is to create and maintain "cells of good will," tiny organisms of love and fellowship that grow as yeast grows until the whole shall one day be leavened; "colonies of heaven" in churches, hospitals, schools, where men and women and youth live the truly normal life, each desiring the good of the other. Small, ineffective, unimportant they may seem in the presence of gigantic forces; but there is no other way.

If good will is not at the heart of the universe, we are lost; but if it is there, there is no denying its ultimate success.

Here is where the ordinary Christian may take hold. Here is a definite contribution that may be made. By our gifts to the Cause of Christ at home and abroad the spark may be struck, the yeast deposited, the forces set in motion that cannot be limited or denied until the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.—*Harley H. Gill in Missionary Herald.*

MISSIONARY OFFERINGS.
WEEK ENDING OCTOBER 5, 1940.

Sunday Schools.

Elon Community Bible Class,	
Elon College, N. C.	\$ 3.79
Auburn, Raleigh, N. C.	4.53
Union (Va.), Virgilina, Va. ...	5.00
First, Portsmouth, Va. (Aug. & Sept.)	12.86
Dendron, Va.	4.85
Waverly, Va.	2.00
Bethlehem, Suffolk, Va.	2.81
Pleasant Ridge, Ramseur, N. C.	4.10
Fuller's Chapel, Henderson, N. C.	5.00
Lebanon, Semora, N. C.	.77
Shallow Ford, Elon College, N. C.	5.00
South Norfolk, Va.	5.00
Total	\$ 55.71

Individuals and Churches.

Mt. Carmel, Walters, Va.	\$ 1.48
Erskine Memorial, Tryon, N. C.	86.40

Flint Hill (M), Biscoe, N. C. ..	.12
Sanford, N. C.	1.60
Total	\$ 89.60
Total for the week	\$ 145.31
Previously acknowledged ...	476.73
Total since Sept. 1, 1940 ...	\$ 622.04

We appreciate the above offerings, and especially those churches and Sunday schools who have finished paying their apportionment for missions. We are urging that every church do this within the next few weeks. We have made a good beginning for our new year, which began September 1, and we are hoping that our contributions to missions this year will greatly exceed the contributions of last year.

Gratefully,
MATTIE COX PARKER,
Secretary.

WOMAN'S BOARD TO MEET.

The Woman's Board of Missions of the Southern Congregational Christian Churches will hold a meeting on Saturday, October 19, at 10 o'clock, at the Norlina Hotel, Norlina, N. C.

The following are members of that Board and are requested to attend: Mrs. Claud Eley, Suffolk, Va.; Mrs. G. H. Paris, Greensboro, N. C.; Miss Tora Rudd, Burlington, N. C.; Miss Dorothy Williams, Franklin, Va.; Mrs. B. D. Jones, Holland, Va.; Mrs. M. J. W. White, Norfolk, Va.; Mrs. H. S. Hardecastle, Norfolk, Va.; Mrs. J. S. Rollings, Suffolk, Va.; Mrs. W. R. Sellars, Burlington, N. C.; Mrs. A. W. Andes, Harrisonburg, Va.; Mrs. W. E. Wisseman, Greensboro, N. C.; Mrs. W. M. Jay, Winston-Salem, N. C.

MRS. J. MONROE HARRIS,
President.

UNION (SOUTHAMPTON) MISSIONARY SOCIETY GROWS.

The Ladies' Missionary Society of Union (Southampton) Christian Church has recently completed its first year of work and service.

Though very young this society has during its first year met all requirements on the Standard of Excellence. Beginning last year with seven

members, the society has grown to a membership of eighteen.

During one of its most interesting meetings, the members were very fortunate in having Dr. Elwood Jones review the missionary study book, *Homeland Harvest*; and the foreign study book *Through Tragedy to Triumph* was reviewed by one of the members at a later meeting.

This society has sponsored two worthy entertainments during the year. The members have made a very pretty quilt and one expecting soon to be financially helped from its disposal.

The society, again being led and inspired by its capable president, Mrs. W. L. Bradshaw, is prayerfully entering its second year of work and hopes to render even greater service to the cause of missions.

FOURTH QUARTERLY REPORT.

The following is the fourth quarterly report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference, from July 1, 1940, to September 30, 1940, inclusive:

Women's Societies.

Albemarle	\$ 12.00
Belew Creek	5.00
Beulah	3.00
Biscoe	3.00
Burlington	348.57
Carolina	2.50
Durham	51.80
Elon College	34.94
Erskine Memorial	30.00
Ether	10.00
Flint Hill	.80
Fuller's Chapel	4.25
Greensboro, First Church	95.00
Greensboro, Palm Street .	17.50
Hank's Chapel	17.40
Happy Home	3.30
Haw River	18.00
Henderson	20.76
Hines' Chapel	11.95
Ingram, Va.	11.50
Liberty (Vance)	68.50
Lynchburg, Va.	7.75
Monticello	6.40
Mt. Auburn	8.10
Mt. Zion	9.50
New Lebanon	4.50
Park's Cross Roads	15.85
Pleasant Hill	6.50
Pleasant Ridge (Guilford)	12.00
Pleasant Ridge (Randolph)	1.56
Pope's Chapel	5.00
Providence Memorial	5.00
Raleigh	38.50
Ramseur	13.54
Reidsville	50.00
Salem Chapel	7.00
Sanford	33.36
Shallow Well	29.00
Turner's Chapel	19.00
Union, N. C.	13.50
Union, Va.	19.36
Wake Chapel	17.86
Winston-Salem	5.00
Youngsville	3.75
	\$1,101.40

Young People.	
Bethlehem	\$ 10.00
Burlington	7.55
Durham	11.46
Elon College	4.82
Greensboro, First Church .	19.89
Ramseur	4.69

Willing Workers.	
Burlington	\$ 2.00
Durham	11.08
Elon College	11.98
Greensboro, First Church .	8.62
Reidsville	10.00

Willing Workers (Juniors).	
Durham	\$ 4.01
Park's Cross Roads	2.25

Cradle Roll.	
Burlington	\$ 25.00
Durham	10.94
Elon College	15.00
Greensboro, First Church .	6.74
Henderson	5.00
Park's Cross Roads	5.20
Raleigh	5.00
Ramseur	5.00
Sanford	1.00
Turner's Chapel	1.85

Total Receipts	\$1,290.48
----------------------	------------

Disbursements.	
Mrs. W. E. Wisseman, expense of the president	\$ 1.50
Susie D. Allen, expense of the treasurer (6 months)	5.77
Bank Charges	.12
Mrs. W. E. Wisseman, Conference expenses	50.00
Mrs. H. S. Hardecastle, Treasurer	1,233.09

Total Disbursements	\$1,290.48
---------------------------	------------

Respectively submitted,
SUSIE D. ALLEN,
Treasurer.
512 West Lane Street,
Raleigh, North Carolina.

ANNUAL REPORT.

The following is the annual report to the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference:

Women's Societies.		
	Offering	Members
Antioch	\$ 25.75	20
Berea, Nansemond	75.25	29
Berea, Norfolk	53.00	42
Bethlehem	161.00	63
Christian Temple	401.00	
Cypress Chapel	100.50	18
Damascus	77.00	34
Dendron	63.00	13
Elm Avenue	26.25	
Eure	26.00	25
First, Portsmouth	76.00	34
First, Richmond	30.00	
Franklin	201.00	35
Holland	151.00	30
Holy Neck	151.00	29
Hopewell	4.25	10
Isle of Wight	56.15	17
Liberty Spring	201.00	59
Newport News	80.00	52
Oakland	50.75	25
Ocean View	26.00	26
Oak Grove	12.00	
Rosemont	200.00	

Suffolk	510.00	147
W. W. Staley, Suffolk .	200.00	46
South Norfolk	75.00	50
Shelton	25.00	
Union, Southampton ..	25.50	18
Wakefield	51.00	17
Waverly	55.70	15
Windsor	80.85	18
First, Norfolk	75.00	
Mt. Carmel	50.95	20
Total	\$3,396.90	

Young People's Societies.		
	Offering	Members
Berea, Nansemond	\$ 35.25	25
Berea, Norfolk	12.85	15
Bethlehem	100.00	
Burton Grove	25.75	16
Christian Temple	51.00	
Cypress Chapel	50.25	26
Eure	16.00	30
First, Portsmouth	25.00	34
Franklin	76.00	
Holland	25.25	10
Holy Neck	41.00	36
Liberty Spring	60.50	30
Mt. Carmel	31.00	21
Newport News (C. E.) ..	20.50	20
Oakland	35.25	
Rosemont	30.50	
Suffolk	50.00	50
South Norfolk	45.00	
Spring Hill	5.00	
Waverly (C. E.)	10.00	
Windsor	17.46	
New Lebanon	20.75	29
Union, Southampton ..	10.10	18
Total	\$ 794.41	

Junior Societies.		
	Offering	Members
Antioch	\$ 5.75	
Berea, Nansemond	25.30	
Berea, Norfolk	5.50	21
Bethlehem	25.25	
Christian Temple	39.00	
Cypress Chapel	20.25	8
Eure	4.00	
First, Portsmouth	10.25	15
Franklin	31.00	
Holland	35.25	
Holy Neck	35.25	12
Liberty Spring	25.50	15
Mt. Carmel	12.00	7
Oakland	5.50	
Rosemont	16.00	
Suffolk	40.00	40
South Norfolk	15.00	
Waverly	5.00	
Windsor	15.48	14
Union, Southampton ..	1.81	
Total	\$ 373.09	

Cradle Roll.		
	Offering	Members
Berea, Nansemond	\$ 3.25	
Berea, Norfolk	3.20	8
Bethlehem	6.00	19
Christian Temple	10.00	
Cypress Chapel	5.00	16
Damascus	2.10	
Eure	4.00	12
First, Portsmouth	2.25	12
Franklin	4.10	32
Holland	2.11	10
Holy Neck	7.00	28
Liberty Spring	8.00	25
Mt. Carmel	21.75	15
Newport News	3.00	22
Oakland	6.75	20
Rosemont	16.00	
Suffolk	15.00	62
South Norfolk	3.00	
Waverly	5.25	

Windsor	3.60	
Union, Southampton ..	1.26	8
Total	\$ 132.62	

STATEMENT OF RECEIPTS AND DISBURSEMENTS.	
Year Ending September 30, 1940.	
Cash in Bank October 15, 1939 .	\$ 204.48
Receipts.	
Women's Societies	3,396.90
Young People's Societies	794.41
Junior Societies	373.09
Cradle Roll	132.62
Young People's Conference, 1939	8.55
Woman's Conference, 1939	21.79
District Rallies	26.22
Life Memberships—Memorials .	70.00
Total	\$5,028.06

Disbursements.	
Mrs. H. S. Hardecastle .	\$4,658.00
Life Memberships and Memorials	70.00
West & Withers (Treasurer's Bond)	5.00
J. E. Lang—Auditing, 1939	15.00
Mrs. E. P. Jones	3.00
Mrs. J. M. Harris	41.62
The Gurley Press	49.45
Stamps for Treasurer .	6.00
Mrs. Garland Spratley .	3.21
Mrs. B. D. Jones	8.00
T. A. Vaughan, Jr.—Auditing, 1940	15.00
Total	4,874.28
Balance Cash on Hand	\$ 153.78

AMONG OUR MISSIONARIES.

APPOINTMENT—
Miss Winifred Hemingway has been engaged for a three-year term as an associate missionary of the American Board in Taiku, North China.

COMMISSIONINGS—
Mr. Albert L. Faurot was commissioned at Mills College, Oakland, Calif., at a session of the National Council of the Pilgrim Fellowship held August 13-20. The Commissioning and Godspeed Service was as follows: Prelude, Mr. Albert L. Faurot; Worship, Mr. John Webster; A Missionary of Yesterday, Mr. John Fairfield; Why I Want to Go Abroad, Rev. Robbins Strong, Mrs. Lucia Smith, Mrs. Katherine Strong, Rev. E. Walter Smith; Presentation of Commission, Dr. Hugh Vernon White; Prayer of Consecration, Dr. Fred Field Goodsell; Welcome, Rev. Ping Heng Wang and Dr. Hachiro Yuasa; Benediction of Music, Mr. Faurot. Mr. Stanley Conover presided.

Rev. and Mrs. Robbins Strong were commissioned as missionaries of the American Board to China in the First Congregational Church, Berkeley, Calif., during the sessions of the Annual Meeting, August 15. The order of service was as follows: Rev. Rockwell Harmon Potter, D. D., presiding; (Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

EDITOR'S NOTE.

In the article which follows, Ruby Wright of Reidsville, N. C., presents a brief description of the thought and workings of the Commission on Social Action at Mills. At the Second National Council meeting, Ruby represented the North Carolina-Virginia Pilgrim Fellowship. Her article is the fourth and final from the delegates to Mills.

The editor of this page would like here to express his thanks to the Mills' delegates, whose contributions through the Pilgrim Fellowship Page have enabled us to appreciate more fully the meeting at Mills, and make us wish that each of us could have shared their experiences.

The seventy-two page report of the actions of the Mills Council is now available. It can be secured from the Pilgrim Press, 14 Beacon Street, Boston, Mass, for twenty-five (25c) cents. It is especially recommended for study by ministers and adult counselors of youth, conference Pilgrim Fellowship officers, local executive committees and other young people in our churches. It is a picture of what Congregational and Christian young people may do in the fields of personal action, missionary action, social action, and interdenominational action. It includes suggestions for programs for Junior High School, High School, Out-of-School and College young people.

A. L. G., Jr.

SOCIAL ACTION AT MILLS.

"As Christian youth and as members of the Pilgrim Fellowship, we recognize our responsibility for constructive Social Action, and seek to identify ourselves with the pressing problems of our fellowmen." This statement was the basis for study and action in the commission set up to study the social problems of our national life. The commission was made up of youth from every section of our country and of many adults sent over by the General Council who are specialists in this field.

Under the capable leadership of Miss Margaret Kennedy, president of

the Michigan Pilgrim Fellowship, the Commission further divided into sub-committees to study three main topics, namely: Civil Liberties, War and Peace, and Domestic Social Problems. With a group of young people who had such varying interests, many unusual problems and ideas were presented in each of these groups. We here in the Southern Convention scarcely realize the seriousness of such problems as migratory workers, aliens, and other minority groups, and juvenile delinquency. Yet it is we who must act upon our Christian faith, and lend aid.

While at Mills, the young people, under the direction of Tom Keehn, National Social Action Chairman, were shown several movies, depicting the deplorable scenes in some of the poverty-stricken areas. Also, there were three Social Action trips planned: one to the Waterfront; one to San Francisco's Chinatown; and one into a migratory work camp. Each of these movies and trips brought to the minds of the young people how many different problems they had to cope with, and how much emphasis should be placed on each problem. With this view in mind, let us give whole-hearted support to the resolutions passed in this Commission. It was decided that at least six work camps are to be set up in the summer of 1941 by the National Pilgrim Fellowship. They will be placed in strategic points over the country where specific jobs need doing, and where tension can be relieved by creative work. Pilgrim Fellowship youth will be given a chance to go into these camps and do constructive physical, social and spiritual work.

This and many other important decisions made in the eight commissions at Mills present a challenge to each one of us if we would be building a new world. Youth at Mills met each evening in "Fellowship Circles" making plans and discussing a means of closer union between the many sections of the country. We must join hands with other youth such as these, and share the Christ-like spirit which prevails as we *Build from Mills!*

RUBY WRIGHT.

SOUTHERN PINES' OLDER YOUNG PEOPLE'S FORUM.

A most active and loyal older Young People's Forum meets every Sunday evening for worship at 7:00 o'clock in the Church of Wide Fellowship, Southern Pines, N. C.

On Thursday night, September 12, new officers for the ensuing year were elected as follows: President, Miss Blanche Sherman; Vice-President, Robert Henderson; Secretary, Mrs. Edythe Davenport; Treasurer, Mrs. Margaret Wilson.

The following chairmen were elected: Program, Mrs. Dwight Hoskins; Social, Miss Mary Alice Tate; Cheer, Miss Iris Tate; Social Service, Miss Lena Cameron; Missionary, Miss Dorothy Tate; Music, Mrs. Lois Hall; Publicity, Miss Veta Epps.

The activities of this group are many and varied. Each Sunday evening finds them at work with their own meeting; usually after a morning in the Sunday school, in the choir, as church ushers, or wherever they can be of service; and then in the afternoon they usually find time to visit the County Home, or the Prison Camp, for the extension of God's good news, or else at some shut-in home with their youthful vigor, singing, and general good Christian Fellowship. But none of it is work to them, and you would know not if you were one of those going with them last Monday night to High Falls for one of their purely social occasions—this time a weiner roast under the full moon at the falls, and incidentally to visit with their good fellow-member, Maryjane Prillaman, who is a favored teacher on the High Falls School faculty.

Incidentally they are also our best play-producing group in the church and their next play will be about Hallowe'en time.

NOTE—At the time of going to press the Christian Endeavor notes had not been received, although the printing of the paper was held until the last possible train had come in. This is the second time only in the entire time that Mr. Madren has been writing the notes that we have failed to publish them. We feel that something beyond either his or our control has caused this omission, which we regret.

MANAGING EDITOR.

The Spirit of faith, the Spirit of God, within you are calling you back to church, and to song, and prayer, and worship. Do not neglect that divine urge to attend church.—J. G. T.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE BOYHOOD OF JESUS.

LESSON II—OCTOBER 13, 1940.

LESSON: Luke 2.

DEVOTIONAL READING: Eph. 4: 11-15.

GOLDEN TEXT: *And Jesus advanced in wisdom and stature, and in favor with God and men.*—Luke 2: 52.

The public ministry of Jesus is so well known, and shows Jesus as such an amazing personality that we sometimes lose sight of the fact that he grew up as a normal lad and developed as any other boy of his time, or of our time. It is significant that about six-sevenths of his life was spent in obscurity. As a matter of fact, there are only a few references about his boyhood up to the age of twelve, and after his experience as a boy of twelve in the Temple we hear no more about him for eighteen years, until he begins his public ministry. The public ministry of Jesus cannot be explained apart from what has been called "the hidden years." The things that Jesus was learning and doing during the years of boyhood and young manhood, and early adulthood, furnished the background, and the explanation of his amazing career during his public ministry. How we would like to know what he looked like, what he did, what he thought, where he went! But it is all left in the realm of the imagination except for a few references which give us slender but definite clues.

A Growing Boy.

"And the child grew, and waxed strong, filled with wisdom." Jesus grew as any other normal boy grows. He ate the same kind of food, he went to the same synagogue school, he played the same games, he engaged in the same tasks, he shared the life of the little Nazareth village in common with the other boys and girls of his time. We may be sure that he was a healthy, hardy, active boy and young man. He must have been a fine looking fellow, straight in posture, strong of body, clear of eye, steady in nerve, vigorous and vital. He probably was not what we would call boisterous, but undoubtedly he was full of energy and enthusiasm. He must have been a natural leader. He probably excelled in the simple games which the boys and girls of his day played.

He also learned as any other boy learned. God did not give him the

facts which other boys had to learn by hard work in the synagogue school. He probably listened attentively to the stories which his mother told him about the heroes of his race, and the history of his people, and he probably gave himself with diligence to the things which the Rabbi in the synagogue taught him, and assigned for him to do. Jesus was not exempt from the law of discipline of mind. He had to learn, and he was filled with wisdom and increased in learning only because he was willing to pay the price. To be sure there came to him because of his sinless life, and because even from his early days he had a peculiar awareness of God and a consciousness of a unique relationship with God, special insights which perhaps did not come to the other boys of his home town. The point of all this, however, is that Jesus did not live in a vacuum, but that he was subject to the laws of growth both of body and of mind.

"And the grace of God was upon him." There were evidences of a special favor of God upon his life. It is quite likely that the villagers took knowledge that here was a boy who was different. There may have been a far-away look in his eyes, a seriousness of purpose about him, evidences of a refinement of spirit that made them feel that perhaps in some special way the God of Israel had made his will known to this boy, and had imparted special grace to him. Here again all of this was because this boy kept his mind and heart open, was sensitive to spiritual things, and was an eager and ardent searcher after truth.

A Goodly Heritage.

One can not explain the public ministry of Jesus apart from his home life. Here he had a goodly heritage—a quiet, unassuming, hard working father of integrity and of devotion to the God of Israel; a mother, sensitive, and of spiritual insight, a lover of her home, and devoted also to the God of Israel and to the things of the religious life. These Godly parents undoubtedly instructed the boy and trained him in the way of true religion, and of genuine piety. They undoubtedly exerted a wholesome influence, not only consciously, but unconsciously, upon his life. There must have been a fine spirit of com-

panionship and comradeship in the family circle. The home life was very simple, but it was genuine. Jesus had a goodly heritage in godly parents, and in a godly home.

Following the Glean.

The parents of Jesus took pains to attend regularly the appointed services of worship. Unlike too many modern parents they were interested in and took time enough for the things of the religious life, and they included their boy in their pilgrimage to Jerusalem as soon as he became of age, that is, what was known as the age of the law, which in the Jewish life was twelve years of age. The story of Jesus' first trip to Jerusalem is familiar to the average reader of the Bible—how he went with his parents to Jerusalem, how after the completion of the Feast of the Passover they started back home, and missed him after a day's journey, how they sought in vain for him among their kinsfolk, how they then turned back to Jerusalem frantically searching for him, and how finally in desperation they turned to the Temple, perhaps the last place where they expected to find the twelve-year-old boy, and found him in the midst of a group of learned men, not only listening to what these men had to say, but asking them questions so incisive and so intelligent that everyone was amazed at the boy's knowledge and grasp of spiritual things. There is a plaintive note in the words of Mary, the mother of Jesus, "Son, why hast thou thus dealt with us?" She did not realize that her son belonged more to God than to her. She evidently, like many more mothers, did not realize that the dawn of independence in the heart of her boy had begun. She did not understand the meaning of all the things that had gone before, and as she turned and went back home she kept them and pondered them in her heart.

Who knows what dreams and visions there are in the hearts of growing boys and girls! How important it is that we try to understand them, and do all that we can to help make these dreams come true!

An Obedient Son.

"And he went down with them, and came to Nazareth: and he was a subject unto them." He was conscious that he was different from other boys, that God had laid hold upon him in a special way, that he would go far beyond what his father and mother could do, but "he was subject unto them." In this, as in all

(Continued on page 13.)



MONDAY.

CANDLE LIGHT.

"Ye are the light of the world. . . . Men do not light a candle and put it under a bushel."—Matt. 5: 14 and 15.

Candles are made in all sizes, shapes and colors. Strangely enough, no matter what they are the light is always the same color. This is the beautiful picture that Jesus ascribes to His children. The Gospel story and Christian character is the same to the black man as it is to the white evangelist, the same to the poor as well as the wealthy. It is the same to the red man of the plains as it is to the browns across the sea. No matter what the color of the candle, it is the same beautiful light of the Gospel that shines forth.

Prayer—Dear Heavenly Father, we thank Thee that Christian character as given in the life of Jesus Christ is for all and saves all in the same way of love and life. Make us Thy loving, simple and beautiful children always. *Amen.*

TUESDAY.

HEART LIGHT ONLY.

"Doing the will of God from the heart."—Eph. 6: 6.

When we read the passages referring to the heart, we are astonished at how much the Bible has to say about the heart, making it the center of all issues of life. Referring again to Christ's picture of the candle, we are reminded that it is the heart of the candle that burns. We apply the match to the wick which is the very center of the candle.

Our hearts, too, must be touched before we will give light to men. What do we use for a match? Education, colleges and seminaries in themselves leave the heart cold and unmoved. Our hearts are kindled into a flame only at the feet of Jesus,

Prayer—Dear Heavenly Father, kindle our hearts with the love of Jesus Christ today and help us to shine for others. If in that shining we are consumed, let us thank Thee for the privilege of such a service. *Amen.*

WEDNESDAY.

THE BLESSED LIFE.

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. 5: 16.

Looking at the beautiful picture of the candle again, we note that we are not only supposed to shine but we are supposed to shine so that others may be guided by our light. The lighthouse is not a secret. It is a light for guiding mariners to safety. The candle is not a secret. It is a light to assist others in showing them the way. Our Christianity must be in evidence if others are to be blessed by it. How do we stack up with this?

Prayer—O Lord, we do really desire to glorify Thee in our lives. Forbid that we shall be cold and lifeless, or even lukewarm. Without Thee we shall be worthless. Be with us today. This we ask for Jesus' sake. *Amen.*

THURSDAY.

IVORY CASKETS.

"Keep thy heart with all diligence."—Prov. 4: 25.

"Where your treasure is there your heart will be."—Matt. 6: 21.

Arthur T. Pearson, in one of his books, tells a story of an Arabian Princess who was presented by her teacher with an ivory casket, not to be opened until two years had passed. The time patiently waited for came at last, and with trembling fingers she unlocked the treasure; when, lo! on the satin lining of the casket lay a shroud of rust—the form of something beautiful, but the beauty gone."

A slip of parchment contained these

words: "Dear pupil, learn a lesson in your life. This trinket when inclosed had only a spot of rust; by neglect it has become the useless thing you now behold—only a blot in its pure surroundings. So a little stain in your character will, by inattention and neglect, mar a bright and useful life, and in time leave only a dark shadow of what might have been. Place therein a jewel of gold, and after many years you will find it still as sparkling as ever."

Prayer—Unto Jesus, our Savior, dear Father, we look today for the light, the guidance, and the power to keep that which Thou hast committed unto us in Christian character. *Amen.*

FRIDAY.

WHAT IS SIN?

"If thou doest not well sin lieth at the door."—Gen. 4: 7.

What is sin? That has been the question of the ages. Everybody wants to know what is right and what is wrong, the lax as well as the virtuous; and much of the wrong-doing of the world arises from a confusion of the mind about these things. Sin lies not all in a warped will. When Sussannah Wesley, mother of John, was asked why she told the boy the same thing over twenty times. She replied, we are told, "Because nineteen times it not enough." If we will practice upon ourselves the advice of Sussannah we would be saved many a muddle.

One of the best (if not the best) definitions of sin ever seen is: "Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish of spiritual things—whatever increases the authority of the body over the mind—that thing is sin to you, however innocent it may seem in itself."

Prayer—Dear Lord Jesus, come into our souls so deeply that no sin can enter, and make Thy light in us shine unto a perfect day. *Amen.*

SATURDAY.

ON THE SURFACE OF THINGS.

"Ye make clean the outside of the cup and of the platter, but within there is extortion and excess."

"Cleanse first that which is within the cup and platter, that the outside of them may be clean also."—Matt. 23: 25 and 26.

The difficulty today is just what it was when Christ was on earth. The real reason why Christ means so little to one is that there has been no room in the life for Him. Instead of living in the heart and letting Him live there with him, such a one lives on the surface of things—in the emotions, or sensations, and escapes the heart life.

Prayer—O Lord, we would have clean hands and clean hearts; we would walk uprightly and work righteousness; we would speak the truth always and do no harm with our tongues; we would do no evil but condemn it. We would walk in the fear of the Lord always. Help us this day as we pray. "Our Father . . . (say the Lord's Prayer). *Amen.*"

SUNDAY.

A SABBATH DAY PRAYER.

Dear Heavenly Father, in that day when the secrets of all hearts shall be made known and the inner recesses of the souls are opened to Thy searching eye who at last sits as a refiner and purifier of the soul may we be able to offer unto Thee that of which we are not ashamed—a life filled with golden deeds in settings of constant righteousness—a life that has no corruption—a life from the storehouse of God. We will try our best, and we will work for the blessed benediction, "Well done." *Amen.*

FIFTH SUNDAY RALLY.

(Continued from page 6.)

Even before we seated we were glad we had come.

Special mention should be given to the young people for their special number, "Living for Jesus," the words of which impressed us very much.

A chain of prayers, especially remembering our own minister who has been sick, he being greatly missed at the meeting. Mr. Newman has a warm place in many hearts in the constituency of this district.

Mr. Talbert, in his pleasant manner,

bid us welcome, stressing that welcome should be the watchword of the Sunday school.

Miss Lizzie Boyd sang a solo which depicted the beautiful Christian life she leads.

Roll call showed all churches represented, save one. The banner was given on attendance, this going to Liberty Church. Liberty stands loyal to these rallies.

At our March meeting we voted to give \$50.00 to Elon College, when we pledged this we were guilty of wondering where the money was coming from, but in three meetings we had this amount paid up. I think this is an accomplishment for a district as small as ours.

The address of the day was given by our Promotional Secretary, Mr. Lester. He was at his best, leaving us with the thought of how little we were doing for this great church of ours. He applied statistics to us as a district.

He suggested for the next year in these trying times of ours, we go forward beyond what we had ever dreamed of before.

MRS. B. J. EARP.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

other things, Jesus was a perfect man. Young people today might well give heed to this example.

The Discipline of the Common Place.

Even a great deal of the public ministry of Jesus was routine and commonplace. How true this was of the hidden years, the silent years in Nazareth! Most of his life, in fact practically all of it, was made up of the routine of the commonplace and the everyday life. There was no halo around his head, and there was nothing particularly thrilling about his everyday experiences in the little town of Nazareth tucked out of the way up in a cup in the hills. But he was faithful in that which was least. He submitted to the discipline of the commonplace, and when he did step out in his public ministry the value of these "hidden years" was revealed.

He was a boy like other boys,
And played and sported with the rest,
He had his troubles and his joys,
And strove for mastery with the best.
He was great-hearted, tender, true,
And brave as any boy could be,
And very gentle, for he knew,
That love is God's own Chivalry.
And one thing I am sure about—
He never tumbled into sin,
But kept himself within, without,
As God had made him sweet and clean.

—John Oxenham.

AMONG OUR MISSIONARIES.

(Continued from page 9.)

Responsive Service of Partnership; Presentation of Commissions, Rev. Wynn C. Fairfield, D. D.; Prayer of Consecration, Rev. Douglas Horton, D. D.; Welcome to China, Rev. Ping Heng Wang; Benediction, Dr. Potter.

ARRIVALS FROM THE FIELD—

Rev. and Mrs. Harold W. Robinson of Tehchow, North China, arrived in Los Angeles, August 3.

Mrs. Frederick B. Bridgman of Johannesburg, South Africa, and Miss Caroline E. Frost of Adams, Natal, South Africa, arrived in San Francisco, August 13.

Miss Grace H. Stowe of Kobe College, Kobe, Japan, arrived in San Francisco, August 14.

Rev. Harold S. Matthews of Fenchow, North China, and Rev. and Mrs. Duane V. Waln of Chilesso, Angola, West Africa, arrived in Seattle, August 22.

Dr. and Mrs. James B. McCord of Durban, Natal, South Africa, arrived in New York, September 4.

SAILED FOR THE FIELD—

Rev. and Mrs. Merlin W. Ennis sailed July 18 from New York to rejoin the West Central Africa Mission.

Miss Mary McClure sailed August 1 from San Francisco to rejoin the West Central Africa Mission.

Dr. Lorrin A. Shepard sailed August 5 from New York to rejoin the Near East Mission.

Miss Bertha H. Allen sailed August 5 from Los Angeles to rejoin the Foochow Mission.

Miss Hazel F. Bailey sailed August 5 from Seattle to rejoin the North China Mission.

Dr. and Mrs. William L. Nute sailed August 13 from San Francisco to rejoin the Near East Mission.

Miss Leona L. Burr sailed August 20 from San Francisco to rejoin the Foochow Mission; Miss Anne B. Kelley, Professor and Mrs. Stanley D. Wilson, Rev. and Mrs. Samuel H. Leger, to rejoin the North China Mission.

Professor and Mrs. Roderick Scott sailed September 6 from San Francisco to rejoin the Foochow Mission; Rev. and Mrs. E. Walter Smith and Mr. Albert L. Faurot joining the Mission; Rev. and Mrs. Earle H. Ballou, Miss Helen Dizney, Dr. and Mrs. Hugh L. Robinson, rejoining the North China Mission; Rev. and Mrs. Robbins Strong, Miss Ethel Lovatt, joining the North China Mission; Miss Edith Husted rejoining the Japan Mission; and Miss Margaret Hammaker rejoining the Marathi Mission.—*Missionary Herald.*

CHAS. D. JOHNSTON, *Supt.*

8.25

children to act them. He spent some of the time keeping a childish diary

So far I rightly understood the case
At five years old; a huge delight it proved
And still proves—thanks to that instructor
sage,
My Father.

Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D.Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D.....Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00
Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

RIDDICK.

Whereas, it pleased our Heavenly Father, on April 27, 1940, to remove from us, our beloved friend and neighbor, Mrs. Kate Eure Riddick.

1. That in this dispensation of Divine Providence, Bethlehem Christian Church and its organizations have lost one of its most faithful members; the community a useful citizen; and her family a kind and indulgent mother.

2. That while we humbly submit to the will of our Heavenly Father, we deeply deplore our loss and we extend to her children our heartfelt sympathy.

3. That a copy of these resolutions be sent to her family, that the same be spread on our minutes of the Ladies Aid, Woman's Missionary Society, a copy on the church record, and a copy be sent to "The Christian Sun" for publication.

Mrs. T. U. SAVAGE,
Mrs. J. W. FOLK,
A. C. HINGERTY,
Committee.

BAKER.

On July 4, 1940, God saw fit in His great wisdom to call to his reward O. L. Baker. In his passing the community has lost a faithful and loyal friend.

Therefore, be it resolved:

1. That while we mourn his loss we weep not as those without hope, but bow in humble submission to the will of Him who doeth all things well.

2. That we extend to the bereaved family our sympathy and that we ever hold his friendship in warm remembrance.

3. That a copy of these resolutions be sent to the family and a copy to "The Christian Sun" for publication.

Mrs. EMMETTE SKINNER,
Mrs. WILLARD MORGAN,
RUDOLPH BADGER,
Committee.

JOHNSON.

On the 14th of December, 1939, the death angel visited the home of Mrs. A. J. Johnson and claimed her spirit, bearing her to her heavenly home. She was a devoted mother, and a faithful member of Liberty Spring Christian Church until her death. We deeply mourn the loss of this friend, mother and member, but being assured that she has entered into the joys of the blessed, we are humbly resigned to his will.

Therefore, be it resolved:

1. That we humbly bow to his will, knowing that he doeth all things well.

2. That we extend anew our sympathy to her family.

3. That a copy of these resolutions be sent to the family, a copy be placed on the records of Liberty Spring Christian Church, and a copy sent to "The Christian Sun" for publication.

Mrs. EMMETTE SKINNER,
Mrs. G. W. MORGAN,
RUDOLPH BADGER,
Committee.

EURE.

RESOLVED—That in the death of our beloved member, Claud Eure, Bethlehem Church has lost one of its most active and beloved members. He was a member of the Men's Bible Class, a Deacon, an Usher, an honorary member of the Ladies Aid, and if we needed the aid of our men he was the first to be asked to help and never refused.

RESOLVED—That we bow in humble submission to our Heavenly Father's will, whom he loved and trusted. Pray that He will comfort his devoted wife and children. That a copy be sent his family, one recorded on our church roll and Ladies Aid, and one sent to "The Christian Sun" for publication.

Mrs. T. U. SAVAGE,
Mrs. J. W. FOLK,
A. C. HINGERTY,
Committee.

ROLLINGS.

Amos Thornton Rollings, born March 9, 1887, fourth son of the late Richard Harrison and Susan Barrett Rollings, suddenly passed into eternal life the morning of September 27, 1940, at his home in Sedley, Va.

Amos was a life-long, devout member of Barrett's Christian Church, which was organized by his maternal ancestors more than a century ago.

November 2, 1915, he was married to Nannie R. Butler, who survives him. To

this Union there was born one son, Thornton, whose rich life they devotedly shared for eighteen years. When a senior in Courtland High School, Thornton was fatally injured in an automobile accident, February 5, 1939.

Educated in the county schools of Southampton, Amos became one of Southampton's well-known and best-loved citizens. His interest in the welfare of his fellow man was unsurpassed; his will to work and give was unexcelled. His life was spent in agricultural and home developments. In planting and building, his work was not limited to seeds and tools, but with great vision his plans grew into realism.

The fibre of his personal self was interwoven in all his daily tasks and many charitable deeds, making his work a creative art in the minds and hearts of all who knew him. He rendered service above self; he went about doing good; he gave to the world his best; he kept the faith. We can truly say a good man has gone to his rich reward.

Survivors, besides his widow, are two sisters, Mrs. Lona R. Williams of Sedley; Miss Viola Rollings of Richmond; two brothers, Edwin M. Rollings of Sedley; Jesse B. Rollings of Portsmouth, and a number of nieces and nephews.

Funeral services were conducted at the home Sunday afternoon by Revs. J. M. Roberts, B. M. Watkins and J. R. Stein.

There were many floral tributes. The casket was covered with a pall of carnations, chrysanthemums, gardenias and roses.

Interment was in the family plot in Rosemont Cemetery.

ROSEMONT CHURCH.

(Continued from page 2.)

Morrison, W. J. Phelps, A. L. Gynn, Mrs. Emily Stewart, W. J. Phillips, Mrs. A. P. Cofield, W. F. Hodges, and H. L. Bondurant

Finance Committee—Miss Lowrine Halstead, W. H. Farrow, A. S. Morrison, Jr., Charles L. Richardson, Mrs. M. S. Laubach and H. L. Bondurant.

Board of Ushers—Stanley Mills, Robert Halstead, F. A. Goforth, A. S. Morrison, Jr., William H. Sparkman, W. F. Nothnagle, Walton Bondurant, H. R. Morrison.

Trustees—O. S. Mills, H. C. Hedley and J. R. Morrison, Sr.

Deacons—H. C. Hedley, W. H. Farrow, W. F. Hodges, O. S. Mills and J. R. Morrison, Sr.

The reports showed the church to be in splendid condition, and ready to go up to the annual session of the Eastern Virginia Conference, which meets October 30, 1940, at the Christian Temple, Norfolk, as a banner church.

The delegates to this conference from the Rosemont Church are: Mrs. A. E. Richardson, Mrs. A. P. Cofield, Mrs. H. C. Hedley, and Capt. G. B. Downing.

J. F. MORGAN.

The Good New Days

By SUSAN THAYER.

The little old lady who got on the bus at the last cross roads station, with a worn suitcase and a great bunch of smelly lilacs, was eager to talk. She was going to visit her grandson and his wife and their ten-day-old baby and it was her first trip on a bus. No wonder she had to tell some one about it!

"Now aren't these the nicest chairs?" she exclaimed, fitting herself into her half of the seat and putting her feet on the rail in front of her. "As comfortable as a rocking chair. I'd just like to know what Pa would say to all this! He loved going places but he never got to ride on a bus. They didn't come through our town until after he was gone."

"But you've traveled on them often?" I suggested, wanting to hear more of her story.

"No," she admitted, lowering her voice to a confidential tone. "As a matter of fact, this is the first time I've ever been on a bus. Usually my children or grandchildren take me places in their cars. And my grandson, Jim, told me I wasn't to ride a bus today either; that he and his wife would bring the baby over to see me in a few weeks. But I just couldn't wait."

"Is it your first great-grandchild?" I asked, wondering why it was so important to her.

"Land sake, no! There've been eight of them already. But this is Jim's first son and they've named him—John Alfred." She said it softly, then added, "That's for Pa."

"He'd never let me name any of our boys after him. One John Alfred Curtis is enough at a time he'd say and he discouraged the boys from naming their sons for him either. But now that he's been gone for more than ten years, I think he'd be right pleased that there's another John Alfred Curtis. I only hope he'll be as fine a man as his great-grandfather was."

She sighed, thinking, I decided, of that other John Curtis who had lived in such a

very different world from the one this baby would grow up to find. I gave voice to my thoughts.

"Yes," she agreed, eagerly. "He'll begin about where Pa left off. Tractors to work with . . . automobiles to get around in . . . radios to bring the world to him. . . . Isn't it wonderful the way they do things these days!"

"Wonderful? Some people don't think so," I answered, surprised at her enthusiasm. "They yearn for what they call 'the good old days' when a man had a real chance in this country. Now, with no free land left—no West to go to, a boy has a very slim chance of making anything great of his life."

"Nonsense," the little old lady answered me. "Anyone who whines for the good old days doesn't know what he's talking about. It was work then, from early morning until late at night to make a bare living. Hard work, too! A farmer was up before dawn winter and summer and those men over at the factory worked a twelve-hour shift and thought nothing of it. We lived on a farm and sometimes in winter I wouldn't hear another woman's voice for months at a time. There were agonizing hours before we could get a doctor! I never saw a real show until I was forty-five years old and though I loved good music what chance had I to hear it? Good old days! Nonsense!"

"So, if you had your choice of living then—or now, you'd prefer to live now?" I wanted to be perfectly sure of her meaning.

"Of course! With new comforts, new beauties, new discoveries at every hand, this is the time of real opportunity for America. These are the good 'new' days!"

For a long time to come when I smell lilacs I'll be thinking of the "good 'new' days."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, OCTOBER 17, 1940.

No. 42.

"Twelve Points of Service" for Church Members

By ROY C. HELFENSTEIN.

Auto Service Stations require "Twelve Points of Service" from every attendant. A church should confidently expect as much from each of its members. Can you qualify on the following "Twelve Points of Service"?

1. To offer a sincere prayer each day for the church.
2. To live each day in such a way as to bring honor to the church.
3. To contribute each week to the financial support of the church and to the Conference Benevolences, according to one's ability. ("Let each one give as the Lord hath prospered him.")
4. To invite "new-comers" and other unchurched friends and acquaintances of the community to attend your church. (Others will be glad when you say unto them: "Let us go into the House of the Lord.")
5. To try tactfully and prayerfully to win at least one new member to your church during the year. ("Heaven's gate is closed to him who comes alone, Save thou another soul, and it will save thine own.")
6. To talk your church, to boost your church, and to advertise your church at every opportunity. (Knockers have no place in any church.)
7. To "speak a good word for Jesus," and to render as many acts of service in His name each day as opportunity affords. ("Why call ye me Lord, Lord, and do not the things I command you.")
8. To read some portion of the Bible each day for practical help in religious living. ("Any person will be wiser and stronger by being familiar with the teachings of the Book of books.")
9. To attend divine worship at your church each Sunday when in town and physically able.
10. To bow your head reverently in silent prayer upon entering the church and taking your seat—praying for yourself, your minister, your choir, and for the congregation; to join interestedly in the responsive reading and in the singing; and sincerely to seek help from each feature of the service.
11. To make a special effort to speak a word of welcome to as many visitors as possible after each service. (This is a courtesy which you would naturally extend to visitors in your home, and it is even more to be expected from you in your church home.)
12. To give your church first place in your loyalty. A worthy church member will never allow his lodge, club, or any other affiliation to keep him from doing his full duty to his church. (The church is the greatest organization in the world because it is in the greatest business. Seek ye first the Kingdom of God and His righteousness.)

What a power any church would become if each of its members would render these "Twelve Points of Service"! What is your rating? Ask yourself the old, but ever pertinent question—

**"WHAT KIND OF A CHURCH WOULD MY CHURCH BE
IF EVERY MEMBER WERE JUST LIKE ME?"**

LET THERE BE LIGHT

NEWS AND VIEWS

Has your church raised its Conference Apportionment?

We congratulate Suffolk Christian Church and its pastor on the retirement of its debt.

Dr. John G. Truitt of Suffolk was in Durham last week, where he assisted Dr. Stanley C. Harrell in revival services.

Rev. Arnold Slater is the preacher each evening this week at the First Christian Church, Portsmouth. These services of spiritual emphasis are a part of the fall program as outlined by the minister, Rev. Herbert G. Council, Jr.

NOTICE OF MEETING.

The Convention Committees on Finance and Stewardship will hold a joint meeting at Norlina, N. C., at 10:00 A. M. Saturday, October 19. This meeting was originally scheduled to meet at Elon College. Dr. J. H. Lighthourne, chairman of the Finance Committee, will preside over the meeting.

ANNOUNCEMENT.

The Committee on Education of the Western North Carolina Conference will meet in the office of Rev. F. C. Lester at Elon College at 2 P. M., on Wednesday, October 23. Any persons having business with the committee are urgently requested to be present at the time and place named above.

G. O. LANKFORD,
Chairman.

ROSEMONT NEWS.

Rosemont Christian Church has enjoyed some wonderful days of late. On September 22, Dr. G. O. Lankford, a former pastor of the church paid us a surprise visit and gave us a wonderful sermon at the 11:00 A. M. service. Dr. Lankford has a host of friends here, and even though he has been away for about twenty years, he is still loved and esteemed by his Rosemont friends.

On Sunday, October 6, the Men's Bible Class launched a campaign for attendance during the month of October and on this, the first Sunday of the campaign, there were ninety-three in the class. O. F. Smith taught the class on this Sunday, to the delight of every man present.

Promotion day in the Sunday school on September 29, 1940, was a splendid success and about fifty pupils were promoted to higher grades, with appropriate exercises.

The Betty Gibson Class had Homecoming on the first Sunday in October with a greatly increased attendance and a fine program.

The church observed World Communion Sunday on October 6.

J. F. MORGAN.

STANDING COMMITTEES.

Below are given the Standing Committees of the Eastern Virginia Conference, which meets with Christian Temple, Norfolk, Va., on October 30, 31 and November 1, 1940. It is hoped that these committees will have constructive reports to submit to Conference:

Executive—Rev. J. F. Morgan, Col. J. E. West, Dr. J. G. Truitt, Dr. I. W. Johnson, Dr. H. S. Hardeastle.

Education—Dr. I. W. Johnson, Dr. H. S. Hardeastle, Dr. N. G. Newman, Rev. R. L. House, Dr. John G. Truitt.

Home Missions—Col. J. E. West, Rev. H. E. Crutchfield, Rev. T. F. Wright, E. L. Beale.

Foreign Missions—Dr. H. S. Hardeastle, Rev. J. H. Dollar, Mrs. R. T. Bradford, Mrs. B. D. Jones.

Christian Education—Rev. J. A. French, Dr. L. E. Smith, Dr. Kenneth Cornwell, Rev. R. L. House, Dr. H. S. Hardeastle.

Religious Literature—Rev. R. L. House, Rev. J. H. Dollar, Dr. C. R. Raymond, Rev. Sam N. Hurst.

Evangelism—Rev. R. E. Brittle, Rev. O. D. Poythress, Rev. S. W. Phillips.

Stewardship—Rev. Arnold Slater, Rev. H. B. Watkins, Rev. George Olejar.

Moral Reform—Rev. E. W. Jones, Rev. W. H. Garman, Rev. J. H. Warren.

Superannuation—J. T. Kernodle, A. M. Johnson, M. J. W. White.

Apportionments—W. H. Baker, J. W. Manning, Rev. B. H. Watkins.

Ministerial Ethics—Rev. T. Fred Wright, H. W. Lee.

Historian—W. E. MacClenny.

Place of Meeting—Mrs. J. A. Williams.

Collector—E. B. Rawles.

EASTERN VIRGINIA MINISTERIAL ASSOCIATION PROGRAMS FOR 1940-41.

OCTOBER 21—

Devotionals—Rev. T. N. Lowe.
Business.

Discussion—"The Minister and the Annual Conference"—Dr. I. W. Johnson.

Matthew 8—Teacher, Rev. H. E. Crutchfield.

NOVEMBER 18—

Devotionals—Rev. R. E. Brittle.
Business.

Discussion—"The Minister and His Sunday School"—Rev. Arnold Slater.

Matthew 16—Teacher, Rev. John H. Knight.

DECEMBER 16—

Devotionals—Dr. H. S. Hardeastle.
Business.

Discussion—"The Church Business Meeting"—Rev. B. H. Watkins.

Luke 2—Teacher, Rev. Elwood W. Jones, D. D.

JANUARY 17—

Devotionals—Rev. H. G. Council.
Business.

Discussion—"Our Church Rolls"—Dr. J. G. Truitt.

Mark 10—Teacher, Dr. W. B. O'Neill.

FEBRUARY 17—

Devotionals—Rev. George Olejar.
Business.

Discussion—"The Pastor and His Young People"—Rev. J. H. Dollar.

Luke 15—Teacher, Dr. C. Rexford Raymond.

MARCH 17—

Devotionals—Rev. J. H. Warren.
Business.

Discussion—"The Minister and the Convention"—Dr. H. S. Hardeastle.

Luke 24—Teacher, Rev. T. Fred Wright.

APRIL 21—

Devotionals—Rev. T. Fred Wright.
Business.

Discussion—"The Minister and Revival Meetings"—Rev. N. G. Newman, D. D.

John 1—Teacher, Rev. O. D. Poythress.

MAY 19—

Devotionals—Rev. S. W. Phillips.
Business.

Discussion—"The Minister Makes a Pastoral Call"—Rev. Joe A. French.

John 13—Teacher, Rev. R. L. House.

PLEASANT RIDGE (RANDOLPH).

Although it has been some time since we gave a report from Pleasant Ridge Church, we have not been altogether idle. While we have not added as many new members this year to our Sunday school as we had hoped, there has been a fine spirit of cooperation on the part of the school as a whole, and so long as this prevails we feel that we're not losing ground. We do hope, however, that with the beginning of the new year we may be able to increase our membership as well as the average attendance.

During the second and third weeks in July Misses Ann Eshelman and Dorothy Gwaltney conducted a very successful Vacation Bible School. The program given at the end of the school showed how very efficient these young ladies were in this particular kind of work. It also showed what children can do if they are given the right kind of training. And where can a child receive better training than in a Bible School? We hope that in the near future, our Sunday school officials will come to realize more fully the great work that our Promotional Secretary, Rev. F. C. Lester of Elon College, is doing in an effort to get more of our Sunday schools to avail themselves of this free training for the youth in our churches, for as we all know, the youth of today will be the leaders of tomorrow, and it is our duty as parents and Sunday school workers, to see to it that our children get the best training possible.

Our missionary society has done a very good year's work. While we have not met all of the requirements in order to attain the Standard of Excellence, we have more than doubled our conference goal.

Our annual revival services were held the fourth week in August with the pastor, Rev. J. Frank Apple, doing most of the preaching, and those who have heard him know that his messages are always inspiring and uplifting. There were a number of conversions and three new members were added to the church.

Our final quarterly conference was held Saturday evening, September 21, with the pastor, Rev. Mr. Apple, presiding. The conference opened with a most inspiring message from our pastor. As this was the regular time for the election or re-election of officers, this was done in order.

For the past seven years we have considered our church most fortunate in that we were able to retain the same pastor, but this year we were unable to do so, since he strongly felt

that his field of duty was with the Christian Church at Henderson where he has been serving for the past year, and while we so very deeply regret to have him leave us, we know that our loss is their gain, and that they have a pastor who will ever be faithful and loyal to them, and so as he labors with and among this people, may God's richest blessings be his.

But again we feel that we have been fortunate in being able to secure another to take Mr. Apple's place, one whom we feel will serve his people faithfully and efficiently, Rev. D. M. Spence of Sophia, pastor of Sophia, Flint Hill and High Point Christian Churches. We shall be glad to welcome him as our new pastor when the conference year begins, and shall look forward to much good being accomplished during his ministry.

MRS. O. C. BROWNE,
Reporter.

PROGRAM OF EASTERN VIRGINIA CONFERENCE.

The following is the program of the One Hundred and Twentieth Annual Session of the Eastern Virginia Conference of Congregational Christian Church, which is to be held at Christian Temple, Norfolk, Va., October 30, 31, and November 1, 1940:

Wednesday—Morning Session.

- 10:00 Call to Order by the President—Rev. J. F. Morgan.
Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. John H. Knight.
Enrollment of Ministers and Delegates.
Address of Welcome—Dr. J. W. Manning.
Response—C. P. Miers.
Reception of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report on Christian Education—Rev. Joe A. French.
Address: "Christian Education for a Time Like This"—Rev. Joe A. French.
Address: "Our College"—President L. E. Smith, D. D.
12:00 President's Message by the Rev. J. F. Morgan.
The Holy Communion Conducted by Rev. N. G. Newman, D. D.
Benediction—Rev. B. H. Watkins.

Wednesday—Afternoon Session.

- 2:00 Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. Herbert G. Council, Jr.
Report of Treasurer—W. E. MacClenny.
Convention Deficit Fund—Rev. H. S. Harcastle, D. D., President of the Southern Convention.
Report of Historian and Memoirs—W. E. MacClenny.
2:40 Report of Committee on Education—Rev. I. W. Johnson, D. D.
Discussion.
3:30 Report of Committee on Moral Reform—Rev. Elwood W. Jones, D. D.
Address by Dr. Jones.

- 4:00 Digest of the Church and Ministerial Reports—Rev. John G. Truitt, Conference Secretary.
Benediction—Rev. R. E. Brittle.

Wednesday—Evening Session.

- 7:30 Worship by the Temple Choir and Host Pastor Rev. H. S. Harcastle, D. D.
Service of Licensure:
Rev. J. F. Morgan, presiding.
Rev. L. E. Smith, D. D., preaching the sermon.
Licensing Candidates to the Ministry, Rev. J. F. Morgan.
Hymn and Benediction.

Thursday—Morning Session.

- 9:30 Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. Mr. Lewis of Shelton Memorial Church.
Minutes.
Enrollment of additional delegates.
Report of C. M. A.—Rev. Jesse H. Dollar.
Report of Apportionment Committee—W. H. Baker.
Report on Superannuation—J. T. Kennole.
Discussion.
10:30 Report on Religious Literature—Rev. Robert Lee House.
Address—Rev. Robert Lee House, Editor of "The Christian Sun."
Discussion.
11:30 Report on Home Missions—Col. J. E. West.
Address: "The Rural Church"—Rev. T. Fred Wright.
Address: "Building Our Church in the City"—Rev. Robert Lee House.
Discussion of the Report by Col. J. E. West, Chairman.
Benediction by Rev. H. E. Crutchfield.

Thursday—Afternoon Session.

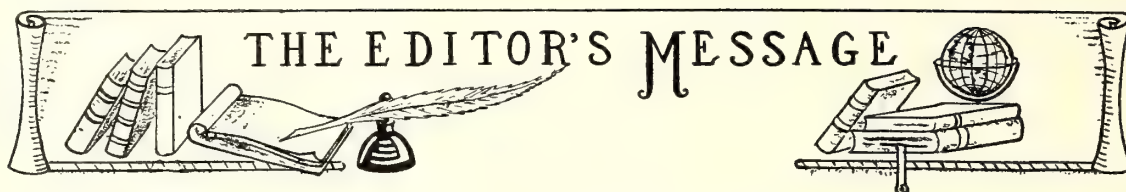
- 2:00 Song Service.
Prayer—Rev. T. N. Lowe.
Report of Woman's Board of Missions—Mrs. B. D. Jones, President.
Report of Committee on Foreign Missions—Rev. H. S. Harcastle, D. D.
Address.
Discussion.
3:30 Report on Evangelism—Rev. R. E. Brittle.
Discussion of the Report.
4:00 Report of Nominating Committee.
Report of Collector—E. B. Rawles.
Report of Finance Committee.
Benediction by Rev. Arnold Slater.

Thursday—Evening Session.**Young People's Program.**

- 7:30 Worship by the Temple Junior Choir.
Report on the Second National Council of Pilgrim Fellowship—Mrs. Robert Lee House.
Address.
Hymn and Benediction.

Friday—Morning Session.

- 9:30 Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. O. D. Poythress.
Minutes.
10:00 Miscellaneous Business.
Report of Stewardship Committee—Rev. Arnold Slater.
Discussion.
The Orphanage.
Report on Ministerial Ethics—Rev. T. Fred Wright.
Report of Committee on Place of Next Meeting—Mrs. J. A. Williams.
Report of Resolutions Committee.
Appointment of Standing Committees.
Adjournment.



YOUTH WEEK.

Various denominations include Youth Week as a part of their program outlined for the local church. The plan as set forth provides for a temporary church organization composed of only people of Intermediate and Senior or Young People's ages. These young people learn not only to read the Bible intelligently, to offer public prayer, and to do the usual things that are necessary in the life of a Christian, but also assume for a given period of time actual responsibility for the life of the church. The officers elected include a pastor, assistant pastor, church clerk, deacons and deaconesses, choir director and members of the choir, ushers, Sunday school officers and teachers. This plan enables the young people to envisage the future and consciously prepare for definite responsibility.

A young people's revival was held recently in the Rosemont Church, Norfolk. Former Student Summer Service workers may be utilized in this type of a service. The young people of the Suffolk Church conducted a week of friendly visitation among their own group. A week of leadership training is a ready possibility. Some of our young people have served as deacons and deaconesses at the Elon Summer Conference. This is invariably a definite religious experience. All possibilities should be carefully utilized and developed in the formulation of the fall program. If the church of tomorrow is to be properly implemented the young people of today must be trained in the art and science of churchmanship.

YOUR MINISTER AND YOU.

"You and Your Minister," by Hampton Adams, published by the Bethany Press, should be required reading of every church official. The book is designed to help the minister indirectly by first helping the layman. The author says some straight and pointed things, things the minister would naturally hesitate to say. The refrain is set in the form of a question: "Are you helping to make a better preacher for your church?"

This book, together with "The Building of the Church," by the late Dr. Charles E. Jefferson, instructs the laity in the strategy of churchmanship. A number of mid-week services could be devoted profitably to the study of the same. These two books, donated and reviewed by generous laymen, might form the nucleus for a book shelf in the church parlor or in the church library. Some churches think of memorials only with reference to windows. The Central Congregational Church, Brooklyn, now has an S. Parks Cadman Library. The destiny of the church depends ultimately not only on the oratory and leadership of a Cadman, but also on the spiritual maturity and efficiency of its membership.

Dr. Adams emphasizes the fact that the building of the church must be a cooperative affair. The hands of every Moses must be lifted up by faithful laymen. The minister must be surrounded with conditions conducive

to success. The reader is made to realize that training is needed in the pew as well as in the pulpit, and unless that is so the ministerial sowing from the pulpit will fall on shallow soil. Scholarly and courageous preaching to a spiritually illiterate and indifferent congregation is somewhat analogous to casting pearls before swine. Some of the study and teaching of the growing church must originate in the pastor's study and proceed from the pulpit, but this must be supplemented by careful thought and study in the parish and in the pew.

The book contains a distillation of mature pastoral experience. There are chapters on such themes as, "Let Him Preach and Have a Free Pulpit," "Let Him Counsel With You," "Let Him Solemnize Your Marriage," "Care for the Hundredth Sheep," and "Minister Beyond the Parish." The treatment is neither technical nor theoretical. The chapters contain a generous filling of Biblical interpretation and wholesome theology. The chapter devoted to a "Free Pulpit" reminds us that "the intimidation of pressure groups, the hysteria that comes with war, the restrictions laid down by ecclesiastical authorities and the deep sectarian prejudices of members of the congregation operate against a free pulpit." Happy, or fortunate, is the minister and church whose members read "You and Your Minister." R. L. H.

SHALL IT BE WAR AGAIN?

A serious word with you, reader: Are you willing to have the United States go to war again in Europe's quarrel? If not, now is the time to say so in emphatic terms. We are much nearer war today than when we re-elected Wilson in 1916 "because he kept us out."

The same thing can happen again. There is every reason to believe it will, unless the millions who favor peace bestir themselves at once, and vigorously!

The militarists, the politicians and the munitions makers are in full cry. The propagandists are busy telling us what they want us to know and concealing the rest. All the specious slogans that beguiled us in 1917 are out in force. The government is doing everything possible "short of war." Every day it edges closer to the brink and takes desperate chances of going over.

Meantime, looking back to 1917, we see that the great "war to end war and to save democracy" produced only a crop of new dictatorships and sowed the dragons' teeth harvest of hate that Europe is reaping today. Our own well-meant sacrifice of blood and treasure, we realize too late, was poured out in vain.

In the light of that experience—so costly, yet so futile—do you think we should try it again? Are you willing again to have the battle fields of Europe baptized with blood of American boys?

If not, sit down today and say so emphatically to your representatives in Congress. Tell them you expect them, as the guardians of America, to keep this country at peace! There is no time to lose. Even tomorrow may be too late.—R. B. Eleazer.

Christian Attitudes in a Warring World

A statement adopted by the General Council of the Congregational and Christian Churches at the meeting held in Berkeley, August 13-20, 1940.

In a mood of urgency and humility, we address ourselves to the task of preaching the Word of God in a world at war. In the face of widespread confusion and fear, our primary note is not one of censorious judgment, but a call to penitence and to faith. We are aware of differences of political and moral judgment among sincere Christian men and women, and, in appreciation of insights which may enrich our own, we "agree to differ but resolve to love." Our task is no less than the upbuilding of the Kingdom of God throughout the world, and our prayer is that each one of us may be used by Him, in these dark days, to point men to the one sure Light.

1. The wars now raging with unprecedented fury on three continents have confirmed, and not altered, the judgment which the churches of the world in 1937 passed upon all war: "It is a demonstration of the power of sin in this world, and a defiance of the righteousness of God . . . War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth." Our churches today do not equivocate nor retreat in any respect from that searching judgment.

2. Confronted with the reality of war, the message of our churches will be dominated by the note of penitence, of profound heart-searching. We see, without self-pity or self-deception, that this second World War is partly of our making. Our unwillingness as a nation to accept political and economic responsibility commensurate with our power contributed to the breakdown of world order, and hence permitted the renewal and spread of aggression. Christian teaching today must shatter the complacencies of isolation, and stab awake the consciences of any who doubt that men, women, and children are living in terror and dying in agony in Europe, Africa and Asia, in part because of our false choices.

3. The events of our time can be understood only when we view them as aspects of a veritable world-revolution. We today are living at the end of an epoch of human culture. A new society is struggling to be born. As Christians, we can and must discern the hand of God in these events, which reflect His inexorable judgment upon men and nations who have sought to live unto themselves alone. The precise pattern of the new world order is

not yet clear. We believe, however, that it will endure to the extent that it blends human solidarity with justice. The political organization of mankind into a world community of orderly cooperation requires the limitation of the sovereignty of hitherto independent nations. The distribution of God's material gifts more equitably among the children of men, in a machine age, points toward some form of organic technique, to insure that the prosperity of any one individual, class, nation or race shall not be bought at the price of impoverishing or exploiting other men. The crucial issue for us is how far the new order will fulfill, in its basic structure, the Christian ideal of society, preserving such values as freedom of thought and speech and conscience, and supreme respect for the worth of persons. The preservation of these values will depend directly upon the potency of the Christian Gospel in the new world order.

4. Every individual Christian pays the price, whether consciously or not, of a double citizenship. He is a citizen, at one and the same time, of a secular state and of the Kingdom of God. As citizens of the United States of America, we recognize that injustices as well as values are bound up with a political structure which rests in large measure upon power. We believe that the very existence of these values, and the elimination of these injustices, are bound up with the preservation and extension of free democracy. When these values are challenged in our own nation or anywhere in the world, the issue is sharply raised as to whether or not the state will use economic, political and military force to defend them.

As Christians, participating in the decisions of the democratic state, we are also citizens of a Kingdom not of this world, and are hence constrained to test our aims and our methods by the mind of Christ. For many, this eliminates all justification of the use of military force; they hold that the possibility is always open to the Christian to engage in "overcoming evil with good," even when this may lead men to the Cross of apparent defeat; and that the duty of a Christian, at such a time as this, is to discover new and better ways than that of military force, and to seek to become, in every personal and social relationship, a fit instrument of reconciliation under the guidance of Christ.

For others, a tragic dilemma appears to confront Christians by virtue of the fact that they live in a sinful society; they recognize that the state has a duty to all its members, involving constant compromise between coercive power and moral principles; they admit that the first law of the secular state is that of self-preservation; the dilemma becomes all the more tragic when the ideals of free people, who individually detest war, are at stake, and when, to many Christians, it appears an inescapable duty to employ force in their defense.

The duty rests upon both groups to confront the state with the absolute demands of the Gospel. Our ultimate allegiance is to God above the state, and situations may arise when a Christian will refuse to follow the state, either in its aims or in its methods, in obedience to the voice of God as he hears it.

5. The task of the church today, as always, is to purify and quicken the preaching of the Gospel of hope for an age of disillusionment, perplexity and despair. To distracted individuals, facing the personal implications of national defense policies, our Gospel brings the poise and perspective which are fruits of inner discipline. Our churches aim to provide channels of practical service, through which the energies of people may be directed to healing the wounds of war.

The Gospel is vaster and deeper than any political or moral judgment, and our churches have pledged themselves to maintain fellowship across barriers of nation, race and battleline. To strengthen the fabric of the World Christian Community requires all of us to share more sacrificially the suffering of our brethren in warring lands. We will give spiritual and material support to measures for war relief so that even in the midst of war, Christ may do His healing work. Finally, our churches will guide men and women to a deeper understanding and practice of prayer, for our nation and all nations, for the church and for ourselves. Thus we shall enter into the deeper meaning of forgiveness and of faith, and find that peace which the world can neither give nor take away.

In God is our enduring trust. To Him we commit our lives.

Genius is talent set on fire by courage. Fidelity is simply daring to be true in small things as well as great. Courage is the standing army of the soul which keeps it from conquest, pillage and slavery.—*Henry Van Dyke*,

CONTRIBUTIONS

SUFFOLK LETTER.

The present world trend towards war seems to be based upon one objective, namely, a radical transformation of the present economic and social order. Would-be reformers in school, church and state use that expression as the basis of all their arguments and appeals for political revolution. This appeal is specifically directed to the attention of young people.

This is a popular thesis for social revolution. But it is as indefinite as the article "a." Under its surface all kinds of radical and unreasonable movements may be propagated. "Nazism," "Communism," "Communism," "Fascism" and "Socialism" stake their success upon this declaration. Religious leaders are using this term as a clarion call to rally the disturbed element in the church. In politics the "New Deal" includes this in its program of progress.

One may justly ask, "What does all this mean?" And the answer will depend upon the previous training of the speaker. One thing may be taken into account, in a fair discussion of all social, economic and religious movements. The final test of any program rests upon the individual and not upon a type of proposed social order. Take the economic order as an example. That seems to be the one in which there is the deepest interest at the present time. The church is talking, writing and reading much about social justice and economic security. Some ambitions and aspiring leaders are advocates of setting up a proposed social and economic order which, they claim, will dispel poverty, give every one a job and provide a secure and adequate financial income for every man, woman and child.

Is there any economic order which can provide security for the person who spends more than is earned or received? Is there any financial system, or social order, which can keep every one out of debt? Is it possible to be prosperous as long as wage earners who, for example, earn \$50.00, spend \$60.00 per week? The down-payment, easy credit and installment plans make it difficult for the individual to live within a definite income. Our National Government has advocated and adopted financial plans which make it impossible to set up a stable economic order. When Congress votes to borrow huge sums of money for extravagant spending, and

urges people to do likewise, the individual is thrown over-board with a mill-stone about his neck.

Thousands of young people get married and expect to live sumptuously every day. They demand an easy but well-paying job, and set a standard of living beyond their income and resources. When bills are not paid promptly and credit begins to tighten, they blame society for their difficulties. The couples who are willing to set up house-keeping on a modest income, adjust their spending within their ability to pay, work hard and devote their attention to thrift and laying up something for the future, will write a different history in their day and generation. Within a few years they are recognized by their neighbors as being well-to-do. The spendthrifts look with envy and jealousy upon their thrifty neighbors. These two conditions can be found in every community. Some people are always in debt. Other people never go in debt. For these conditions the so-called "economic order" deserves neither blame nor praise. Financial failure and success are largely contingent upon the individual.

This principle rules in the moral and spiritual realm of life. The Prodigal Son and Elder Brother had the same parents and lived in the same home. A beautiful lily will lift its head above a stagnant pool. And a fragrant rose will wither in a fertile garden. Personal Christianity will dig wells in a desert and make it blossom as a rose. That is the hope of any social or economic order.

I. W. JOHNSON.

ALLOCATING CONFERENCE MONEY.

At this particular season of the year, all of our churches in the Southern Convention with the exception of the churches in the Virginia Valley Central Conference are busy with completing the year's work, filling out blanks, making reports, and raising money, unless it be that the church has operated on the weekly contribution plan and has all of its funds in hand and its reports completed or ready for completion. This, of course, is the ideal plan, one that will bring inspiration and satisfaction to the membership of the local church. The churches that go along with their regular worship services and usual programs of activities without very much consideration or concern for

financial obligations until the last few weeks of the conference year find themselves in somewhat embarrassing positions as they try to do it all in a short time. Too often deferred plans of this kind cause restlessness within the church and finally place the responsibility on a few generous-hearted individuals. Giving instead of being an act of worship and an enrichment of the spiritual life becomes a burden and a disturbing factor. Too frequently such a plan results in the raising of only a part of the conference apportionments which causes the congregation through proper authorities to either cut the requirements of all interests of the church supported through conference apportionments or give more largely for the support of those interests of the Convention in which the committee or the congregation may at the time be most interested.

It is to be earnestly hoped that every church will raise its entire apportionment. The Convention through its Financial Committee has studied the situations as to the needs and requirements of the various institutions of the church, and through this plan has asked for the funds absolutely necessary. When your church fails to raise its conference apportionment for any one or all of the institutions of the church, those interests not supported fully by your contributions must go without.

The writer happens to be president of our college, and in this position the Convention is demanding certain things of him. He in turn is dependent upon pastors and peoples. This is an earnest appeal to every pastor and every local church to please see that the college receives its share of the money raised. It does not want more than its share. No pastor or church could wish it to have less. Other interests of the Convention receive practically all of conference apportionments allotted to them. Last year Elon College received less than half of its apportionments. This year as of October 1, advanced contributions to the college from Sunday schools and churches were practically \$1,000.00 less than a year ago. The Convention is asking the college to give \$600.00 for the publication of THE CHRISTIAN SUN. We are dependent upon the church. We make our appeal and rest our case and our future with you.

L. E. SMITH.

If we could first know where we are and whither we are tending, we could better judge what to do and how to do it.—*Abraham Lincoln.*

FOR THE CHILDREN

Dear Friends:

During the past week I have been watching a maple tree on the street above the parsonage. Guess what is happening to it? That is right! It is blushing to think of how green it has been all summer. At first it was a glossy green. Then I saw a tiny bit of a rosy hue among the leaves. Each day the color has spread to more leaves and has grown brighter. Now the tree is a flame of bright color against the blue of the sky. It has been fun to wash the dishes this week because I could watch this stately tree don its new fall outfit from my kitchen window by the sink.

Today the colored woman who comes to do my wash for me brought her little daughter along. Celia Bell is only three years old. She would like very much to go to school with her older sister and brother; but since she can't do that her mother has to take her along when she goes out to wash and clean house for folks! When I was just a tiny girl myself, I wanted to go see a new Negro baby who had been born in our little town. Mother said that she had taken me to see all of the little new white babies. When someone told mother in my presence, that Uncle John Kile, the Negro Methodist minister, had a new baby boy at his home, I cried and begged until mother finally gave in and took me to see it. That little fel-

low with his fuzzy, kinky hair was cuter than white babies I thought! After that I had to have a Negro doll among my playthings. Today, as I watched Celia Bell, I thought of a doll I used to have. Celia Bell said all her speeches for us. She told me that she likes to go to Sunday school and sang one of the songs which she had learned for me. Then when she took the water in a pail to water my row of zinnias in the back yard, I had to smile at her. She dipped her chubby, black hands into the water and washed each flower's face with gentle pats of her wet hands. I wish that I might send you a picture of little black Celia Bell, with her "pig tails" or braids hanging around her head, patting water upon the thirsty, red, yellow, and purple faces of my zinnias! If you could see her as I did, I am sure that you would feel as I felt. I am glad that God did not make all of his children white, because other colors are so lovely, too!

Among the materials on missions for the coming year I read a story which I think all of you will like. Here it is.

SHE IS JUST LIKE US.

It was the first day of school, and from all directions the boys and girls were hurrying. They came by twos and threes, glad to see each other and

to be together again. Only one was all alone. Ruth's family had moved to town from another city during the summer and she did not know any of the other children. She was glad that school was beginning so that she could meet some of the girls and boys and have someone to play with.

When the teacher called her name, "Ruth Nikago," and she stood in her place, all the other children turned to look at her. She was different from anyone they had ever seen. Her clothes were just like theirs, and when she answered the teacher she talked just as they did, but still she was different. Her very black hair hung in a straight bob on each side of her face. Her eyes were also very black, and her skin was like old ivory.

The bell rang for recess and the children filed out of the room. Ruth waited eagerly for someone to speak to her or play with her. But they only stared at her as they had done in class, no one made a move to be friendly. Suddenly Ruth realized that they thought her different and she felt embarrassed and strange. She went away into a corner and watched the others play.

That day, Jane, who was in the same grade, burst into the house breathlessly when she got home. "Oh Mother, what do you think? There is a new girl in our class and Jimmy says she is a Japanese."

"Well, I hope you remembered to be nice to her," said Jane's mother.

"I'm afraid I wasn't," said Jane, "I don't know how to talk to a Japanese."

"But you must try to be nice to her," said Jane's mother, "She must be very lonely."

Jane promised to try but the next day she forgot. Days went by and no one spoke to Ruth or asked her to play. Ruth tried to forget her loneliness by working hard. She was soon at the head of her class but still didn't have any friends.

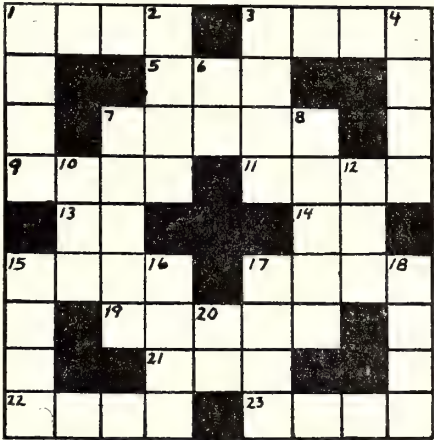
Then one afternoon when Ruth passed Jane's house on the way home from school, she heard someone sobbing. Before she stopped to think Ruth opened the gate and slipped inside. Jane was sobbing because her cross-stitch embroidery which she was doing on a Christmas present for her mother didn't look right. Ruth helped Jane to take out all of the stitches which were wrong and put them in right. Then she invited Jane to go to her home and see all of the doll clothes which she had made for her doll. Jane discovered that Ruth's doll and house were very much like her own. But she had never seen such beautiful

(Continued on page 14.)

CROSSWORD PUZZLE.

- Across.
- 1. To harvest grain (Lev. 19: 9).
 - 3. A mark, token, symbol (Rom. 15: 19).
 - 5. A unit.
 - 7. To swallow a liquid (Matt. 26: 27).
 - 9. A noted songbird.
 - 11. Dreadful, mournful.
 - 13. You and I.
 - 14. Behold.
 - 15. Opposite of fat.
 - 17. The contralto voice.
 - 19. Shapes clay into vessels.
 - 21. Full of grief.
 - 22. Clean, undiluted (Psalm 24: 4).
 - 23. A Philistine giant (II Sam. 21: 18).

- Down.
- 1. A small stream or rivulet.
 - 2. The flesh of swine.
 - 3. To cause to go forth (Matt. 9: 38).
 - 4. The number between eight and ten.
 - 6. Nickel (abbv.).
 - 7. The chief butler told one to Joseph (Gen. 40: 9).
 - 8. Deprives of life (Eccl. 3: 3).
 - 10. Reverential fear, reverence.
 - 12. To decay.
 - 15. A light (Matt. 25: 1).
 - 16. The organ of smell.
 - 17. Sums up figures.



- 18. A vow (I Sam. 14: 26).
- 20. Louisiana (abbv.).

Answers to Last Week's Puzzle.

- ACROSS—1. Paul. 3. Bell. 5. Ate. 7. Bible. 9. Lord. 11. Ants. 13. No. 14. E. W. 15. Pews. 17. Amos. 19. Noisy. 21. Ink. 22. Evil. 23. Skin
- DOWN—1. Pill. 2. Laid. 3. Bela. 4. Lois. 6. T. B. 7. Brown. 8. Enemy. 10. One. 12. Two. 15. Pipe. 16. Soil. 17. Asks. 18. Zion. 20. In.



OUR NORTH CAROLINA WOMAN'S CONFERENCE.

Mrs. W. E. Wisseman of Greensboro, president of the North Carolina Woman's Missionary Conference of the Congregational Christian Church, presided over the meeting of the twenty-eighth annual session of the Conference, when it met Tuesday (8th) with the Liberty-Vance Church, near Henderson. Rev. J. E. McCauley is pastor of this church.

The session was called to order at 10 o'clock. The theme for the day was "To Serve the Present Age." The morning invocation was offered by Rev. Mr. McCauley. This was followed by reports which were made by the district presidents: Alamance, Mrs. J. D. Strader, Burlington; Chatham-Lee-Moore, Mrs. R. L. Ross, Sanford; Durham-Wake, Mrs. Stanley C. Harrell, Durham; Guilford-Rockingham-Forsyth, Miss Frankye Marshall, Halifax and Mrs. B. J. Earp, Ingram, Va.; Randolph, Mrs. O. Carl Brown, Asheboro; Vance-Warren, Mrs. E. M. Carter, Youngsville.

Dr. J. H. Lightbourne, pastor of First Christian Church of Burlington, introduced the twenty-one ministers present as follows: Revs. Melvin Dollar, Stanley C. Harrell, J. E. McCauley, G. H. Veasey, Lanson Granger, W. J. Andes, Aubrey Toddd, J. H. Smith, M. A. Pollard, W. E. Wisseman, S. E. Voight Taylor, B. J. Earp, Dr. John ter, W. M. Stevens, Allyn Robinson, Voight Taylor, B. J. Earp, Dr. John G. Truitt, Dr. Douglas Horton, Dr. L. E. Smith and Rev. F. C. Lester.

The following were appointed and served on the committees: Place, Mesdames C. C. Fonville, J. O. King and Miss Tora Rudd; Finance, Miss Susie Allen and Mrs. W. R. Sellars; Courtesy, Mesdames Allyn Robinson, S. J. Lehman and R. J. Kernodle; Nomination, Mesdames T. W. Chandler, C. E. Newman and A. L. Hook; Recommendations, Mesdames J. R. Foster, F. C. Lester and J. H. Lightbourne.

Mrs. F. C. Lester gave the report on Literature, outlined studies for the various societies to use during the year and suggested the study books, both home and foreign missions.

The main address of the morning was made by Dr. Douglas Horton of New York City, minister of the General Council of Congregational Christian Churches. He was introduced by Rev. F. C. Lester of Elon College.

The morning session was closed with prayers by Dr. Stanley C. Harrell and Dr. L. E. Smith. The noon day luncheon was served by the host church, picnic style.

At 2 o'clock in the afternoon, the session again opened. Special music by Mrs. W. B. Truitt and invocation by Rev. W. E. Wisseman of Greensboro.

A memorial service for those that had died during the past year was conducted by Mrs. O. H. Paris of Greensboro, a former president of the North Carolina Woman's Conference. At the close of the service, Miss Susie Allen of Raleigh sang a solo: "Only Remember." Flowers were placed at the church pulpit in remembrance of the departed by the district presidents.

Reports were made as follows: Spiritual Life, Mrs. W. R. Sellars; Cradle Roll, Mrs. G. W. Putman; Young People, Mrs. J. H. Lightbourne; Life Membership and Memorials, Mrs. O. H. Paris.

Rev. Lanson Granger of the Asheboro Church, was introduced and spoke, and this was followed with recognition of the societies that had during the past year attained the Standard of Excellence. They numbered twenty-one and Mrs. V. S. Donkin of Greensboro, presented to each district president a small white prayer book. The reports of all the committees were made and the following officers were nominated and elected: President, Mrs. W. E. Wisseman of Greensboro; first Vice-President, Mrs. W. H. McEwen, Burlington; second Vice-President, Mrs. D. E. Mitchell, Reidsville; Secretary, Mrs. H. D. Lambeth, Elon College; treasurer, Miss Susie Allen, Raleigh. The following Superintendents were elected: Young People, Mrs. J. H. Lightbourne, Burlington; Cradle Roll, Mrs. D. J. Bowden, Elon College; Spiritual Life, Mrs. O. H. Paris, Greensboro; Literature, Mrs. F. C. Lester, Elon College.

The Conference accepted an invitation to meet next year for their twenty-ninth annual conference at the Union Congregational Christian Church at Union Ridge. The closing devotional period was conducted by Dr. Douglas Horton.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 12, 1940.

Sunday Schools.

New Lebanon, Summerfield, N. C.	\$ 6.00
First, Reidsville, N. C.	10.00
First, Richmond, Va.	14.05
Hank's Chapel, Pittsboro, N. C.	3.63
Shallow Well, Jonesboro, N. C.	6.00
Antioch, Harrisonburg, Va.	4.20
Mayland, Broadway, Va.	2.04
Sophia, N. C.	1.00
Wood's Chapel, New Market, Va.	1.00
Newport, Shenandoah, Va.	3.07
Winchester, Va.	6.50
I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va. .	3.00
Below Creek, N. C.	1.00

Total for the week \$ 61.49
Previously acknowledged ... 622.04

Total since Sept. 1, 1940 ... \$ 683.53

MATTIE COX PARKER,

Secretary.

FINANCIAL REPORT OF THE MISSION BOARD.

An account of the meeting of the Mission Board of the Southern Christian Convention, Inc., held in Suffolk, September 11, has been given in a previous issue of THE CHRISTIAN SUN, but a statement of receipts and disbursements has not been given. They are as follows:

Income for Home and Foreign Missions.

Sunday Schools	\$ 2,860.16
Individuals and Church	2,556.32
Specials	843.91
Woman's Board	8,869.94
Cent-A-Meal Boxes ...	6.78
Mountain Work	62.25
Conferences	2,218.09
Elm Ave. Fire Insurance	2,531.52

Total \$19,948.97

The Elm Avenue Fire Insurance is not an income, but represents recovery on an asset, and therefore, the actual income for the past year was \$17,417.45. Home Missions, \$8,914.84; Foreign Missions, \$8,502.61.

Expenditures.

Home Missions:	
Designated	\$1,170.22
Undesignated	7,483.83
	\$8,654.05
Foreign Missions	\$8,863.75

The following received appropriations for the coming year: Richmond, Asheboro, Hopewell, Ocean View, Winston-Salem, Valley Pastorates, Mountain Work, Lynchburg and THE CHRISTIAN SUN.

MATTIE COX PARKER,

Secretary.

ANNUAL REPORT.

The following is the annual report of the Woman's Mission Board of the North Carolina Congregational Christian Conference, from October, 1939, to October, 1940, inclusive:

Women's Societies.	
**Albemarle	\$ 38.00
Asheville	20.00
**Belew Creek	11.00
Berea	1.00
Bethlehem	2.00
*Beulah	10.00
Biscoe	12.25
**Burlington	1,001.58
**Carolina	11.00
Chapel Hill	7.50
**Church of Wide Fellowship	75.53
**Concord	18.45
**Durham	230.57
**Elon College	270.00
**Erskine Memorial	120.00
**Ether	21.75
Flint Hill	4.50
Fuller's Chapel	22.50
**Greensboro, First Church	337.59
**Greensboro, Palm Street	45.00
**Hank's Chapel	66.00
Happy Home	49.10
**Haw River	26.75
Hebron	3.00
**Henderson	77.04
**Hines' Chapel	30.91
**Ingram, Va.	36.10
*Liberty (Vance)	110.00
Liberty (Virginia)	2.00
**Lynchburg, Va.	31.75
**Monticello	28.90
Mt. Auburn	34.00
**Mt. Zion	16.00
New Hope	2.50
**New Lebanon	22.00
Oak Level (New)	1.30
**Park's Cross Roads	31.35
Pleasant Grove	2.00
Pleasant Hill	28.55
**Pleasant Ridge (Guilford)	26.00
**Pleasant Ridge (Randolph)	25.56
Pope's Chapel (New) ..	9.65
Providence Memorial ..	5.00
*Raleigh	151.00
*Ramseur	40.00
Randleman	5.00
**Reidsville	200.00
**Salem Chapel	15.00
**Sanford	81.86
Shallow Well	76.00
**Turner's Chapel	54.14
**Union, N. C.	56.00
**Union, Va.	65.00
*Wake Chapel	55.00
**Winston-Salem	18.20
**Youngsville	16.00
\$3,757.98	

Young People's Societies.	
**Bethlehem	\$ 17.00
Burlington	26.69
*Durham	60.00
*Elon College	25.00
**Greensboro, First Church	50.02
Hebron	2.75
Liberty (Vance)	2.50
Park's Cross Roads	7.70
*Ramseur	10.00
*Reidsville	15.00
216.66	
Willing Workers.	
Burlington	\$ 2.00
*Durham	40.00
*Elon College	20.00

*Greensboro, First Church	25.00
*Reidsville	10.00
97.00	
Willing Workers (Juniors).	
Durham	\$ 25.00
Park's Cross Roads	2.25
27.25	
Cradle Roll.	
*Burlington	\$ 25.00
*Durham	25.00
*Elon College	15.00
*Greensboro, First Church	10.00
Happy Home	.90
*Henderson	5.00
**Park's Cross Roads	5.20
Raleigh	5.00
*Ramseur	5.00
Sanford	1.00
*Turner's Chapel	5.00
102.10	
District Rally Offerings.	
Alamance and Guilford-Rockingham-Forsyth ..	\$ 11.01
Chatham-Lee-Moore and Randolph	7.45
Halifax	14.70
Vance-Warren and Wake-Durham	12.30
45.46	
Miscellaneous.	
Conference Offering—	
1939	\$ 32.43
Mrs. H. C. Hardeastle (Literature Packets) ..	71.50
103.93	
Total Receipts	\$4,350.38

Disbursements.	
Miss Ruth Seabury (Conference Speaker)	\$ 15.00
Board Meeting, October, 1939 ..	12.81
A. D. Pate & Co., Stationery ..	5.00
Expense of Rallies	25.00
Express Charge on Literature ..	1.46
American Board—Envelope Series and Postage	6.42
Mrs. H. S. Hardeastle, Literature Packets	71.50
Mrs. W. E. Wisseman—Expense of the president	19.33
Susie D. Allen—Expense of the treasurer	13.23
Frankye Marshall—Expense of District Superintendent	1.50
Yenching University (Church of Wide Fellowship)	25.00
Bank Charges	1.75
Mrs. W. E. Wisseman, Conference Expenses	50.00
Mrs. H. S. Hardeastle, Treasurer of Woman's Mission Board of S. C. C. for Memorials, Life Memberships and Missions ...	4,102.38
\$4,350.38	
Total Disbursements	\$4,350.38
NOTE: *Apportionment paid in full.	
**Societies exceeding apportionment.	

SUSIE D. ALLEN, Treasurer,
Woman's Mission Board.
October 1, 1940.

HAPPY HOME.

Installation service has been held for the following new officers of the Woman's Missionary Society: President, Ruth Stephens; Vice-President, Sara Ward; Secretary, Mrs. H. E. Robertson; Assistant Secretary, Mrs. R. J. Hudson; Treasurer, Clarice Gunn; Assistant Treasurer, Mrs. G.

D. Ellington; Superintendent of Spiritual Life, Mrs. Betty Wall; Superintendent of Cradle Roll, Mrs. R. D. Hill; Program Committee, Mrs. Arthur Powell, Mrs. Fannie Winstead and Mrs. Ambrose Evans; Membership Committee, Mrs. E. M. Gunn, Mrs. T. F. Dye and Mrs. S. H. Hundley.

On September 1, about fifty young people of the Happy Home community formed a young people's organization. It is to be called Pilgrim Fellowship. Mr. Marvin Gunn was chosen president of the group; Mr. Ambrose Evans, vice-president; Miss Edna Powell, secretary; Miss Edna Carter, treasurer. These, with the teachers and presidents of the three classes of young people, make up the Pilgrim Fellowship cabinet and they will be called to meet whenever the president and pastor, Rev. W. J. Andes, sees the need.

Sunday evening, October 6, Miss Ruby Wright of the Reidsville Church will share with us some of her experiences as a delegate to the National Council meeting of Pilgrim Fellowship at Mills College.

REPORTER.

GEORGIA CONGREGATIONAL
CHRISTIAN WOMEN.

(MRS. C. L. PERCY, President.)

AIMS FOR THE YEAR.

1. *The State Conference.*—One or more members of the society in attendance at the annual meeting of the State Conference.

2. *The Women's Leadership Conference.*—One or more members of the society in attendance at the annual meeting.

3. *Rally.*—One or more members of the society in attendance at the Women's Rally held in the Association to which the society belongs.

4. *Mission Study.*—Use of the China and Migrant work materials for program in the society.

5. *World Day of Prayer.*—A World Day of Prayer service held on February 28.

6. *Worship.*—A worship service at each meeting, carefully planned in advance.

7. *State Paper.*—Support and use of the *Florida-Georgia Congregational Christian*.

8. *Programs.*—A suggested year's program planned in advance, including:

a. A program on one of our Home Missions Pledged Projects.

b. A program on one of our Foreign Missions Pledged Work Projects.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

SUGGESTED ACTIVITIES FOR YOUR LOCAL GROUP.

One of the things which we would like to do through this period at regular (or irregular) intervals is to make suggestions of program ideas and activities which your young people's group might incorporate into its own program. In this regard, if some youth group in your church has planned a program or is working on a project in which you think others would be interested, will you not write to the editor of this page about it, so that it may be reported here?

The Pilgrim Fellowship Council has been working jointly with a committee from the Eastern Virginia Pilgrim Fellowship in preparing a "Pilgrim Fellowship Program Guide," which will be available in a few weeks to every local young people's group within the Convention. The "Guide" is an outline of possible program plans and activities which may be adapted to your local program. Until then, however, here are a few suggestions of activities which you might like to use in your group:

1. *Church Loyalty.*—During this month many churches are asking their members to participate in a Church Loyalty Covenant. Whether or not your church is doing this, why not use the occasion to encourage and enlist your young people in more regular attendance at the worship services of the church?

2. *Religious Literature.*—Why not more religious literature in our homes? Here is a suggestion for such an emphasis in your church in which you can ask each family to cooperate: We have figured that for the depression price of five (5c) cents per week for each family they may receive THE CHRISTIAN SUN (\$1.00 a year, if all the families in your church subscribe), *The Missionary Herald*, the Advent and Lenten devotional pamphlets (Commission on Evangelism and Devotional Life), *The Upper Room*, and one of the following monthly magazines, *The International Journal of Religious Education* (203 N. Wabash Ave., Chicago), *Social Action* (287 Fourth Ave., New York), *Children's*

Religion or *The Pilgrim Highroad* (14 Beacon St., Boston).

3. *Recreation.*—These days are still opportune for outdoor activities, such as hikes or games: volley ball, horse-shoes and croquet. Or perhaps you might like to begin a "Fellowship Night" in your church in which adults as well as young people might participate in wholesome recreation, reading, or hobbies.

FLORIDA PILGRIM FELLOWSHIP.

A group of the state officers of the Pilgrim Fellowship met in Gainesville, September 14 and 15, to plan the year's work. Five goals for local young people's societies were decided upon as follows:

1. Each society shall have regular meetings of the program committee to plan programs for at least two months ahead.

2. At least one copy of the *Pilgrim Highroad* in each society.

3. Use of the booklet "Lenten Devotions for Young People" during the Lenten period.

4. Each society to make some contribution toward the missionary apportionment of its church.

5. Each society to be represented at one of the three Summer Conferences.

A Handbook will be published carrying the goals and many other suggestions for the local young people's groups and to promote state fellowship.

FOR YOUR INFORMATION.

The delegates to Mills are available for speaking engagements to young people's groups and conference fellowship meetings, if their expenses are covered. They will be glad to give summary accounts of the Mills meeting or specific reports on the Commissions in which they worked. For your information we are listing the names, addresses, and commissions of those who went to Mills:

Frances Foster, 614 Arlington St., Greensboro, N. C. (Personal Action.)
(Continued on page 15.)

DEBUNKING THE LIQUOR ADS.

CHRISTIAN ENDEAVOR TOPIC
FOR OCTOBER 27, 1940.

SCRIPTURE: Prov. 20:1; Ps. 119:29-33;
Eph. 5:15-21.

Daily Readings—

Monday—Effects of Intoxicants—Prov. 23:29-35.

Tuesday—A Temperate Hebrew Prince—Dan. 1:3-8.

Wednesday—Liquor Weakens a nation—Joel 1:5-7.

Thursday—Set a Good Example—Rom. 14:19-21.

Friday—Carnal Passions and Practices G.I. 5:17-21.

Saturday—Soberness Exhorted—Titus 2:1-3.

By means of clever manipulation of facts, the liquor interests which control our breweries and distilleries leave the impression through advertising that alcoholic beverages make a constructive contribution to our national economy, to personal happiness, and to social fellowship.

Some consideration should be given to the following statements in liquor advertisements: "The modern housewife uses beer to flavor food." "Moderate drinking promotes good fellowship." "Drink like a gentleman." "Moderate drinking has never hurt anyone." "Breweries and distilleries help keep men at work." "Liquor taxes pay for pensions and public schools."

There is just enough truth in some of these statements to make them sound convincing. The tragedy is that they focus attention on one small aspect of a broad subject, and draw attention away from other aspects of the subject that are not favorable to the interests of the liquor traffic. The insidiousness of most misleading advertising is that it possesses just enough truth to get by, and is a camouflage to the real truth.

For Discussion—

1. From personal observation do the liquor ads appeal to health, friendship, comfort, or to some other human desire? How can we point out to others the lies about alcohol in the ads and on the billboards?

2. What agencies in the community are promoting liquor advertising? What agencies are combating the forces of liquors.

3. What other forms of advertising, beside liquor ads, are guilty of falsehood?

4. Time should be given to a discussion as to the effect alcoholic beverages have on the individual, physically, mentally, morally, and spiritually.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THIS MESSAGE OF JOHN THE BAPTIST.

LESSON III—OCTOBER 20, 1940.

LESSON: Luke 3.

DEVOTIONAL READING: Isa. 40:1-5.

GOLDEN TEXT: *Bring forth therefore fruits worthy of repentance.*—Luke 3:8.

A Man With a Message.

"The word of God came unto John, the son of Zacharias, in the wilderness." A strange new figure had loomed over the horizon of the Jewish nation and its religious life; a son of the desert, a gaunt, rugged, fiery figure who had been living in the out-of-the-way places, who lived simply and dressed simply, who had had little schooling in the formal sense, but who had been taught by God, suddenly appeared upon the scene. The words, "The word of God came unto John in the wilderness," do not say just how the word came. It was probably not in some great vision, or even in an audible voice, but rather out of observation and meditation there had deepened within the heart of this simple man the feeling that God had laid His hand upon him, that He had put His spirit in him, that He had given His message to him. Armed thus he went out to preach and to prepare the way for the one whom he knew should come. Happy is that man who, instead of thinking that he has to say something, has something to say! It was because John had seen the face of God that he did not fear the face of man.

A Fearless and Plain-Spoken Preacher.

John preached, "the baptism of repentance unto remission of sins." He sensed that there was a new era, that the promised Messiah was about to appear, that the nation was not prepared for Him, that there must be a change of heart before they could receive Him. Therefore, his message was one of repentance. As a symbol of an inner change of the heart he resorted to a simple service of baptism for the remission of sins. In his land and in his time water was used as a symbol of cleansing, and of refreshment. Thus did John in a pictorial way try to show that those who turned from their sins would be cleansed and renewed in their inner life.

Making Ready the Way of the Lord.

"Prepare ye the way of the Lord, and make his paths straight." It was customary in those days when a king or royal person was about to visit a place that the rough places in the road were smoothed, uneven places were leveled down, and crooked places were made straight so that the royal train could proceed without difficulty. Thus did John conceive of his mission—to prepare the way for the coming of the Lord, and to make straight the high way for the king. This, too, is our mission—we are to live in such a way and give in such a way that we can make it possible for the king in his glory to come in.

Being Sorry Enough to Quit.

There was an earnestness and a directness about this stern prophet's message that struck to the ears of his hearers. He brought them face to face with their own sins and their own selfishness. He summoned them to repent. But repentance for John was not a shallow, superficial thing; it was deep and thorough, it involved a change of life which found expression in a change of conduct. "Bring forth therefore fruits worthy of repentance." They were to show that their inner lives had been changed by living in a different way. In his mind, as in all Biblical teaching, there is a difference between regret and mere remorse, and genuine repentance. The definition of repentance which the little girl gave is simple and sound, "Repentance is being sorry enough to quit."

Fooling Ourselves.

"Say not within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Among the crowds which went out to hear John, there were people, just like people today, who felt that their family connections, or their social privileges, would gain them immunity from the judgments of God. Some of these Jews were priding themselves that they were sons of Abraham. John pierced through the sham and hypocrisy, and the futility of this pious hope. It was a question of every man giving an account himself unto God. Family background, social prestige, wealth, education, political fame—God is no respecter of any of these. A man's

safety lies not in his privileges, or in his possessions, but in a penitent spirit, and in a contrite heart.

Religion and Conduct.

John believed that religion ought to find expression in life. When the people asked him what they should do, he promptly and rather bluntly replied. "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." It was what might be called Christian communism. John insisted that those who have should share with have nots, that men should bear one another's burdens, that there is something strange about a Christianity in which men have more than they need while others lack the bare necessities of life. It looks as if John had something there, for a great deal of the world's trouble, in fact, one of the roots of the present world war, lies just at this point—the "have nots" are trying to get what they think they have a right to from the "haves."

He told the publicans, "Extort no more than that which is appointed you." In other words, they were to be honest in their businesses. Mere religion may not make a man honest in religion, but true Christianity will.

In reply to the soldiers who asked what they should do, John replied, "Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages." Translated in the language of today, these words mean that if a man truly repents, there will be evidences of it in the way he treats his fellow men in respect to their property, to their personality, and to their good name.

Fearless and Great, But Humble.

John was absolutely fearless. He was afraid of no man. He rebuked both the religious leaders of his time, and even the king himself. He was a great man—Jesus himself is authority for this statement, for he paid high tribute to John. But with it all, and as a matter of fact as an evidence of his true greatness, he was truly humble. He knew that if Jesus increased, he must decrease. He knew at best that he was but a voice in the wilderness preparing the way for the Savior of the world. He knew that he could administer the rite of baptism as a sign of repentance for sins, but he knew that only Jesus could baptise with the holy spirit, and could cleanse the inner life. There is something inspiring about the words of this great prophet when he says in all sincerity that he is not worthy to loose the shoes from off the feet of his Master.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

A GOOD SOLDIER.

"I have set thee a watchman."—Ezk. 33: 7.

"Endure as a good soldier."—II Tim. 2: 3.

The first responsibility of a soldier is to listen to orders. This cannot be done if he is busy about something else. The first responsibility of a Christian is to listen to God's orders. This cannot be done while one is busy about sundry tasks, like Martha, nor can it be done if one is busy running away. God has given us a job and directed our labors.

Also, a soldier not only must listen, but he must act. So must a Christian. These two duties go hand in hand. To listen without action is insubordination, and to act without listening is officious. To listen and act is godly obedience.

Prayer—Our Father, as the sun rises and brings to us the duties of a new day, we would hear Thy orders and follow Thee in Thy blessings. And so we dedicate ourselves this day. *Amen.*

TUESDAY.

FAITHFULNESS.

"It is required in stewards that a man be found faithful."—I Cor. 4: 2.

God places more on faithfulness than He does on success. We are responsible for faithfulness and God is responsible for success. This is pure Gospel. Paul said, "I have planted, Apollos watered; but God gave the increase." We may never see the fruit of our labors, but we may still be faithful to our tasks and know that God's will is being done.

Prayer—Our Heavenly Father, forbid that we shall suffer the loss of our stewardship. We pray for the faith, the courage, and the stick-to-it-iveness to be faithful unto death. *Amen.*

WEDNESDAY.

ACCOUNTABILITY.

"Every one of us shall give an account of himself to God."—Rom. 14: 12.

From the early prophets, through the age of the apostles, and on down through the ministry of His evangelists to the present, God has taught individual responsibility to Him.

Many today are like the people in Ezekiel's day, not only guilty of disobeying God, but laughing at Him and telling Him that his ways are not equal, that He is not just. But life demonstrates His justice and our injustice. He demands unadulterated righteousness. He demands absolute honesty and freedom from sin. It is a noteworthy thing that God says that a man's downfall is self-induced by trust in his own human righteousness. The only righteousness that man can trust is that of the Lord Jesus Christ. "Lean not on thine own understanding," said the proverbs. We think we can? But we can't.

Prayer—O Lord, Thy love and Thy grace are so abundant that Thou dost forget our past sins as soon as we meet Thy condition. Help us to turn from sin and our own understanding to Thy righteousness, and glorify Thee in all our works. *Amen.*

THURSDAY.

OUR ONE SUPPORT.

"He will sustain thee."—Psalm 55: 16-23.

It seems impossible, yet a railroad official says it true. He saw a man, carrying a heavy pack, walking alongside the tracks. When he asked the man what he was doing there, he produced a ticket for a point in Pennsylvania. In broken English, he explained that he thought that gave him permission to use the railroad's right of way! He was eventually put aboard a train, bundle and all. Yet

was he really more foolish than we? We carry loads our Father never intended should be ours. Yet, all the time, we know that part of these loads belong to God. Trust Him. He will sustain thee.

Prayer—Forgive us, O Father, in that, while we profess to believe in Thy goodness, we fail to trust Thee as Thou dost deserve. For Jesus' sake. *Amen.*—*The Christian Herald.*

FRIDAY.

HOW EASY!

"He is at my right hand."—Ps. 16.

Ian MacLaren, the famous author of many Scottish stories, was Dr. John Watson, a devout and devoted minister of Christ. He had a copy of Reni's *Ecce Homo* hanging opposite his desk. And he found there an abiding inspiration for his work. If he had failed to declare the truth for fear of man, if he had left undone some known duty, or given less than his best to his tasks, then it seemed that the Face was clouded over. If he had striven to be true, to give his utmost, to sacrifice himself for Christ's sake, then that Face seemed to glow with an approving smile. Is Christ so real to us?

Prayer—O Lord, who art ever seeking to enrich our lives and enlarge our influence, keep us so near to Thee that we may be daily inspired by Thy presence. *Amen.*—*Christian Herald.*

SATURDAY.

THE WAY.

"This is the way. Walk ye in it."—Isaiah 30: 21.

Man's soul craves for satisfaction. He was made by God and therefore has need of God. He was made to worship and adore and he is impelled to carry out that end and purpose of his being. He may try to suppress and stifle the voice within him, but
(Continued on next page.)

PROVIDENCE MEMORIAL CHRISTIAN CHURCH.

By MRS. W. H. HOLT.

[Read at a recent meeting of the Upper Alamance Fellowship.]

To appreciate the sketch to follow, a description of the country and people would help to more fully understand the situation.

A log schoolhouse was built in Orange County, now Alamance, near the town of Graham which was later laid out and named for Governor William A. Graham.

In the forks of Haw River and Big Alamance, we find some of the finest land to be found anywhere.

Our first settlers always took up the best land first. Consequently you found the best citizens where the best land was. It was a section noted for industrious, intelligent, enterprising and liberty-loving people. When they first settled they built a house to live in. The next was a schoolhouse which was used for a general purpose house, school, preaching, singing school, debating society and district political meetings.

When Bishop Asbury came over from England about 1790 and told his people that what they had to do was, work, pray, pay and obey, James O'Kelly and others kicked out of harness and the Christian Church with its spirit of Christian liberty began.

These leaders founded the old log schoolhouse in Orange, now Alamance County.

Providence is one of the units in the first organized American Christian Church. Most of the other American Protestant Churches had their parentage in Europe.

This log schoolhouse was built about 1763. We are now using the third building on this site.

Benjamin Rainey was associated with James O'Kelly and in early life began to teach and preach at Providence.

Some of the older ministers who preached at Providence were James O'Kelly, Benjamin Rainey, Joseph Thomas, Edwin W. Beall, John R. Holt, W. B. and James Wellons, Albert Anderson, Alfred Isley and later we had W. S. and D. A. Long, W. W. Staley, M. S. Hurley, W. T. Walker and J. U. Newman.

The old roll carries the names of many of the State's outstanding citizens.

In September, 1888, an extra session of the Southern Christian Convention was convened in the Providence Christian Church. These men realized that they must train leaders

for the Christian Church or the influence of the church would cease. A people cannot rise without leadership, cannot rise above its leadership or continue to exist with a leadership inferior to that of similar organizations in its territory, therefore this Convention decided to establish a college where leaders could be trained. There has been an up-grading in the tone and quality of the preaching and teaching in the Christian Church, and our people have grown in grace and in the knowledge of the Lord as they have increased in wisdom and in the learning of the world. It is not easy to talk about our church without side-tracking to our college as two of the five presidents have been members of our church.

Providence has done a wonderful home mission work in that we have assisted in educating some of the finest young ministers within the bounds of the Southern Christian Convention, namely, Morgan, Truitt, Lester, Hyde, Stevens, Granger, Sears and Vore.

This is not egotism when I say Providence has had no small part in raising the standard of the leadership of the Christian Church.

These fine young men have gone out to larger fields. We could not be selfish enough to discourage the advancement of those who have earned it.

If the Christian Church is to profit from the leadership of these young men, we are happy to have been privileged to assist in our small way in helping to make it possible.

But, charity begins at home. And what of our leadership in the church—there has constantly been a seepage until some who aren't informed say the Providence church is dead.

It is true. We have not held our own with the surrounding country. From natural causes our membership has decreased. Most of the charter members of the Burlington Christian Church were members of Providence. We also mothered Graham, Haw River and Long's Chapel.

Because we have not had a resident pastor for a long time, and other denominations have had leaders who were able to be at the bedside of our sick and the grave-side of our dead, they have become leaders for those who find it easier to drift than to row.

We are now in search of a Christian leader who will lead us. Proud of the fact that we have served for many years as the training ground of Christian ministers while they studied at Elon, we are now convinced that we can best serve our denomination by calling a full-time pastor and building up this historic church.

Established before the Christian Church was founded, and central to the history of that church, Old Providence looks forward to many years of faithful service.

THE QUIET HOUR.

(Continued from preceding page.)

that voice sooner or later it will be heard and he will bow. Blessed is the one who desires to know God and whose ears hear His voice. Happy is he who walks in His way and follows Christ. "The path of the just is as a shining light, that shineth more and more unto a perfect day."

Prayer—Dear Lord, in the name of Jesus Christ we come to Thee in our helplessness, praying for keen perceptions that we may see and hear Thy voice, know Thy will and follow Thee all the way. *Amen.*

SUNDAY.

How Are You Living Your Life?

How are you living your life, my lad,
Living it well or living it bad,
Living it well or living it bad,
Or living it true to the best within?

How are you living your life, my son,
A race being lost or a race being won,
Living it now as you'll wish you had
When the bitter is sweet and the sweet
turns bad?

How are you living your life, my boy,
Making it count for sorrow or joy,
Seeking to do a Father—God's will,
Or living it so it will count for nil?

How are you living your life, my man?
You can live it as you think you can,
You can make it count or throw it away,
'Tis for you and for you alone to say.

Arthur V. Boand, in
The Presbyterian Advance.

GEORGIA WOMEN.

(Continued from page 9.)

c. Program on the Bible in the Home.

d. Stewardship.

e. The work of our church.

9. *The Sunday School*.—To assist in the Sunday school by attendance, teaching, or in other ways to help improve methods now used.

10. *Contributions*.—Some contribution from the society toward the missionary apportionment of the church.

11. *Special Achievements*.—Sending a description of one plan carried out during the year, or one significant achievement in the work of the society other than the items included in this statement of aims.

12. *Report*.—A report of the aims for 1940-41 sent to secretary of the Woman's Association of Congregational Christian Churches of Georgia by October 15.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Sometimes we get rather blue and feel that we are forgotten in our work here, then something will happen that cheers us up and we take on new life and then we will bury ourselves in our work and forget our troubles and worries. (The most of them never happen.)

While we were working away in our office last Saturday morning a young man came in to see me. He was a boy we reared here from a little boy. He reached the age limit two years ago and is now working in a ship yard in Newport News, Va., and is making good. After we had chatted a little while he got up to leave and when he said good-bye he laid a \$20.00 bill on my desk and said he wanted to give that to the orphanage. It made me happy because he was one of our boys.

When I opened my mail on Wednesday morning I found a letter from one of our boys who has been in the Navy for more than eight years without a mark against him. He was at the time in the Canal Zone, far away from the Christian Orphanage—the only home he has ever known. But he loves the Christian Orphanage. He loves his ship. He is a loyal friend to the writer. But the thing that made the writer happy and brought tears of real joy to his eyes was a birthday greeting which read, "Kind thoughts for you, Good wishes to say, Love and much happiness on your birthday." Far away on a ship—but his thoughts ran back home in appreciation of what had been done for him here. Just to know that some one thinks of you makes one happy.

We had quite a scare here last Monday. We happened to be standing on the front porch and saw a dog go up the side walk toward the building where the little tots live. We jumped in a friends car and rushed up to the building and got between the dog and the little children who were playing out in the grove. We had no gun at hand but with rocks made the dog run away. Before we could get a gun he got out of sight. Later we found he had bitten four beautiful pet dogs in town that were prized very highly—one belonging to the writer's son, a beautiful "Scot-tie." The writer was fortunate to see it before it got to the little tots.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 17, 1940.

Amount brought forward \$11,801.21

Sunday Schol Monthly Offerings.

Eastern N. C. Conference:

Oak Level	\$ 2.00
Shallow Well	7.50
Christian Chapel	2.48
Bethel	3.53
Turner's Chapel	2.20
Mt. Auburn, Mrs. Lillian R. Read	10.00
	\$ 27.71

N. C. & Va. Conference:

Durham	\$ 17.65
Union	6.72
Gibsonville	5.48
New Lebanon	6.00
Greensboro	10.54
Burlington, V. R. Holt, pledge	35.00
Burlington	33.37
Ingram	4.32
Lebanon	1.02
Happy Home	6.77
	126.87

Western N. C. Conference:

Flint Hill (M)	\$.28
Grace's Chapel	5.00
Patterson's Grove	9.00
Liberty	4.00
Needham's Grove	1.07
High Point, First	1.75
Pleasant Hill	4.72
Pleasant Union	1.50
	27.32

Valley Va. Central Conference:

Timber Ridge	\$ 1.32
Mt. Lebanon	2.25
Bethlehem	1.72
Concord	.91
	6.20

Eastern Va. Conference:

Oak Grove	\$ 2.05
Oakland, I. W. Johnson Bible Class	3.00
First, Richmond, 3rd Qt. .	14.72
Rosemont	37.40
	57.17

Special Offerings.

Mr. Godwin	\$ 15.00
Mr. May	6.00
Mr. & Mrs. Harold Barney	5.00
Mrs. Burcham	6.00
	32.00

Total for week \$ 277.27

Grand total \$12,078.48

FOR THE CHILDREN.

(Continued from page 7.)

doll clothes! Ruth was very polite and friendly to Jane. This made Jane remember how the children had acted toward Ruth at school. "We do want you to play with us but we don't know how to talk to a foreigner," said Jane.

"But I'm not a foreigner," said Ruth. "I was born in San Francisco and have always lived there until I came here. I am an American."

When Jane got home she said, "Mother, did you know that some Japanese are Americans?" Then she added, "Ruth may be different on the outside, but she is like us on the inside."

The Best Bible That Can Be Made

Regular List
Price \$11.85

Now Offered

At \$7.85

Post
Paid

No. 1875XC5

HOLMAN
INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible
With Concordances

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NEB-U-CHAD-NEZ'ZAR the king, "unto all people, nations, and languages, that dwell in all the earth."

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra
Names Lettered in Gold . . . 35 Cents Extra

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor

S. C. HARRELL, D. D.....Associate

W. T. SCOTT, D. D.....Associate

F. C. LESTER, B. D.....Associate

H. S. SMITH, Ph. D., D. D.Associate

I. W. JOHNSON, D. D.....Contributing

L. E. SMITH, D. D., LL. D....Contributing

C. A. LINCOLN, D. D.....Contributing

J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School

H. E. ROUNTREE.....Quiet Hour

S. E. MADREN.....Christian Endeavor

A. LANSON GRANGER.....Young People

Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00

Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

HORTON.

Whereas, God, in his infinite love, has seen fit to call to her reward, one of our faithful members, Mrs. Mattie Bracey Horton, we, as a church and as individuals, desire to record our appreciation of her.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2. That the Franklin Congregational Christian Church of which she was a loyal member and organist, has lost one for whom they mourn.

3. That we extend to the family our deepest sympathy in their loss.

4. That a copy of these resolutions be sent to "The Christian Sun," a copy to her family and a copy to be placed upon our minutes.

Mrs. T. HAYES HOLLAND,

Mrs. L. B. NORFLEET,

ROBERT A. VAUGHAN,

Committee.

CONSCIENTIOUS OBJECTORS.

The recently enacted "Selective Training and Service Act of 1940" provides for the exemption from "combatant training and service," and for assignment to alternative service, of any person "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form, "provided he claims exemption on that ground and his claim is sustained by the Local Board or the Appeal Board that examines him. Ministers should give to any objector who comes to them with his problem their sympathetic counsel and assistance in searching his own mind and conscience, and in determining his own position, as he prepares to answer in writing the questions in the "Classification Questionnaire" that will be mailed to registrants beginning late in October. The answers to this Questionnaire, and the supporting affidavits that may accompany them, will constitute the cornerstone of the "record" from which each person's status will be determined before his Local Board. It is, therefore, of great importance that the original body of answers and supporting affidavits be worked out with care.

The October issue of *Social Action* is devoted to the "Christian Conscience and the State" by Roland H. Bainton and Robert L. Calhoun. Three discussions of conscientious objection, its religious, philosophical, legal and practical aspects, and the giving of counsel with respect thereto, are the following, which may be ordered from the American Friends Service Committee, Peace Section, 20 S. 12th St., Philadelphia, Pa.: *The Pacifist Handbook* (10c), its supplement entitled *What About the Conscientious Objector?* (15c), and *The London Tribunal Questions the C. O.* (5c). Also available from this Committee is their recently published leaflet, *The Conscientious Objector Under the Selective Training and Service Act of 1940* (5c). This includes the complete text of the Burke-Wadsworth Bill.

While many details and interpretations must necessarily await the publication of Presidential and other draft regulations which must be watched for and consulted, the Council for Social Action has outlined a tentative procedure regarding conscientious objectors, from which we quote the following:

REGISTRATION BY EVERY MAN between the ages of 21 and 35 on Wednesday, October 16, wherever he happens to be that day.

ORDER OF PRIORITY OF REGISTRANTS will be determined by lot as

soon as registration is completed, about October 23.

CLASSIFICATION QUESTIONNAIRES will then start to be mailed Registrants in the order of their numerical priority, which must be filled out and returned within five days to the LOCAL SELECTIVE BOARDS (LOCAL BOARDS) with the information requested as to industrial, business and agricultural skills and employment, status of dependents, college attendance, and if "by reason of religious training and belief (he) is conscientiously opposed to participation in war in any form," registrant must make claim in questionnaire for exemption from combatant training and service. REGISTRANTS MAY CALL ON ministers, as well as on their LOCAL ADVISORY BOARDS, for counsel and assistance in the preparation of their statements regarding conscientious objection in this initial step, which will be vitally important as to completeness, accuracy and content.

CLASSIFICATION FOR SELECTIVE SERVICE into Class I (available for immediate service), II, III and IV will be made by the Local Boards. The Local Board will consider "the character and good faith of objections made by the conscientious objector claiming exemption." It will probably review all information in the Questionnaire together with testimony by him and in his behalf including particulars regarding the time, place and character of his religious training with respect to his attitude toward war, present beliefs regarding participation in war, record with dates of manifestations of belief by written and spoken declarations, religious sect of which he is a member and its official attitude toward participation in war and individual conscientious objection thereto, pacifist organizations joined or supported, and supporting testimony and affidavits of ministers and others acquainted with him for some time.

IF HIS EXEMPTION CLAIMS ARE SUSTAINED by the Local Board and he is later summoned for service, the Local Board based upon such information as they have, will assign him to:

(1) "Non-combatant service as defined by the President"—in later regulations, or

(2) "If found to be conscientiously opposed to participation in such non-combatant service," in lieu thereof will assign him to "work of national importance under civilian direction."

IF HIS CLAIMS ARE NOT SUSTAINED the Objector will be entitled to an appeal before the appropriate (civilian) Appeal Board.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Ruby Wright, 34 Barnes St., Reidsville, N. C. (Social Action.)

Raymond Andes, Route 4, Harrisonburg, Va. (Social Action.)

Mrs. Robert Lee House, 3006 Grove Ave., Richmond, Va. (Missionary Action.)

* * *

NOTE—See this page next week for announcement of the Western North Carolina Pilgrim Fellowship meeting. Tentative date, November 3.

Foreign Missions Today

By CHARLES R. WATSON.

The President of American University, Cairo, Egypt, and long known as one of the great missionary leaders of the Church, made these remarks recently in a broadcast.

Foreign missions are serving the broadest internationalism and world brotherhood. In the last Great War, where other bonds of cooperation snapped, it was the Christian missionary bond alone that held and maintained its international services.

But it is not in war emergency services, dramatic though these are, that the richest answer is to be found to the question "What are foreign missions doing today?" It lies in the steady stream of life-giving influences exerted by foreign missions in their day-by-day activities.

Picture to yourself the network of Christian influences and activities represented by the foreign missionary movement throughout the world. Twenty-seven thousand evangelical foreign missionaries with a national staff totaling seventy-two thousand other workers; fifty-five thousand organized churches as centers of light and love; six million communicant members distributed as leaven in their respective communities; three million boys and girls, young men and women in schools and colleges where the atmosphere is morally uplifting and where ideals are imparted for both individual and national life.

Add to this structure the daily round of unselfish service that touches annually in the hospitals over eight hundred thousand inpatients and in the dispensaries eight million more.

Such influences have a double significance in this day of the emergence of nationalism in so many non-Christian lands. This new formative principle, nationalism, is a very significant fact. New ideals and ideas are accepted. New leadership appears. The shackles of old traditions fall away. That which was static becomes dynamic. There is movement everywhere.

The nation is on trek. How serious are such days. For just as personality may be selfish, exclusive, wilful, unsocial, so may nationalism become. On the other hand, it may be wholesome, broad, cooperative—internationally.

As the nations, India, Egypt, Syria, Iraq, Turkey, China, and others, pass into and through this stage of a nationalistic consciousness, what importance attaches to any movement that can cooperate in that national development and guide it along lines that are wholesome and true! This is what foreign missions are doing today.

However, the most important answer lies in the spiritual sphere. Foreign missions are today helping men to know God. They are helping to keep the face of God unveiled for those who know him not. In the face of a world-wide materialism, foreign missions are awakening the spiritual natures of men. They are making God known to men as he is revealed in Christ, not an absentee God, but as a living, active, dynamic participant in human life, who is accessible to every individual for help, for guidance, for cleansing, and for moral undergirding, as a God of love.

It is thus that in war and in peace, year in and year out, the Christian missionary enterprise is building across the world the spirit of brotherhood and the spirit of peace.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Harmony

VOL. XCII.

RICHMOND, VA., THURSDAY, OCTOBER 24

No. 43

Elon College Library

Beer and Soldiers

Many of the National Guard are beginning to move into camp. Soon many thousands will be called for advanced training. A Selective Service law has been passed by Congress.

What is to be the environment of the camps in which these men will be trained? What are to be the conditions in the camps themselves?

What is to be the environment of the great industrial establishments upon which the Nation must depend for the production of material essential to defense?

In the first World War the sale of beer and other intoxicating liquors was not permitted in the vicinity of cantonments. The sale of intoxicants was not permitted in the vicinity of manufacturing establishments engaged in the production of war material.

As a result industrial mobilization was efficient, efficiency being judged by past achievement in the United States and elsewhere. Statements are frequently made which indicate the contrary, but they fail to take into consideration the entire field of production. For instance, we got few planes to the front, but this was true because our allies asked us to concentrate upon the production of engines.

Under near-prohibition conditions we created an army of four million men, two million of whom were sent to France in time to intervene at the critical moment of the war. A young and inexperienced army assisted in closing the war with a successful drive across the most difficult terrain to Sedan, the movements calling for effective staff work under the most trying conditions. At the close of the war there were more American troops in the battle line than troops of any other nation.

These thoughts are prompted by a picture showing Corporal So-and-So trying to win a bet that he can drink two bottles of beer while two sergeants are disposing of one.

The United States today has less time—much less time to perfect a defense of American security and vital interests than it had in 1917. Is this task to be sabotaged by the drink trade?—Editorial in "The Voice."

LET THERE BE LIGHT

NEWS AND VIEWS

Special services are being held at Burlington each evening this week with Dr. S. C. Harrell preaching.

Rev. T. Fred Wright has accepted a call to the Windsor Parish. This parish includes Antioch, Mt. Carmel, Isle of Wight and Windsor.

The Thursday evening session of the Eastern Virginia Conference will be an inspirational meeting for young people. It is hoped that young people of our churches will be present. The program will begin at 7:30.

Rev. H. E. Crutchfield has resigned as pastor of the Old Zion Christian Church, Norfolk, Va., to become a Chaplain in the C. C. C. Corps. Mr. Crutchfield will report for duty in Pennsylvania the first of November.

After November 1, 1940, the address of the Florida and Georgia Conference office, with Dr. W. T. Scott and Miss Pattie Lee Coghill as the workers, will be 236 West Church Street, Jacksonville, Fla., rather than 117 West Forsyth in that city, as formerly.

The Men's Bible Class of the Richmond Church was host to the members of the soft-ball team and the orchestra of the Sunday school on last Friday evening. A manager for next season's team was elected, and the possibility of a basket ball team and other athletic features was discussed.

Those who have heard Dr. Douglas Horton, the minister and secretary of the General Council, will learn with great pleasure that he now expects to be able to be present at the Eastern Virginia Conference for at least part of the coming sessions. Those who have not been so fortunate, have a treat in store.

A series of special meetings for the awakening and deepening of the spiritual life are being held this week at Holland Christian Church. The general theme of these meetings is "Man in the Modern World." The speakers for the week are as follows: Dr. W. B. O'Neill, Rev. R. L. House, Rev. Herbert G. Council, Jr., Rev. Arnold Slater and Dr. H. S. Hardcastle.

Homecoming services were held at the Bethany Church, The Rock, Ga., Sunday, September 29. At the morning service the sermon was delivered by Dr. Ernest M. Halliday, and brief talks were given by Rev. W. H. Tillman, former minister; Rev. W. Carl Parker, the present minister; and Miss Pattie Lee Coghill, Extension Worker. The afternoon was devoted to singing. Many former members and residents returned for this annual event. A bountiful dinner was served on the church grounds at noon.

The many friends whom he made while visiting in the South, will be glad to hear, even indirectly, from Dr. Lewis T. Reed, who, though retired from active service, is still most interested in the work. Dr. Reed, writing to Dr. Douglas Horton, which letter was forwarded to your managing editor, says: "My experience with the Christian brethren in Virginia and North Carolina have given me a happy impression of them." Certainly the imprint upon the minds of those he has known among us has been just as happy.

Union Grove Christian Church witnessed a full day of worship at the church on Sunday, September 22, 1940. This was a day set for a Home Coming or celebration of the 74th anniversary of this church and was largely attended. Rev. J. W. Patton preached the morning sermon. In the afternoon there were brief talks by the following pastors and visitors: Rev. T. J. Green, Ramseur, N. C.; Revs. A. R. Kemp, W. J. Byrum and Mr. John Rich of Asheboro, N. C.; Messrs. O. D. Lawrence and Geo. T. Gunter of Seagrove, N. C.; Mrs. Paris Brown of Greensboro, N. C.; Rev. E. Carl Brady, pastor. Mr. W. R. Brown read a paper on "The History of Union Grove Christian Church," which will be printed in an early issue.

DR. HALLIDAY AT SOUTH GEORGIA ASSOCIATION.

The South Georgia Association met with Poplar Arbor Church, near Doerum, September 27-29. Practically every church in the Association was represented. The Poplar Arbor Church had just completed the renovations on the building and the installation of electric lights. A dedication service was held on Saturday

morning, the 28th. The guest speaker for the meeting was Dr. Ernest M. Halliday, General Secretary of the Church Extension Division, the Board of Home Missions, New York City. Outstanding on the program was the report of the Women's work by Mrs. A. L. Turk, Association Chairman; the Devotional Service led by the Young People; and the addresses by Dr. Halliday. The officers for the session were Rev. S. M. Penn, Richland, Moderator and Mr. T. S. Corbitt, Pearson, Registrar, and the newly elected officers are: Rev. N. A. Long, Waycross, Moderator; Mr. C. D. Boggan, Ambrose, Registrar-Treasurer.

SUFFOLK CHRISTIAN CHURCH.

The Suffolk Christian Church has paid itself out of debt. On last Wednesday evening at a call meeting of the church, and during the pastor's absence on account of an engagement to preach a week in the Durham Congregational Christian Church, the final contributions were made that enabled the church to pay in full its bonded indebtedness. In the brief years in which I have been in Suffolk it has paid more than \$35,000.00 on this indebtedness, annually it pays above \$4,000.00 in benevolences, and more than \$5,000.00 salaries. It has an expensive building: heat, lights, repairs, etc., are considerable at times. It has had no financial help from outside, and not too much praise, for almost everyone says it is a big church and it ought to do more, not realizing that it was not always a big church, and that it had to do something to get to be a big church, and not realizing that often big churches get "loggy" and are not alert to carry forward such a noble program, and not realizing that in the years of which I can speak the church has lost by death one hundred and thirty-three members, and among them the following deacons, T. W. Artman, Henly M. Parker, J. M. Darden, G. A. Piland, Dr. J. E. Rawles and A. T. Holland. Such men and many others, and women, whom we have lost, make a vacant place against the sky like mighty trees when they are gone. But their sons and daughters, their living fellow-members, and their successors have carried steadily on, so that we feel that their great spirits are still with us.

Anyhow, we wish you all to rejoice with us that the debt is paid, and to pray for us that we may do nobler and greater things in the years to come.

JOHN G. TRUITT,
Pastor.

NEWPORT NEWS CHURCH AS SEEN BY A VISITOR.

It was a delightful experience to be engaged in stewardship and revival efforts for ten days with the pastor and people of the Newport News Church. From this visit the writer returned home encouraged and inspired.

For many years the Newport News Church was an aided church. Last year the church withdrew its applications for financial assistance and undertook to subscribe its own budget, current and missionary. This it has done in a very splendid way. Credit for this is due to the prayerful, thoughtful and energetic leadership of its pastor, Rev. Jesse H. Dollar, the grand cooperation and participation of the membership and the spiritualization of the financial program. And, too, the church has been growing in every way, membership, morale and vision.

It should be interesting to other pastors and churches to know something of the character of the program in which this church has engaged. Two years ago the services of Dr. W. H. Denison were secured for a Stewardship Institute. Dr. Denison grounds in fundamental stewardship principles and budget raising methods the leadership of a church when the leadership of the church is prepared and covenanted to cooperate with him. This first institute was strategic and deep foundations were laid. Last year Dr. Archie H. Hook, pastor of our church at Troy, Ohio, was secured for the institute and no man among us understands the art of organization or the strategy of securing cooperation better than does Dr. Hook. This institute supplemented the one of the previous year in a very effective way.

For this year Mr. Dollar and his church planned an innovation, a stewardship meeting for the church followed by a revival. Unfavorable weather interfered with the first nights of the revival but the writer is convinced the plan has excellent possibilities, especially if the latter part of it is used for church enrichment. It is easier to secure the attendance of a group for a stewardship institute than it is that of a congregation for a stewardship meeting; but at that when two o'clock on the Sunday afternoon of the Every Member Canvass arrived a large majority of the congregation of the church had been reached in some measure by the stewardship messages and appeal; and the faithful band of canvassers, that had attended the institute with regu-

larity, subscribed approximately 46 per cent of the budget.

We are happy to report the budget was oversubscribed and that the church has every reason to look forward to an even better year than the really great year just closed. During this past year the church over paid its apportionment, curtailed by \$1,600.00 the church debt, met all the current obligations and entered the new conference year with several of its current bills paid and balances in two of the three treasuries. Last year's budget was for \$4,850.00 and for its purposes \$5,644.23 was raised and the total for all purposes raised by the church slightly exceeded \$7,000.00. The budget for this year, 1940-41, is \$5,300.00.

Our lengthy letter is inspired by the real accomplishments, fine spirit and enlarging vision of this pastor and people. All too often pastors are discouraged and churches complaining of poverty and inability to meet apportionments and expenses. At the recent annual business meeting of the Newport News Church it was voted to clear the church debt this year and to increase by a challenging number the membership of the church. And, too, the church is parsonage-minded and -hearted and before long will be doing something about it.

Newport News Church should this year have the best year of its history. God bless them as pastor and people engage in these worthy projects and seek together a higher spiritual ground.

J. H. LIGHTBOURNE.

ENCOURAGING NOTES FROM MELBOURNE, FLORIDA.

The Sunday school at Melbourne, during the summer, had a good average.

The Junior Helpers Class has paid for decorating the walls of their class room, put a rug on the floor, pictures on the walls and curtains at windows and doors. Dainty flower stands and vases are filled each week for the class session and afterward used in the church.

The Harmony Class of twenty ladies is planning new curtains for the choir and sponsoring the wide-awake Cradle Roll Department.

The school is raising funds for new church hymnals.

The Ladies' Circle has planned to decorate the interior of the Sunday school auditorium.

During the pastor's vacation in August, the church was fortunate in having Rev. Aubrey Todd of Sanford, N. C., as supply pastor.

CONTRIBUTIONS FROM THE CHURCHES.

We are very happy to acknowledge additional receipts for the college from Sunday schools and churches. It would certainly be a good plan for Sunday schools through their organized classes to plan to assist the church in raising its conference apportionments through monthly or quarterly offerings. A number of our Sunday schools send fifth Sunday offerings. This helps, and we are grateful.

The Ladies' Bible Class of Mt. Bethel Sunday School was one of the first organizations within the church to take membership in the Golden Anniversary Club. Mrs. Dr. J. T. Stewart, secretary - treasurer of the class, has been sending in the contributions. The following letter is just received:

Dear Dr. Smith:

Happy am I to send in our last payment on our Sunday school class' pledge to the "Anniversary Club" which is one dollar and fifty-seven cents (\$1.57). The other three dollars go for good measure.

Since we have done this much and no one is any less off, we have decided to give one Sunday per month to the college to be counted on our conference fund. We start with our next collection which will be taken the second Sunday in November. What we have done any other school can do. I wonder who will be next. I think the college should share equally with missions and the orphanage.

Respectfully,
Mrs. J. T. STEWART.

This is a good decision, and my prophecy is that this class will, by the help of the Sunday school, go a long way toward raising Mt. Bethel's college apportionments during next year. It is a good plan—a plan that other organized classes in other Sunday schools might undertake with profit.

If you would like to know just how much has been paid on your conference apportionments and the amount now due, just write me, and the information will be forwarded at once.

The following contributions have been received from churches and Sunday schools since our last report.

Churches.	
N. C. & Va. Conference:	
Shallow Ford	\$ 21.42
Eastern Va. Conference:	
Bethlehem	5.62
Waverly	10.00
Western N. C. Conference:	
High Point	.32
Va. Valley Central Conference:	
Concord	.81
Sunday Schools.	
N. C. & Va. Conference:	
Burlington	448.44
New Lebanon	3.60
Union Ridge	5.07

(Continued on page 15.)



THE CONVENTION SPEAKS.

Members of the Convention committees on Finance and Stewardship drove to Norlina last Saturday (at their own expense) and spent the day carefully considering the pressing needs of the Convention. They were driven to a unanimous conclusion "that the ministry of the Convention be enlisted in a campaign to increase the missionary and benevolent giving of the churches." This the minister can do without apology or equivocation. People naturally look to the minister for leadership and usually respond to his earnest solicitations. The leaders of the Convention are making every effort to put their house in order at the beginning, rather than at the conclusion of the bi-ennium. This responsibility should not be casually left to a few strong, dependable churches. A determined effort on the part of every minister in the Convention will bring forth definite and encouraging results. "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

It also seemed necessary to urge "that the laymen of our churches be asked to increase their contributions by at least 10 per cent." This increase would eliminate the usual deficit in our Convention program and enable its various boards and institutions to function efficiently. This is not an unreasonable request nor an impossible goal. Our per-capita giving has never reached an exalted level. Now the Convention is urging the active support of the laymen of all our churches to see that every member is acquainted with our needs and given the opportunity to increase his total contribution.

This action does not anticipate an increase in our apportionments. It is rather a renewed effort to raise in full our present apportionments. Now someone may ask if anything additional is expected of the church which invariably raises its apportionment. It is hoped that every member will give the 10 per cent increase. This will naturally result in a larger contribution from the local church. "What do ye more than others?" A courageous program of Stewardship in every church during the coming year will give added efficiency and prestige to the vital work of our Convention.

PRESIDENT FEW.

Dr. William Preston Few was nationally known as the first President of Duke University. Some knew him in his early years as the holder of all records for the swift ascent of Mt. Washington. Many people knew him as a professor of English, Dean and then President of Trinity College. For many years President Few headed the Board of Lay Activities in the Methodist Episcopal Church, South. In this capacity he rendered consistent and valuable service to the church. The need for distinguished laymen to supplement and undergird the work of the ministry was never greater than it is today.

For many years it was customary for President Few to address the weekly assembly of the Senior Class. Few of these addresses are remembered by the editor, but two of his observations have never been forgotten. On one occasion he announced his conclusion that "the human mind has an infinite capacity for resisting the importation of knowledge." Considerable evidence has since been found, not only in the University, but also in the church, to confirm the validity of that statement.

On another occasion he imitated Shakespeare's "Shylock" whose daughter had run away to be married, carrying his money with her. Shylock stood wringing his hands, crying, "Oh, my ducats my daughter, my daughter my ducats!" And this was the comment, "No one has ever been able to decide which he loved most, his ducats or his daughter."

ASHEBORO.

Rev. A Lanson Granger, Jr., has a novel literary idea which is to be effected in the Asheboro Church. Every family in the church is to receive "The Christian Sun," "The Missionary Herald," Advent and Lenten pamphlets, and one additional religious periodical to be selected by the family. During the every member canvass the family will make its pledge, then add five (5c) cents a week to cover the total cost of these publications. The price of these excellent periodicals is approximately one fourth that of the daily newspaper. Every family can afford it. This plan should be widely used in the churches of our Convention.

PROVIDENCE MEMORIAL.

The history of Providence Memorial Christian Church, printed in last week's issue of "The Christian Sun," called attention to the fact that "Providence has done a wonderful home mission work in that it has assisted in educating some of the finest young ministers within the bounds of the Southern Convention; namely, Morgan, Truitt, Lester, Hyde, Stevens, Granger, Sears and Vore." Indeed it has! Every minister can look back with gratitude to some kind Providence which provided an opportunity to gain valuable experience in the ministry. After all, a young minister must begin preaching in some church. One cannot gain experience in the abstract. The tendency of some churches to be impatient with young, inexperienced ministers smacks of spiritual egotism. The local church is just as responsible for the making of the minister as the minister is for the building of the church.

R. L. H.

Things of great value have to be sought, in most cases; it is always true in spiritual matters. Man's greatest blessings are found in the church, or kingdom, of God. They alone completely satisfy, because they lead to eternal life.—Annual Lesson Commentary.

The Southern Convention

DR. JAMES H. LIGHTBOURNE, *Sec'y.*

Conferences will soon be in session. Church secretaries are hereby urged to give a great deal of care and thought to the making of the reports from the churches. They are asked to consult with the pastors. Let us see if we cannot this year publish in *The Annual* the most accurate set of statistical reports we have ever been able to release. It is the thought of the secretary that if the report blank is followed carefully the report can be made accurately and that not a great amount of either trouble or time will have to be given it. But report from the church all the moneys expended and forwarded to the conference or to the treasurers of our boards and institutions.

It is especially urged that if funds are sent to the conference for designated purposes that they be so designated, and that all undesignated funds be apportioned by the conferences on the basis of the Convention's apportionment percentages.

It is the plan of Dr. Hardeastle, president of the Convention, to visit all the conferences. If stated addresses have already been arranged the secretary would suggest president Hardeastle be given time to speak relative to the per capita assessment and the campaign to clear the Convention of debt.

By the action of the Convention last spring the per capita assessment was adopted and the conferences are asked to apportion the per capita to the churches. It has come to the secretary's attention that in some quarters it is felt the conferences are being asked to approve the per capita. The per capita was adopted and the conferences are asked to begin this year to make it operative. (See "15" on page 39 of the published minutes of the Convention.)

Attention of churches and conferences is called to the way in which to forward funds and collections for the Board of Superannuation. Make the checks payable to or forward moneys to Mrs. Mattie Cox Parker, Elon College, N. C.

respective chairmen at Norlina, N. C., to jointly consider plans and programs for the conference years of 1940-41 and 1941-42. Chairman Lightbourne of the Finance Committee presided and the following, beside the chairman, were present: Stewardship, Chairman Dollar, Jones, Granger, Apple; Finance, House, Crutchfield, McIvor. Promotional Secretary F. C. Lester met with the committees for most of their sessions. From this meeting the following conclusions and resolutions are offered the ministers and churches of the conferences of the Convention.

First of all it was unanimously agreed the revenues of the Convention must be increased. Certain funds are receiving a discouraging support but it is the thought of these two committees these funds can best be increased by a more generous support of the whole financial program of the Convention.

It was then agreed the ministry of the Convention must be enlisted in a campaign to increase the missionary and benevolent giving of the churches. Quoting Dr. C. H. Rowland, "who being dead yet speaketh," the pastor is the key man in the situation. He is not the whole man or the only man, but he is the essential man. We beg of our pastors that they give this statement prayerful consideration.

The following resolutions were then passed:

1. That we plan for local ministerial groups for training in stewardship and church finance, and that from these group meetings this training and promotion be carried to the local churches. (This resolution visualizes stewardship institutes in the very near future.)

2. That the Promotional Secretary be authorized to publish and distribute among the membership of the Convention a pamphlet describing the uses to which the Convention moneys go.

3. That the members of our churches be asked to increase their contributions this next year by at least 10 per cent, and that our ministers and churches interest themselves in the promotion of this asking.

4. That the chairman of the Committee on Stewardship be authorized to formulate and have printed an enlistment card for tithers, on the reverse side of which shall be a guide for tithing.

5. That the Committee on Stewardship select and distribute stewardship literature.

6. That the Promotional Secretary consider the feasibility of a bi-monthly or quarterly circular letter to each church and pastor of the Convention containing the materials adapted to the promotion of the enterprises of the church year.

7. That an explanation of the Convention's indebtedness be made a part of the pamphlet to be formulated and circulated by the Promotional Secretary.

A careful and prayerful reading and study of these findings is begged of our ministers and conference and church officials.

A Layman Being Congratulated

Because of his fifty years of continuous business in the city of Suffolk, Va., Col. J. E. West, is receiving congratulations from many sources, and from many of his fellow townsmen. And rightfully so, too, because Col. West has rendered in those fifty years a most remarkable service to his family, city, state, church and country; and what is more, he is still going at full swing for his business and church.

Col. West set a mighty fine example for laymen in his church by beginning at the very threshold of his young manhood to take a definite and active part in the workings of his church, locally, as well as in its conference sessions. Blessed with the talent of leadership among men, and of debate on measures either for church or state in deliberative bodies, Col. West early put his fine Christian rearing

and background to count for the forces of righteousness.

Looking upon those facts, as his pastor, I simply wish to hold them up before other young people in our churches today, and to say that Col. West's influence has counted greatly and widely because he has been faithful to the church and its Christian teachings, and because he has been willing to make whatever personal sacrifice necessary to give of his services to his church; and how largely and liberally he has given both of his time and his means to his church none but himself knows. His neighbors and friends across a wide area take pride in his fifty years of achievement, and they all join in good wishes for many more happy and fruitful years.

JOHN G. TRUITT.

STEWARDSHIP AND FINANCE COMMITTEES HOLD JOINT MEETING.

On Saturday, October 19, the Convention's committees on Stewardship and Finance met at the call of their

CONTRIBUTIONS

SUFFOLK LETTER.

Highland Shepherds by Arthur W. Hewitt, is a book of the rural pastorate. Every rural pastor should read it. The price of the book is \$2.00. It is well worth the price. The author has had a wide experience and writes in a very interesting and instructive way. He emphasizes the importance of the rural pastorate and makes some very helpful suggestions.

It is not our purpose to review that book. But it deepened a deep-seated impression of long standing, that the rural pastorate offers a great opportunity for the preacher who will dedicate his life to that challenging task. This is not said as a disparagement to the urban or city pastorate. Some one said: "When you preach in a city church, wear your best clothes; when you preach in a country church, take your best sermon." That may not be a fair comparison in every case but it summarizes a distinction which suggests a careful study.

In our mind rural and city churches are of equal importance. One is not superior to the other. In thinking of the church, in either field, one must use discrimination and common sense. The size, type and cost of the church building does not indicate the real character of the church or determine its usefulness in a community. It is natural for these material considerations to have a prominent place in our estimates of material values. Other things being equal, a beautiful building, with commodious provision for all the departments and activities of a large organization, will command our attention. And people who are accustomed to worship in large churches look upon a small rural church with pity and compassion, and shudder at the thought of the limitations of such equipment for Christian service. And the pastor of a small country church, with limited resources, may easily be envious of his brother, the pastor of a large city church.

The city pastor should not pity the rural parson. The rural preacher has no cause to envy the city minister. Both of these types face a great opportunity. For the moment it is not important to make any unfavorable comparisons. From scores of these rural churches the city pastor will receive some of his best and most influential workers. In many city churches the withdrawal of all mem-

bers who were once members of a rural church would be disastrous. And some of these came from rural churches where the membership was small and the equipment was simple and plain. Some of these one-room buildings, without electric lights, with no separate Sunday school rooms, with a cheap organ or piano, uncomfortable pews (benches), plain windows, etc.—these have been a sacred temple to young and old, and the house of God. Under a consecrated ministry young men and women have been taught the simple life of faith in Christ and the eternal verities of the kingdom of God. In such a place the minister who thinks more of his service than his salary renders a service which reaches out to the rich urban church.

Rural churches have been greatly criticized. Much of this criticism has come from urban sources, where men look upon the outward appearance more than within the heart. Any young minister should thank God for the opportunity of being called to a rural pastorate. Salary, physical equipment and prestige are matters of minor importance. The rural minister who is called of God should appreciate his high privilege. Until he is sure God has different plans for him, he should face this task with a firm purpose to give his best for the development of himself and people of his charge.

I. W. JOHNSON.

THE COLLEGE'S APPEAL.

More than fifty years ago those interested in a trained leadership for our church and the church undertaking to train its own leaders appealed to our constituency for contributions with which to begin the college. Consecrated and generous hearts responded to the appeal then, and the foundation for our church's educational program was laid, and laid securely.

When the church founded the college, its purpose was to support the college continuously on through the years. The appeal of Elon College has been going to the church and to the public for more than a half century. The fruits of the college have justified the contributions made and proven the wisdom of the investments. Today the college makes its appeal to the church for support for the privileges of training the young men and

young women of the homes of the church, thereby advancing the leadership of the church in all departments. It makes its appeal for contributions from the churches through conference for the support of its current program. The Convention has asked the churches to give a total of \$12,500.00. This amount is necessary and essential. The college is compelled to operate without income from its endowments. It must carry its current program with funds realized from the students and from the church. Few institutions if any are able to pay their way with such limited resources. By strictest economy, however, Elon has been able to stay out of the "red" for the past five years. We are having a hard time this year. This is an additional appeal to the churches of our Convention to consider the interest of the college and raise its apportionments. If you raised your apportionments in full last year, please do so again this year. If you did not, and many did not, won't you make a special effort? Our needs are so great, and we are entirely dependent on you.

The appeal of the college also goes to generous-hearted people within the church and out for contributions on the debt. We dislike to mention debt. We hope for the day when we shall be free of debt. Our anniversary year closes December 31, 1940. Many of the churches, alumni and friends have joined the Anniversary Club enabling us to pay \$30,000.00 on our debt, reducing the same to \$114,000.00. Perhaps we shall pay an additional \$1,000.00 by the time this article reaches the readers. This is fine. We are grateful for every interest and every contribution, but we are far from the goal. Those who have given may find it possible to give another membership. Those who have not given may find it possible to come to our help.

The above constitutes the heart appeal of our college. It is appealing for its life that it may be permitted to continue its service for the church and the world in these tragic days. If ever in the church's and the nation's history emphasis upon religious matters was needed, that day is today. May these appeals fall on responsive hearts. Please remember the college that it may be encouraged in these days of uncertainty.

L. E. SMITH.

Rev. Carl R. Key presided over the opening meeting of the Torrington, Conn., Bicentennial Celebration held last week.

FOR THE CHILDREN

Dear Friends:

McIver grammar school is just one block beyond the parsonage where I live. It is lots of fun to watch the boys and girls go by on their way to and from school. But we have two pecan trees on our front lawn and all the little boys delight in trying to see who can knock one down with a rock or stick. I don't mind the fact that they get the nuts so much, as that they clutter up the lawn and front porch with rocks and sticks. Just now while I was busy making the crossword puzzle for this week, I was suddenly aroused by a big rock which came tumbling down on the parsonage roof! I was curious to see what sort of a boy had thrown it. He was about twelve years old, I believe. His eyes were blue and his hair was almost white! When I came to the door he and his little pal made off up the street at top speed!

There is one little boy who comes by on his way to school whom I know very well. My husband and I stayed at his home last summer until we could get our furniture into the parsonage. I believe he will be an actor when he grows up because he likes to dress up in all sorts of interesting costumes. One day he came by all dressed up in his sister's clothes and had I not seen his trouser leg dang-

ling below his skirt he might have fooled me! But Sammy is also a very religious little lad for his age. He always tries to do what's right, and what he thinks God wants him to do. Last night this story about Sammy came out in the paper. He had done something that his mother told him was very wrong.

"God has placed a big, black mark by your name for doing that," she said. "You'll have to go up to your bed and pray to get him to forgive you."

Sammy went up and asked the Lord to forgive him. "And God," he added, "if you've a rubber on your pencil, please rub out that black mark."

Sincerely,

DOROTHY TODD.

MRS. TABBY GRAY.

Mrs. Tabby Gray with her three kittens, lived out in the barn. One little kitty was as black as coal with a white streak down his nose, one was as white as a fluffy snow-drift and the other was gray just like her mother. They were very comfortable and happy in their nice home in the red barn. Their dear mother went to the house for her food, but the kittens stayed in the barn and tumbled

or slept on their bed of hay. Mother tabby told them glowing stories about the bread, and milk, and bones she got at the house, and the ball and baby that she played with there. The kittens longed to go and see what their mother told them about. One day mother tabby came back with some good news.

"I have found a grand home for you in the house. It is a big trunk where clothes are kept. Let us move at once!"

The kittens were filled with glee and purred excitedly. "You shall go first, Little Blackie," said his mother, as she picked him up in her mouth. Out into the sunshine Mrs. Tabby went. The hen was making a big noise. She wanted everyone to know that she had laid a big white egg. Mrs. Tabby did not stop until she reached the trunk. Blackie's trip had tired him so he curled up in the trunk for a nap. Mrs. Tabby went back to the barn for the other kittens. While she was gone, the lady of the house came and shut and locked the trunk. Poor kitten! Poor Mrs. Gray! When she came back with the white kitten and found the trunk shut, she was terribly frightened. She scratched and meowed, and looked in the key-hole, but no good! She became even more frightened! What would happen to Blackie? Would he smother and starve before she could get him out? What was she to do? First she picked Whitie up again and carried him back to the barn. Then she hurried back to the house and the lady.

"Meow! Meow! You have your baby and I want mine. Meow!" said Mrs. Tabby to her mistress.

"Poor Kitty," said the lady, "she must be hungry." So the lady went and got her some sweet milk.

"No! No! No! I am not hungry. I want my kitten in the big trunk."

"She must want water," thought the lady. So she went and got water and set it down for the kitty. But no! the cat meowed and went back and forth until the lady followed her to the trunk. "What can be the matter with this cat?" she wondered. Mrs. Tabby Gray jumped upon the trunk and scratched. The lady unlocked the trunk and raised the lid. There lay little Blackie fast asleep.

"Dear me," said his mother, "what a fright I have had," and taking him up in her mouth she took him straight back to the barn.

"The old home is the best home," she said. And the little kittens thought so, too. And they never changed their minds.

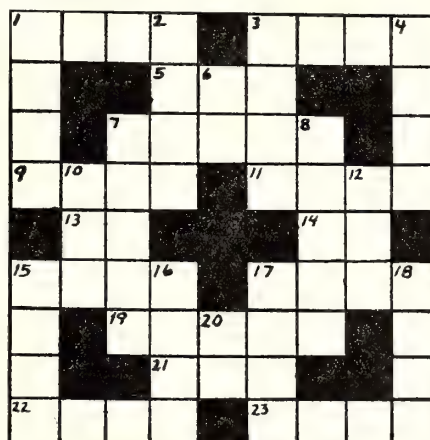
CROSSWORD PUZZLE.

Across.

1. A pile (Gen. 31: 46).
3. A draw toward one (Ps. 31: 4).
5. Least common multiple (abbv.).
7. Joseph was called a fruitful one (Gen. 49: 22).
9. A collection of cattle (Gen. 13: 5—singular).
11. The poison tooth of a serpent; a tusk.
13. Long Island (aabv.).
14. Post Office (abbv.).
15. At a distance (Ps. 138: 6).
17. Nimble; sharp.
19. Covered with rust.
21. To explore; to examine secretly (Num. 13: 16).
22. To breathe a long, deep breath.
23. A prophet (I Sam. 9: 9).

Down.

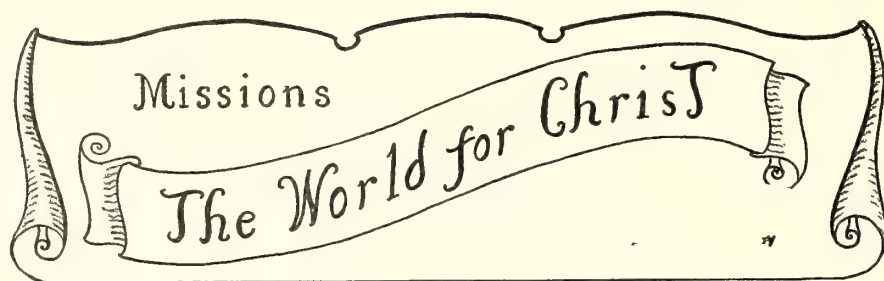
1. Elevated in place; lofty (Job 5: 11).
2. To travel laboriously; drudge or toil.
3. Post Master General Farley (abbv.).
4. One of two organs of breathing.
6. Copper (abbv.).
7. A thorny plant or shrub.
8. Prosperous; enjoying good (Ps. 144: 15).
10. A dwarf; a fairy.
12. A negative correlative of neither.
15. Parts of body (Gen. 49: 24).
16. A reed (Job 8: 11).
17. Pig pens.



18. Twelve months (Ex. 12: 2).
20. Spain (abbv.).

Answers to Last Week's Puzzle.

- ACROSS—I. Reap. 3. Sign. 5. One.
 7. Drink. 9. Lark. 11. Dire. 13. We.
 14. Lo. 15. Lean. 17. Alto. 19. Molds.
 21. Sad. 22. Pure. 23. Saph.
- DOWN—1. Rill. 2. Pork. 3. Send.
 4. Nine. 6. Ni. 7. Dream. 8. Kills.
 10. Awe. 12. Rot. 15. Lamp. 16. Nose.
 17. Adds. 18. Oath. 20. La

**MISSIONARY OFFERINGS.**

WEEK ENDING OCTOBER 19, 1940.

Sunday Schools.

Liberty Spring, Suffolk, Va. . . .	\$ 5.00
Seagrove, N. C.	2.50
Bethlehem, New Market, Va. . .	1.32
Graham, N. C.	1.38
Mt. Olivet (G), Geer, Va.	2.74
Oakland, Suffolk, Va.	10.00
Christian Light, Fuquay Springs, N. C.	.75
Suffolk, Va.	25.00
New Hope, Harrisonburg, Va. . .	4.69
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Newport News, Va.	8.00

Total \$ 62.38

Individuals and Churches.

Spoon's Chapel, Asheboro, N. C. .	\$ 2.80
First, High Point, N. C.	1.00
Christian Light, Fuquay Springs, N. C.	4.60
Concord, Timberville, Va.	1.49
Mt. Auburn, Manson, N. C. . . .	2.60
Elon College Christian Church, Elon College, N. C.	136.89

Total \$ 149.38

Total for the week \$ 211.76

Previously acknowledged 683.53

Total since Sept. 1, 1940 . . . \$ 895.29

We appreciate the above offerings and especially do we thank the Sunday schools and churches who have paid in full their apportionment for Missions. We hope every Sunday school and church will strive to do the same before the Conference year closes.

Sincerely,
MATTIE COX PARKER,
Secretary.

MISSIONARY NEWS ITEMS.

By MRS. W. M. JAY,
Editor of Woman's Work.

BURLINGTON.

The Burlington missionary society had a splendid beginning for the year by having Miss Ruth Seabury with them for a week last October. It was a rare privilege for them as well as the other adjacent churches of our denomination and others.

Mrs. W. E. Wisseman, the president of the North Carolina Woman's Conference, taught the foreign mission study book and the home book was taught by Mrs. F. C. Lester. These were splendid meetings and

much help was given by these two very able teachers and leaders.

The World Day of Prayer was observed by this church with nearly a hundred present. Elon College and Union Ridge societies joined in this effort and a goodly number were present.

The Week of Prayer was observed by uniting with the local ministers of the city and giving of their support and assistance.

This society is divided into six circles and the three main objectives for the year were membership, welfare and visitation. Much was accomplished by all the circles along this line.

They sent a representative from the colored Christian Church to Winston-Salem for a week in June as a student in the Bible School for Colored Women. She came before the group later and gave an interesting report of the work done there and assisted in the Daily Bible School at her own church there.

This group was well represented at the District spring meeting in Greensboro and at the Woman's School of Missions at Elon College in June.

At the mite box opening in March, the women brought Easter dresses and accessories for the Elon Orphanage and about a hundred articles were contributed.

At the September mite box opening, a luncheon meeting was held with Mrs. Wisseman and Mrs. O. H. Paris as guests. Mrs. Wisseman gave a splendid message and the contents of the mite boxes was \$219.33. About eighty-five ladies were present and honor was paid to the fifteen new member received during the year.

The treasurer reported that they had exceeded their apportionment and had reached all points on the Standard of Excellence.

Mrs. W. R. Sellars, Spiritual Life Superintendent, taught the Gospel of John in her usual inspiring and helpful way. Memorials were given for Dr. J. O. Atkinson, John R. Foster, Mrs. L. J. Fonville and Mrs. W. K. Holt, Sr.

Miss Sadie Fonville is the efficient president of this wide awake and thriving society.

HOLY NECK.

The Holy Neck Pilgrim Fellowship, which includes the young people's missionary society and the young people's Sunday school class, has just concluded a very successful year under the capable leadership of our pastor's wife, Mrs. Arnold Slater. We have thirty-six young people on roll, practically all of whom are of high school age. These revised figures show a gain of eleven members over last year and a loss of three. The average attendance for the past year was eighteen, but for the last half of the year it was twenty-two.

In our work we are attempting to emphasize the three cardinal principles of Pilgrim Fellowship work: personal religious living, missionary action and social action. In our mission work, we have met all requirements for the young people's missionary societies set up by the Woman's Board, and were on the honor roll. We have held two meetings a month, one week-day meeting at which all business is transacted and a devotional meeting every fourth Sunday night.

We have raised a total of \$104.35. This money was raised by monthly dues, birthday offerings, a game party, a "hen" party, and a supper served to the Holland Ruritan Club.

We should like to mention a few highlights of our year's work. In the autumn of 1939 we presented the idea of the China Friendship Project, and each member was urged to make a sacrifice offering to the cause. On the Sunday when the offering was to be presented, the young people had entire charge of the church service, and at the close of the service they came forward in a group to place their gifts on the altar. It was a very impressive sight, and the response was one hundred per cent.

In April the young people gave a tea at the parsonage, honoring their parents and the members of the Holland High School faculty.

Another impressive service was a vesper service held in June, at which time our president, J. D. Davidson, Jr., conducted a consecration service for the four delegates who were leaving the next day for the Elon Leadership Training School. Our pastor also went to Elon as an instructor. Mrs. Slater attended the School of Missions held at Elon College on the week preceding the summer school.

In July, the young people held a joint meeting with the women, and presented the program. A quiz program on missions was given.

We held all of our mission study classes. Rev. R. E. Brittle taught our

foreign mission book, and we met with the women for the presentation of the Gospel of John by our own pastor. For the home mission class we held a joint meeting with the Holland society, and the book was taught by Miss Frances Everett, a student at Hartford Seminary.

Our local project this year was to help re-wire our church. For this purpose a "hen" party was given which netted us \$16.00.

Eleven members of our society are serving in some capacity in Sunday school or church, and nine sing regularly in the choir.

Our new superintendent for 1940-41 is Mrs. J. D. Davidson, and we are looking forward to another successful year.

MRS. ALLEN PILAND.

EURE.

The young people's society of the Eure (N. C.) Church had twenty-seven on roll and sent in \$16.00. Mr. T. A. Eure is the superintendent and Miss Alice Harrell is president of this group.

The study books were used and the Gospel of John was used each meeting in the devotionals. The Day of Prayer was observed and one public meeting was held. All requirements were met on the Standard of Excellence.

CHATHAM-LEE-MOORE DISTRICT.

Mrs. R. L. Ross, leader of the Lee-Chatham-Moore District, reports seven woman's societies, one young people's society and one cradle roll. Three of these societies reached the Standard of Excellence—Sanford, Hank's Chapel and Turner's Chapel.

A greater interest in the mission study books was manifested during the year, each society having studied the books in some way. The Gospel of John was also used by all the societies in some acceptable manner. Mrs. F. C. Lester visited Hank's Chapel and Turner's Chapel and taught the foreign book.

CYPRESS CHAPEL.

The young people's missionary society at Cypress Chapel had a most successful year under the leadership of Mrs. W. L. Harrell, Superintendent. Regular meetings were held each month with a social feature added at the homes of various members.

A very interesting and impressive Easter Sunrise Service was held at the church door steps and seven baskets of fruit were sent to shut-ins of the community.

Rev. R. E. Brittle, pastor, taught the mission study books and the Gospel of John to this group. The Bethlehem society was guest of this society at one of these meetings. The World Day of Prayer was part of the program. At Christmas time a lovely pageant was given to a large and appreciative audience. All requirements on the Standard of Excellence were met and apportionment paid in full. Two new members were enrolled and Mrs. James Lewter was the efficient president who presided at all meetings and planned a good year's work.

WAVERLY DISTRICT.

Mrs. Garland Spratley, leader of the Waverly District, reports that one of the outstanding activities of the societies of her district was the "One Day Study Class" and luncheon held at Dendron, in March, where Mrs. J. F. Morgan presented the study in an attractive and helpful way.

The District meeting was held at Richmond with an interesting program and good attendance. The societies observed the World Day of Prayer and were faithful in contributing financially to the treasurer.

More interest in the study books and mission literature was manifested than ever before.

BETHLEHEM.

The woman's home and foreign missionary society of Bethlehem Congregational Christian Church has completed a most pleasant and happy year and rejoice to know they have met all requirements on the Standard of Excellence.

The society is divided into three circles, each having their own leader and own slate of officers, and they meet monthly in the homes and every quarter they have a general meeting at the church with the president and secretary, who compiles and reads all reports from the various circles. Mrs. O. D. King, general treasurer for all missionary organizations of Bethlehem, gives her report at these quarterly meetings also.

An unusually good interest was shown in all the missionary organizations. In December, each circle enjoyed entertaining at a Christmas party in honor of their husbands and at that time exchanging gifts.

On February 9, they observed the World's Day of Prayer, with the young people's society and willing workers assisting in the program. In April all three of the missionary circles came together for a day at the church and Mrs. E. P. Grizzard re-

viewed the foreign study book, "Through tragedy to Triumph," which was most inspiring and enlightening. They met at 10:00 A. M. and had half of the book in the morning and the other half in the afternoon. At noon they enjoyed an old fashion cover-dish luncheon, each member having prepared a nice large dish of some specified food and it was arranged so no one was kept from hearing the book reviewed. The fellowship that exists with a luncheon of this kind is helpful and lasting. Every one enjoyed the day and found it to be the best way to get a good attendance when the mission study book is to be taught, for they not only had their own members present, but many visitors were present, too.

This society was fortunate to have three members to attend the Elon Summer School of Missions and they have brought back wonderful reports.

Two memorials were given this year, one for Mrs. Eugenia M. White, who was one of the charter members, and one of the most faithful members on roll, who died September 6, 1939. The other memorial for Mrs. Kate Eure Riddick, who died in May, 1940.

Mrs. R. O. Luter, Superintendent of Cradle Roll, rendered a very inspiring cradle roll rally program in June.

The Willing Workers have done wonderful work this year with Mrs. A. C. Moore as superintendent and Miss Ruby Piland, assistant superintendent. This church has a right to feel proud of its children and any one attending the recent revival saw evidence of how the children took part in singing at the afternoon and night sessions, this being sponsored by the willing workers, who in turn saw the results of their labors in both the church and the society. This church well believes the "church moves forward on the feet of little children." New members were gained in both the church and society by these little folks.

The young people's missionary society has completed a successful year, also, having met all requirements. A full report has already been published in a foregoing issue.

Various circles have contributed to the Religious Week Day Bible School, and boxes of clothing have been sent to the needy. The flower committees and corresponding secretary have all been a source of comfort and ministry to those in distress.

The society was well represented at both the conference in Richmond and

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

A CALL TO CHRISTIAN YOUTH.

At its meeting at Lake Geneva, Wis., last June 25-29, the Committee on the United Christian Youth Movement drew up "A Call to Christian Youth." While the "Call" represents only a majority opinion of that committee and is not an official statement of convictions of the United Christian Youth Movement it is being widely used. It is printed here for use it may have in local young people's worship services and conference Pilgrim Fellowship programs.

"As we look about us and see the indescribable suffering of millions of our fellowmen, the waves of violence and hatred that are sweeping over the world, and the obvious futility of man's attempt to build an orderly society in his own wisdom and by his own unaided might, we sense anew our need for God's guidance. We would protest with every fiber of our being against the continuance of this kind of a world, knowing that we ourselves are contributors to the very injustice and suffering against which we cry out. Committed as Christian youth to the building of a Christian world order, we feel our desperate need to do more than protest. We would find ways in which we may share with real sacrifice in the suffering and pain of the millions of men, women, and little children who are the victims of our society. We would oppose with our very lives the wrong that is being done. Yet we know that the alleviation of suffering is not enough, and that to fight violence with more violence is utterly futile. What then can we as Christians do?

We cannot escape the deep conviction that first of all we must care tremendously if we are to become channels through which the power of God can flow to meet these needs. If Christians are to be again "those who hold the world together," our concern must be great enough for God to be able to let loose upon the world His healing power through us. We must shake off our lethargy and escape from the imprisonment of our comfortable self-centeredness. Jesus' own passion for the persecuted and the suffering must become in us a

living flame. There must burn in us his love for the very people who do the things against which we cry out.

Nor can we blind ourselves to the fact that the Christian has a supreme duty and a distinctive way of life. God has committed to us through His Son Jesus Christ the task of reconciliation. It is to us that he looks for the bringing of men in repentance and humility to God, who is the Father of us all, and for the healing of the divisions of nation, race, and class which still separate men from their brothers. Fears, suspicion, and hatreds must be cleared away. If we are to be truly Christian, we must have a strong sense of duty as well as a deep concern.

We are united in the conviction that there is one method and ultimately only one by which men may become reconciled to each other and to God and a peaceful and orderly society be established. Self-exaltation, hatred, and brute force must be overcome by Jesus' spirit and way of life: by humility, forgiveness and love. Though pagan forces seem everywhere in the ascendancy, we reaffirm our unshaken belief in the ultimate triumph of God. We believe that Jesus gave utterance to eternal truth when he said, "They that take the sword shall perish by the sword." We believe that he pointed for us an infinitely better way when he said, "He that would come after me, let him deny himself and take up his cross and follow me." For us this means that neither threats to one's own personal safety, to the safety of his family or to his nation in any way invalidates the Christian's duty to follow Christ at all costs, to carry on the task of reconciliation, to use the methods of God for combating evil.

We believe that there is only one effective way to build a warless world, and that is to disarm men's minds and hearts, to replace the violation of human personality with reconciliation and redemption. Jesus said, "It was said by them of old time 'an eye for an eye and a tooth for a tooth,' but I say unto you, love your enemies, do good to them that persecute you . . .

(Continued on page 15.)

CHRISTIANITY UNDER FIRE.

CHRISTIAN ENDEAVOR TOPIC
FOR NOVEMBER 3, 1940.

SCRIPTURE: I Peter 4:12-19.

Daily Readings—

Monday—Persecutions Anticipated—
Matt. 10:16-22.

Tuesday—Commission and Confirmation—
Mark 16:15-20.

Wednesday—Persecution, a Blessing—
Acts 8:1-4.

Thursday—The Encouraging Presence—
John 16:29-33.

Friday—Exhortation to Faithfulness—
II Tim. 4:1-5.

Saturday—Prediction With a Promise—
Rev. 2:8-11.

Christianity is under fire in many parts of the world. The government in Germany has confined in concentration camps many evangelical ministers who dare to speak out for religious freedom and resist the efforts of the government to include the churches in her totalitarian ambitions. In Japan, Christian workers from abroad are confronted with the shrine issue—the government forcing all the people to make obeisance at Shinto shrines. The Christian cause in Russia must overcome government subsidized and stimulated atheistic propaganda. Nationalist movements in other countries are taking the young people out of the churches. Religious persecution appears in many places, taking new and violent forms.

Persons may be appointed to make reports on the above-mentioned facts. Others may be selected to present conditions in the United States that, if allowed to continue, will put increasing pressure upon the church and Christian people. Some of these conditions are: bitterness between certain groups of the white population and the negroes, and between certain groups and the Jews; the prevalence of racketeering in connection with the administrative leadership of many labor unions; the corruption in the political systems of many localities.

Questions for Discussion—

1. Have we lost the crusading spirit in Christianity?

2. Will the increasing antagonism to Christianity help us to regain the crusading spirit?

3. Should we be discouraged because all in the church do not hold the same high standards?

4. Is your church locally sufficiently active against sin?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRISTIAN MOTIVES FOR ABSTINENCE.

(INTERNATIONAL TEMPERANCE SUNDAY.)

LESSON IV—OCTOBER 27, 1940.

LESSON: Luke 1:13-16; 2:40; 4:4; 6:21, 25, 43-45.

DEVOTIONAL READING: John 16:7-11.

GOLDEN TEXT: *For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*—Romans 14:17.

Great in the Sight of the Lord.

Imagine the joy of Zacharias and Elizabeth when they learned that God was going to give them a son in answer to their prayer for a child! Imagine also the joy which came when it was made known to them that he would be the kind of boy who would bring joy and gladness into their lives, and who would cause great rejoicing at his birth!

"For he shall be great in the sight of the Lord . . ." John the Baptist never became rich, he did not have any social prestige, he did not have any military power, but we have the word of Scripture itself that he was a great man. Jesus also confirmed this saying that among the prophets there had not arisen a greater one than John the Baptist. Wherein was his greatness? He was great in character, in his rugged honesty, in his courage, in his devotion to duty, in his loyalty to his ideals, in his spirit of consecration to his mission. He was great also in his willingness to take second place to others. He himself said, "He must increase, but I must decrease." It takes a great man to keep sweet when another does the same work which he is doing, and does it in a bigger and better way, when the crowds leave him to follow another. John the Baptist stands out as a great figure of his character, and because of his true humbleness.

Total Abstainer.

"He shall drink no wine nor strong drink." John was what was called a Nazarite, one who would drink no wine nor strong drink. From the day of his birth until the day of his death, he never touched liquor. Here after all is another element in his greatness. He refused to take his standards from the crowd. He felt that he had been set apart for a great mission, and therefore he was

not going to contaminate himself with that which would lessen his efficiency or dull his sensibilities. A great many people felt that when the Eighteenth Amendment was repealed that it became morally right to drink liquor. Morally and spiritually the case against liquor is just the same under the repeal as it was under prohibition. Drinking stands condemned not only before the enlightened conscience of mankind and of common sense, but by the word of God itself. It would make a great deal of difference in the life of the church, as well as in the lives of church members, if we had more men and women and young people who politely but firmly would say, "No thank you, I do not drink." By a strange quirk of human nature people sometimes refer to those who do not drink as "sissies." As a matter of fact, it is the sissies who drink. It does not take any moral backbone or courage of conviction to take a drink. It does take courage, sometimes a moral heroism, for a man or woman, or a young person, to refuse a drink, especially when he or she is in a crowd. Drinking is not the sign of manhood and womanhood; abstinence is.

Christian Motives for Abstinence.

This is the topic of today's lesson. Does it have any meaning? Is there any reason why a Christian should be a total abstainer from the use of alcoholic beverages? In the first place, there is a good case against liquor on the basis of health itself. Large insurance companies are nobody's fools, and it is rather significant that more and more men are being respected by these companies because they drink, thereby weakening their physical efficiency and laying themselves open to a whole train of diseases. It is hardly likely that any reputable physician would for one moment contend that the use of liquor, even in moderation, helps physical efficiency. The best that any of them can say is that it does not do much harm. But for a Christian his body is a temple of the Holy Spirit, and as a Christian he will want to keep his body as a vessel for his Master's use.

There is the matter of domestic happiness. An eminent man has recently made a study of home life, and he finds that much domestic unhappiness is found in homes where liquor is used.

Of course, there is the economic aspect. A Christian is a steward of all that he possesses. It is a rather strange commentary on the vitality of our Christian faith and our sense of Christian stewardship when we think of the amount of money which is spent in the United States during a year for liquor and then realize that a disturbingly large proportion of this money is spent by those who are members of the church. One has a feeling that if this matter is brought under the scrutiny of the mind of Christ that it will be condemned as an un-Christian practice.

There are the moral and spiritual aspects. Liquor blights the finer sensibilities. It has a tendency to dull and to deaden spiritual percepts. It looses self-restraint. It attacks first that part of the brain which makes a man a man in the truest sense. To be sure, every man who drinks is not a brute and does not become a drunkard. Many such people are cultured, and more or less efficient. But liquor does stand condemned by the things for which the Kingdom of God stands. We come here to a vital issue. There is no place in the Kingdom of God for the legal liquor traffic. Every time a man spends his money for liquor, by so much he strengthens an enemy of the Kingdom of God.

Living By Bread, But Not By Bread Alone.

"It is written, Man shall not live by bread alone." A man can not live without bread, that is, without the material things which bread represents. But a man can not live simply by bread. Man is more than a body; he has a soul, and he has a spirit. There are fundamental cravings of human life just as imperious as the hunger for food. The Kingdom of Heaven is not made up of meat and drink, but of righteousness and peace, and joy in the Holy Spirit. Alas for that individual or for that nation which gives itself only to the things of the flesh, to pleasures, to amusement, to self indulgence, to luxury!

Out of the Abundance of the Heart.

Jesus put a great truth in simple language. He said that a corrupt tree does not bring forth good fruit, that men do not gather figs from thorn bushes, nor grapes from a bramble bush. It is just as much folly to expect a man's conduct to be good outwardly if he has the wrong spirit within. Out of the abundance of the heart the mouth speaketh. "Keep thy heart with all diligence, for out of it are the issues of life."



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

A DISCOVERY.

Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?

"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."—Haggai 1:4, 8.

This word of the prophet recording the commandment of the Lord deals with bestowing upon ourselves all the comforts possible and giving nothing to the kingdom of God. Our selfishness is apparent. We flip a generous tip to the porter, the waiter, the boot-black and the news boy and drop a nickel in the collection plate on Sunday. We buy a new car, keep up our lodge dues and our insurance, and give a dollar to the church. We find time for the ball games, amusements, banquets and the theatre, but we do not have time to go to church once a week. We build a new home and join the float parade, and the house of God goes without glory. Now the words of our Savior come ringing, "Seek ye first the kingdom of God and all these things shall be added unto you."

Prayer—Our Father, we realize this morning that we have no reason to expect consideration from Thee if we do not consider Thee. We recall Thy promise that Thou wilt give unto him who gives, yea, and even more. Forgive us of our sins and make us right this day in these things. *Amen.*

TUESDAY.

THE RESULT OF DISOBEDIENCE.

"Ye have sown much (for yourselves) and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."—Haggai 1:6.

Man cannot neglect God and be unfair to Him without suffering serious consequences. Failing to give Him first place results in more than we think or like to admit: broken homes, lost positions, wayward children; though receiving enough money, it flies away, we can't account for it, and we are destitute without cause. God called the people and He calls us now to consider our ways and turn to Him.

Prayer—O Lord, our God, O Jesus our Savior, we all are guilty in Thy sight. Make us wiser today and the remainder of our lives, that we may be found pleasing in Thy sight and be happy here and hereafter. *Amen.*

WEDNESDAY.

GOD'S PURPOSE FOR MAN.

"The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Prov. 16:4.

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

"Therefore, glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19, 20.

The ultimate goal of all labor should be the glory of the Lord. Man was created for that purpose. If man was not, we rightly ask, for what purpose was he created? Certainly not to glorify angels, demons, animals or men.

Prayer—Our Father, and our Lord Jesus Christ, we cannot escape condemnation. "When we would do good evil is present with us" and we have gone astray. Help us in every act of this day and every day to glorify Thee. *Amen.*

THURSDAY.

SOURCE OF OUR TROUBLES.

"Consider your ways."—Haggai 1:7.

This phrase is used with emphasis more than once. The Lord seeks to awaken Israel to the need of transformation. He makes it clear here that punishment is from His hand. But He also makes it clear that His hand is the mighty hand of the universe and the law of reaping what we sow is inexorable. Basically, the source of our trouble is within us. It lies in our disobedience and worldliness. We shudder to think that a loving God punishes. Yet, what sort of Father—what sort of love is it—that does not seek to correct? Love corrects in order to save from disaster. "Whom the Lord loveth He chasteneth."

Prayer—O Lord, our God, O Jesus Savior, our fathers chasten us according to their own ideas. Thou dost chasten for our benefit and profit, that we might be partakers of Thy holiness. O God, forgive us, and when we go wrong, we will submit to Thy own will for correction, knowing that Thou doest all things well, if we love Thee. O Lord, increase our love. *Amen.*

FRIDAY.

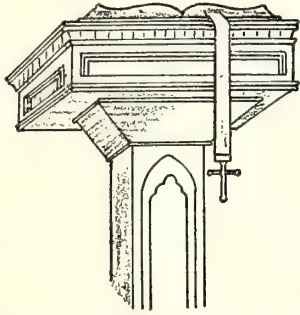
LIFE'S GREATEST PLEASURE.

"To obey is better than sacrifice."—I Sam. 15:22.

It is a fact challenging successful denial that the end of any life in this world is pleasant indeed if it is said that he obeyed God. The significant phrase about the building of the wall in the days of Haggai is "and they prospered." This is just as true today as it was in the days of Saul and Haggai.

Prayer—Dear Father, God, and Jesus, Son, and our Savior, we would be happy and we would have our latter end on this earth pleasant because of its fruitfulness. Come into our hearts and our homes now and bless us with this blessing, we ask it in the name of Jesus our Savior. *Amen.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. ROY. C. HELFENSTEIN,
MASON CITY, IOWA.

THE IDEAL CHURCH MEMBER.

"Not everyone that saith unto me, 'Lord, Lord,' shall inherit the Kingdom of Heaven, but he that doeth the will of my Father, which is in heaven."—Matt. 7:21.

To be an active member of the church of the living God, is the highest privilege which people have of choosing for themselves. No thinking person claims or thinks that the church is perfect or without its shortcomings. But, nevertheless, in spite of its weaknesses, it is the greatest institution in the world, because it has the greatest commission from the highest authority—"Go ye into all the world and preach the gospel."

There are many kinds of churches, and many kinds of church members. Some churches deal mainly with the past. Their message deals with what God did in Bible days, instead of with what God wishes to do for our day. To them the Golden Age lies in the past. The test of faith is not what a person believes God did 2,000 years ago, but what one believes God can do for our day and generation. God expects that the church of today shall do more than reverence the past. He expects that every church shall believe in the possibilities of the present, and he wants every church to cherish enthusiastic hope for the future. The ideal church member is the person who appreciates the contribution the past has made to the present, and dedicates himself to helping the present make a still larger contribution to the future.

The ideal church member expresses his faith in deeds rather than in creeds. He cherishes a warm interest in the church and its program. A person dismembers himself from the church by want of interest and by indifference to its needs and its claims upon him. To be a member of the church one has to do more than unite with it, he has to be concerned about its welfare. He has to be a vital part of its life. "Members one of another."

The ideal church member loves his church. Love for one's church is absolutely essential if one is to be of service to his church and his Lord. Appreciating every item of progress his church makes is a mark of the ideal church member. He is as faithful in promoting his own—faithful in attendance—faithful in supporting the local church and the Kingdom enterprises. He matches the lives of others with his own sacrificial giving.

The ideal church member expresses his religious convictions in terms of life. He is not content to sing praises to God, he wants to do something definite for God and His church. He wants to keep the fires of religion burning upon the altar of his church. Some people want to play around the fire of religion, but would rather let the fire go out than to add the fuel of their own renewed consecration. "Jesus went about doing good." So his disciples are dedicated to the proposition of going about doing good. They are not content to say nice things about God, but want to do worthy things for God. The ideal church member tries to live his religion. He refuses to argue about it. He doesn't like argument. He may not agree with the ministers' ideas and programs, in fact he may not agree with anybody in some things, but he acts like a Christian in his disagreements. He agrees to disagree in a friendly way.

The ideal church member lays no claim to being perfect—we should beware of anyone who does—but he tries to live his religion, deploring his shortcomings and seeking each day to live a better life. He believes in and practices the prayer life. He includes others in his prayers. He practices forgiveness toward others. He refuses to retaliate. He is charitable—always gives other people the benefit of the doubt. He is candid—treats people the same to their back as to their face. He is dependable—not vacillating. He is courageous in standing for the right. Jesus said, "I am come not to do mine own will, but the will of him that sent me." The ideal church member is not concerned about having his way—but he is tremendously concerned about God's way. The ideal church member enthusiastically serves his Lord in fair weather as in foul—in prosperity as in adversity. The ideal church member is perfectly human, and subject to error, but is free to acknowledge though never boastful of his mistakes. He believes in God and in God's forgiving love. And he earnestly desires to honor God by seeking to do God's will.

THE QUIET HOUR.

(Continued from preceding page.)

SATURDAY.

THE BUGLE CALL.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isaiah 55:1.

We are told that in the Spanish-American War a transport could not land supplies because of lack of anchorage. They were compelled to land their supplies in small boats alongside while they were still under way cruising around. But when it came to horses and mules, this could not be done. They had to push the animals overboard and make them swim ashore. Some of them swam ashore. Others did not; they just swam around. It looked as though they would be lost, until a bugler on shore seeing their plight ran to a point closest to them and sounded the call for horses and mules. The animals hearing their call turned toward shore. The bugler kept it up till all were saved.

Prayer—O dear Father of us all, there are so many calls in this life which we live, Thine own call is not heard. Tune our ears to hear Thy call. Help us to shut out of our souls the noises of the rushing world and follow Thee through Jesus Christ. Amen.

SUNDAY.

THE LAW OF LOVE.

"Love never faileth."—I Cor. 13:8.
There are loyal hearts, there are spirits brave,
There are souls that are pure and true,
Then give to the world the best you have,
And the best will come back to you.

Give love and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will shew
Their faith in your word and deed.

—R. W. Trine.

MISSIONARY NEWS ITEMS.

(Continued from page 9.)

at the rally at the Holland Christian Church.

Six new members were enrolled during the year, and two lost, one by death.

By this report one can easily see that the entire missionary organization has been busy doing the work their Master left for them to do. The next year's officers are already planning the year's work, hoping to do even greater work.

Mrs. Harry F. Schadel is the secretary of the woman's society and gives us this splendid report.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

A happy evening was spent at the old building at the Christian Orphanage a week ago. One of the matrons in the building was ill and confined to his room. The other matron had to go with the larger boys and girls to Christian Endeavor at the college. That left the little small boys and girls in the building. She asked the writer to go over and stay with them while she was away. The matron said that I could look to them.

But these little boys and girls had gotten up a program for that evening and they proceeded to put it on. They had songs led by one of the little girls. (The writer could not play the piano.) One read the scripture lesson. They repeated the Lord's Prayer in concert and another little girl read a beautiful selection. After they had finished their program they called on the writer to tell them a story. We told them the story of David and the great giant, Goliath, and especially emphasized the great giants we all have to meet in our day and generation and how we should strive to overcome them. We had a real happy evening with the little folks and enjoyed it.

Our financial report still climbs up toward our goal for the year—less than \$10,000.00 to raise. We have the rest of October and November and December to raise it. We hope our churches will raise the Conference apportionments this year in full. If they do that will help us a lot. We are looking forward to a splendid Thanksgiving offering this year. We hope and pray that we will not be disappointed. We need money to carry us through the winter months.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 24, 1940.

Amount brought forward \$12,078.48

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Mt. Auburn	\$ 2.65
Auburn	4.46
Wentworth	11.33
	18.44

N. C. & Va. Conference:

Belew Creek	2.16
-------------------	------

Western N. C. Conference:

Seagrove	\$ 3.00
Ether	1.00
Graham	1.00
Pleasant Ridge	4.10
	9.10

Eastern Va. Conference:

Berea, Nansemond	\$ 19.92
Oakland	10.00
Old Zion	12.00
Cypress Chapel	6.70

Suffolk, 3rd Quarter	75.00	
Spring Hill	2.95	
		126.57
Valley Va. Central Conference:		
Leaksville	\$ 5.11	
Mt. Olivet (G)	3.54	
New Hope, 3rd Quarter .	6.43	
		15.08
Ala. Conference:		
Roanoke		1.00
Special Offerings.		
Miss Laine	\$ 1.25	
Aubrey Williams, one of		
our boys	20.00	
Mr. May	2.00	
Interest	21.00	
Interest	75.00	
		119.25
Total for week	\$	291.60
Grand total		\$12,370.08

GEORGIA STATE CONFERENCE TO MEET.

The eighty-eighth session of the Georgia Congregational Christian Conference will meet with the Union Church, Demorest, Ga., Tuesday and Wednesday, October 29 and 30, 1940.

The Conference opens on Tuesday, the 29th, at six o'clock, with the fellowship supper, which will be preceded by registration and home assignments. At the Tuesday night session Dr. Douglas Horton, New York City, secretary and minister of the General Council, will give the principal address. His subject will be "The

Christian Church in the World Today," which is the general theme of the Conference.

Wednesday morning will be the business session, with interesting three minute reports from the churches, reports of the officers and committees. Beginning at 11:15, group meetings will be held for young people, ministers and laymen, and women. The women's meeting will include a luncheon.

The call has been given for the Conference to sit as an Ecclesiastical Council for the purpose of examining and ordaining Malcolm Vernon White to the ministry. If the report of this Council is favorable the ordination service will take place on Wednesday afternoon.

The final session will be held Wednesday night, and the address will be given by Dr. Hugh Vernon White, Boston, Mass., associate secretary of the American Board. The closing service will be in charge of Superintendent William T. Scott.

NOTICE TO DELEGATES.

Delegates to the Eastern Virginia Conference, which is to be held at the Christian Temple, Norfolk, who wish lodging and breakfast will kindly notify Mrs. G. C. Manning, 809 Sedgewick Street, Norfolk, Va.

The Best Bible That Can Be Made

Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN

INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible

With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening. Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

N

E

B

-

U

-

C

H

A

D

-

N

E

Z

'

Z

A

R

the

king, "unto all people, nations, and languages, that dwell in all the

B. C. 570.

ch. 2:4; 6:26.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold . . 35 Cents Extra

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

- BOARD OF EDITORS.
- R. L. HOUSE, B. D.....Editor
- S. C. HARRELL, D. D.....Associate
- W. T. SCOTT, D. D.....Associate
- F. C. LESTER, B. D.....Associate
- H. S. SMITH, Ph. D., D. D.Associate
- I. W. JOHNSON, D. D.....Contributing
- L. E. SMITH, D. D., LL. D....Contributing
- C. A. LINCOLN, D. D.....Contributing
- J. T. KERNODLE.....Managing Editor
- DEPARTMENTAL EDITORS.
- H. S. HARDCASTLE, D. D..Sunday School
- H. E. ROUNTREE.....Quiet Hour
- S. E. MADREN.....Christian Endeavor
- A. LANSON GRANGER.....Young People
- Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00

Six Months.....1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

NEWTON - ROGERS.

Miss Eleanor Newton, daughter of Mrs. Beulah Newton and the late Mr. Robert Newton, was married to Culver Rogers, son of Mr. and Mrs. William Rogers of Raleigh, N. C., at 10 o'clock, Saturday, September 28.

The Rev. Joseph E. McCauley, pastor of Liberty (Vance) Congregational Christian Church, performed the ceremony at the parsonage.

Mrs. Rogers was attired in soldier blue with black accessories.

After a short honeymoon, Mr. and Mrs. Rogers will live with Mrs. Rogers' mother in Henderson, N. C., Route 1.

JOSEPH E. MCCAULEY.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

The Western North Carolina Conference of Congregational Cristian Churches will be held with Hank's Chapel, near Pittsboro, N. C., No-

vember 6-7, 1940. Following is the tentative program :

- Wednesday—Morning Session.
- 10:00 Call to Order—President, Rev. E. Carl Brady.
- Song Service.
- Devotional Service—Rev. W. J. Andes, pastor of host church.
- Welcome—H. C. Farrell.
- Response—Rev. M. A. Pollard.
- Enrollment of Ministers and Delegates.
- Reception of Visitors.
- Report of Program Committee.
- Report of Executive Committee.
- Appointment of Special Committees.
- Annual Sermon—Dr. H. S. Hardcastle, President of the Southern Convention.
- Communion Service—Rev. W. J. Andes.
- Adjournment for Lunch.
- Wednesday—Afternoon Session.
- 1:30 Call to Order and Song Service.
- Devotional Service—Rev. T. J. Green.
- Ministerial and Church Reports.
- Report on Sunday Schools and Christian Endeavor—Geo. T. Gunter.
- Report of Committee on Education—Dr. G. O. Lankford.
- Address—Dr. L. E. Smith.
- Report of Committee on Religious Literature—Rev. G. M. Talley.
- Address—Rev. F. C. Lester.
- Report of Nominating Committee.
- Adjournment.
- Wednesday—Evening Session.
- 7:00 Call to Order.
- Song Service.
- Devotional Service—Rev. A. Lanson Granger.
- Address: "The Council of Churches and the Rural Minister"—Rev. Ernest J. Arnold, ex-secretary of North Carolina Council of Churches.
- Report of Woman's Missionary Conference—Mrs. W. E. Wisseman.
- Adjournment.
- Thursday—Morning Session.
- 3:30 Call to Order and Song Service.
- Devotional Service—Rev. Kenneth Register.
- Reading of Minutes.
- Report of Committee on Social Service—Rev. A. L. Lucas.
- Report of Committee on Ministerial and Church Ethics—Rev. A. L. Granger.
- Report of Committee on Foreign Missions—Rev. M. A. Pollard.
- Address—Rev. F. C. Lester.
- Report of Committee on Superannuation—Rev. J. Q. Pugh.
- Report of Committee on Evangelism—Rev. H. V. Cox.
- Adjournment for Lunch
- Thursday—Afternoon Session.
- 1:30 Call to Order and Song Service.
- Devotional Service—Elon Orphanage Singing Class.
- Address—Supt. Chas. D. Johnston.
- Report of Committee on Home Missions—Rev. T. J. Green.
- Address: "Rural Church Stewardship"—Rev. W. J. Andes.
- Report of Committee on Apportionments—Cyrus Shoffner.
- Report of Treasurer—W. H. Freeman.
- Report of Special Committees.
- Miscellaneous Business.
- Reading of Minutes.
- Final Adjournment.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

love and hate not." Even in the midst of the holocaust of war, the work of relief and reconciliation must go on. After the flames of war have died down, the Christian's task still remains, but it is made infinitely more difficult by the passions and hatreds that are the inevitable by-products of war. All mankind hopes that some day a better method may be found. We believe that the Christian has that method now *if he will but dare to use it*. If individual Christians fail, others will have to take their places, to do the work they leave undone, to counteract the evil they will have helped to let loose upon the world.

Whatever may be the duty of those who follow temporal leaders, we believe that the Christian has a higher duty. His first loyalty is not to man nor to any man-made state or political system. It is to God himself. It is our conviction that in this day and in this hour there needs to be sounded a clarion call to youth to give themselves to this higher loyalty, forsaking or subordinating all lesser loyalties, however good in themselves, and committing their lives to the doing of the will of God for man and society.

To this high calling we here pledge ourselves, whole-heartedly and without reservation. We call upon all our Christian comrades in this land and across the world to do likewise, knowing full well that for all of us it will mean self-sacrifice, and that for many it may mean—and that in the near future—unpopularity, suffering, persecution, apparent defeat, and even death. Only thus can God's Kingdom come and His will be done "on earth as it is in heaven."

CONTRIBUTION.

(Continued from page 3.)

Belews Creek 1.26

Eastern Va. Conference:

Isle of Wight 5.00

Liberty Spring 5.00

Newport News 10.00

New Hope 2.14

Spring Hill98

Suffolk 31.39

Eastern N. C. oConference:

Niagara 1.45

Wake Chapel 4.98

Western N. C. Conference:

Sophia 1.00

Ramseur 22.69

Parks Cross Roads 2.70

Scagrove 2.21

Va. Valley Central Conference:

Antioch 3.98

Bethlehem 1.61

Total \$ 191.67

Previously reported 2,680.97

Grand total \$2,872.64

Rev. F. C. Lester, Promotional Secretary
Elon College, - - - North Carolina

North Carolina

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

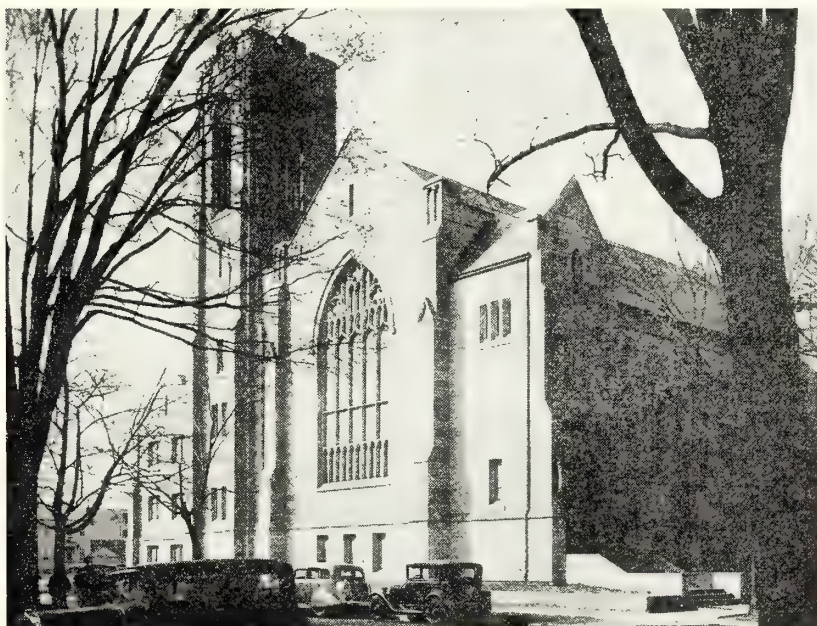
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, OCTOBER 31, 1940.

No. 44.

WHERE THE EASTERN VIRGINIA CONFERENCE OF
CONGREGATIONAL CHRISTIAN CHURCHES
MEETS THIS YEAR



CHRISTIAN TEMPLE
Norfolk, Virginia
Rev. H. S. Hardcastle, D. D., Minister

LET THERE BE LIGHT

NEWS AND VIEWS

GEORGIA NEWS NOTES.

The "Lord's Acre" plan and the "Consecrated Portion" for raising funds has been attempted this year in a number of rural churches. Poplar Arbor Church, Doerum, Ga., reported the gathering and donation of "Sunday eggs" and the work of young people in picking cotton to help provide funds with which to ceil the church building. Providence Chapel, Richland, has produced a peanut crop to contribute toward pastor's salary.

* * *

Superintendent Scott met representatives from the Meansville Parish for a service and business session at the Meansville Church on the fifth Sunday. The principal matters of business pertained to the matter of securing a minister. Rev. T. L. Leverett is supply minister of the parish which consists of Meansville, Liberty Chapel, Jones' Chapel and Crest Churches.

* * *

Friendship Parish, Rev. N. A. Long, minister.—The Williams Chapel ladies society meets twice a month, once in regular meeting and once for work and plan day. They are working on quilts to be sold for benefit of the church. Each month a package sale is held, each lady carrying some, which gives much fun, and brings in quite a bit, even though packages sell for 10c.

The Friendship young people held a candle light installation service during summer. They are now working on campaign for new hymn books, badly needed.

FORT MYERS, FLORIDA.

Reports show an increase in attendance over the summer quarter last year. For the average church attendance there was an increase of twenty-one per cent, and for Sunday school an increase of twenty-three per cent. This quarter is always the lowest one of the whole year in attendance, and such an increase as we have just had is very encouraging.

There has been a good deal of activity for this time of year. They had several church socials which were enjoyed and well attended. One of them was a covered dish supper, after which there was a program of musical numbers and games.

On another occasion they had a fellowship evening meeting at the home of one of the members. The purpose

of this meeting was to emphasize the fact that the members of the local church should have a greater interest in and consciousness of the wider aspects of our denominational fellowship and organization. Through the use of a planned conversation, it was pointed out how much it means for the local church to send delegates to the Association Meetings, the State Conference, the Young People's Summer Conference, and the Women's Federation Meetings. In this planned conversation, one person represented the type of church member who is interested in the local church, but whose interest stops right there. He is not at all interested in the wider State or National fellowship. He goes to no Conferences. The other person was one who is greatly interested, and in the conversation he "converted" the skeptic and made him promise to attend the next Association Meeting and to make his car available for others to go with him. In this conversation there was a good opportunity to explain the set-up of the State organizations and how they worked, and how the local church is connected with them, and why the average church member should be interested and should attend when possible.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

Following is the program of the 115th annual session of the North Carolina and Virginia Conference of Congregational Christian Churches, which is to be held at Ingram Christian Church, Halifax County, Va., November 12, 13, 14, 1940:

THEME: The Stewardship of Life.—
"Moreover it is required in stewards that a man be found faithful."—
I Cor. 4:2.

Tuesday—Morning Session.

- 10:00 Conference Called to Order by Rev. W. E. Wisseman, President.
- Song Service—Led by Rev. J. L. Neese.
- Prayer.
- Words of Welcome—Rev. B. J. Earp.
- 10:20 Roll Call of Ministers and Churches.
- 10:40 Report of Program Committee.
- Report of Executive Committee.
- Report of Treasurer—Dr. W. Waldo Boone.
- Appointment of Special Committees.
- Reception of Visitors.
- 11:00 Annual Conference Address—Rev. W. E. Wisseman.
- 11:30 Report of Committee on Stewardship—Rev. J. Frank Apple, Chairman.
- Address—Rev. J. H. Dollar.
- Discussion and Vote on Report.

- 12:00 Discussion of Convention Finances—Dr. H. S. Hardeastle.
- Announcements.
- 12:30 Morning Worship—Conducted by Dr. W. M. Jay.

1:00 Adjournment for Lunch.

Tuesday—Afternoon Session.

- 2:00 Conference Called to Order.
- Hymn and Prayer.
- 2:05 Report of Committee on Moral Reform—Dr. D. L. Bowden, Chairman.
- Discussion and Vote on Report.
- 2:30 Presentation of Work of North Carolina Council of Churches—Rev. J. Ernest Arnold, Chairman.
- 2:45 Report of Committee on Foreign Missions—Rev. D. M. Spence, Chairman.
- Report of Woman's Missionary Conference—Mrs. W. E. Wisseman, President.
- Discussion and Vote on Report.
- 3:30 Report of Committee on Home Missions—Dr. J. H. Lightbourne, Chairman.
- Discussion and Vote on Report.
- 4:00 Report of Entertainment Committee.
- Adjournment.

Tuesday—Evening Session.

- 7:30 The evening program will be under the direction of the Conference Pilgrim Fellowship. Miss Ruby Wright presiding.

Wednesday—Morning Session.

- 9:30 Conference Called to Order.
- Hymn and Prayer.
- 9:35 Reading of Minutes and Enrollment of Delegates.
- 9:45 Report of Committee on Conference Apportionments—Mr. C. D. Johnston, Chairman.
- 10:00 Address: "The Convention Program"—Dr. H. S. Hardeastle.
- 10:25 Panel Discussion of Stewardship—Conducted by Rev. J. H. Dollar.
- 11:00 Hymn Singing.
- 11:05 The Christian Orphanage—Mr. C. D. Johnston.
- 11:30 Report of Committee on Religious Literature—Dr. W. M. Jay, Chairman.
- Discussion and Vote on Report.
- 12:00 Report of Committee on Evangelism—Dr. J. H. Lightbourne, Chairman.
- Discussion and Vote on Report.
- 12:30 Period of Worship—Dr. W. M. Jay.
- 1:00 Adjournment for Lunch.

Wednesday—Afternoon Session.

- 2:00 Conference Called to Order.
- Hymn and Prayer.
- 2:05 Report of Committee on Education—Rev. Stanley C. Harrell, Chairman.
- Discussion of Report dealing with ministerial candidates.
- Address—President L. E. Smith.
- General Discussion and Vote on Report.
- 2:45 Discussion of a Program for Rural Churches—Rev. W. M. Stevens, Chairman.
- 3:15 Report of Committee on Religious Education—Rev. W. M. Stevens, Chairman.
- Address—Rev. F. C. Lester.
- Discussion and Vote on Report.
- 3:50 Miscellaneous Business.
- 4:00 Adjournment.

Wednesday—Evening Session.

- 7:30 Dedicated to Licensing and Ordination.
- Sermon—Dr. J. H. Lightbourne.

(Continued on page 15.)

STEWARDSHIP

JESSE H. DOLLAR, *Convention Chairman.*

IMPROVING THE LOCAL CHURCH FINANCIAL ATMOSPHERE.

By DR. WARREN H. DENISON.

1. Take all your people into full confidence in your financial program. They are partners in the business. Be frank, and tell them how much money is needed and what is to be done with it.

2. Make the facts of your church life graphic and convincing. Use charts, diagrams, statistics, local papers and personal letters to set forth spiritual service and outward activities at home and afar. Give in detail what your church has done, is doing, and plans to do locally and abroad.

3. Undergird your whole financial program with definite, earnest prayer.

4. Give benevolences their rightful place in your budget, with their proper ratio, showing that they are not merely one item in the budget, as fuel or light, but are at least on equality with the current expense part of the budget.

5. Keep two things in mind: (a) the development of Christ-like giving in all members—young and old, men and women; (b) the securing of the largest possible contributions for Kingdom work.

6. Remember that you are not merely raising a budget, but are dealing with a vital, spiritual function.

7. Great care in choosing the personnel of the Department of Finance. It should consist of outstanding, generous and proportionate givers, including women and young men, rather than "close financiers" only.

8. Establish confidence that funds will be used for the purposes given; by making the budget generous; by giving evidence that the purpose of the Finance Committee is to *develop* the whole work, rather than limit it.

9. Make it plain that the Finance Department is as spiritual, as important, as inspiring as any other phase of our church's life; that the pastor sustains exactly the same relationship to it as to any other department of the church.

10. Acquaint your people with the fact that the Every Member Canvass is one of the most spiritual agencies ever introduced into a church's life, and that no method yet known to Christian workers equals it in efficiency and permanent spiritual values.

11. Establish faith among your people in what a salesman calls "goods" but which we call the cause of Christianity; also unshaken confidence in your local church.

12. Select men and women of high personal character for your Finance Department, committees, treasurers, canvassers. Their lives speak so loudly people cannot hear what they say.

13. Give a new enlarged vision to your congregation of the value of the church to the world, their community, their families and themselves.

14. Use only scriptural methods and principles such as the "Two plan": "And he called unto him the twelve, and began to send them forth by two and two." "Now after these things the Lord appointed seventy and sent them two by two;" the separated portion; as worship; "on the seventh day of the week;" individually, "let each one of you."

15. Require all funds to be accounted for in a business-like way: honestly, promptly, arrears collected, voucher, audits, reports, publicity, unified management, centralized agency.

16. Have no apologies nor hesitancy in asking people for money for Kingdom work. Through financial contacts come greater interest in other phases of the Christian life, "For where your treasure is there will your heart be also."

17. Require all organizations within the local church to report all receipts, disbursements and balances to the church itself for information and permanent records.

18. Regard all offices having to do with finances as primarily spiritual and not merely financial.

19. During the week following a person's reception into the church, the Financial Secretary should go to his home and fully explain the church's financial plan and secure his subscription on a weekly basis.

20. It is well to put some new persons in the Finance Department each year with some system of rotation so that new leadership is constantly developed.

We are using these suggestions from Dr. Denison without his permission to do so, but with a feeling that he wants them to be of value to as many churches as possible. Having had Dr. Denison in our Newport News Church, and having tried nearly all of the above suggestions in our

financial plans and organizations before and after the Every Member Canvass, we know the wisdom they contain. There is not one of them but can be used with profit if the program is planned with the proper outreach.

We have just completed our Every Member Canvass with the greatest success ever achieved. Dr. Denison came to us three years ago and laid the foundation along the lines outlined above. Dr. Archie H. Hook followed last year when our organization was further strengthened. Dr. James H. Lightbourne was with us this fall and built to what had already been done. As a result, our budget is over-subscribed by several hundred dollars. The results last year (just closing) were the best to date. The more I study Stewardship and the Every Member Canvass, the more deeply I am convinced that we are losing unknown and untold joys and progress in the work and program of financing the work of the Kingdom of the God.

If our pastors will only take hold of the materials at hand, and set into their programs the proper approach to the matters of Stewardship and Finance, our churches will show surprising and joyous response. But if the pastor does not show the initiative, nobody else can. Brethren, it will work! Won't you try it?

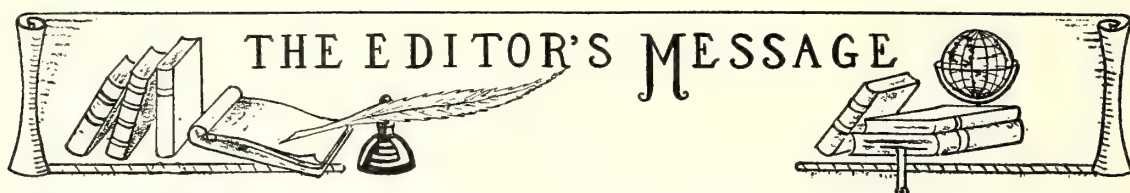
J. H. D.

WESTERN NORTH CAROLINA CONFERENCE WELCOMED.

We, the people of Hank's Chapel Congregational Christian Church wish to extend to every member of the Western North Carolina Conference, to every church that belongs to this conference, its delegates or other members, or any visitors who might wish to attend, a most cordial welcome to meet with us in the coming meeting of the Western North Carolina Conference on Wednesday and Thursday, November 6 and 7, 1940. Plans will be made to take care of those wishing to spend the night and we shall endeavor to make it pleasant for you while here.

Directions to church as follows: On arriving in Pittsboro, N. C., go to the Pittsboro Service Station and take the Raleigh Highway, two miles to the forks of the old and new highways. There is a small sign which will show you to take the old highway—dirt road—follow this about one mile until you see another sign to the right, pointing to the church.

RALPH RIDDLE, *Sec'y,*
Hank's Chapel Church.



THE CONFERENCE PROGRAM.

Necessary reports constitute a major part of the annual conference program. Statistics must be tabulated and recorded. The various phases of our local church program need consideration. Minister and laymen are eager to learn new and improved ways of doing their work. The achievements of each church are of interest to all churches. Interest in our institutions, through which we operate as a church, should be sustained and strengthened. These customary reports, resolutions and addresses are legitimate and essential to the life of our church. The fire of the Spirit may reveal some gleam of new and more fruitful possibilities in the task which is ours. Let us sense again the significance of our corporate achievements.

The consciousness of a bleeding world should make it impossible for us to bury our heads entirely in the sands of our own immediate problems. Doubtless we shall face the necessity for drastic alterations in our missionary program. Adjustments are imperative. The agony of the cross will be felt anew. Nations in the throes of crucifixion call for help. Strategy and tragedy vie with each other. Ere the guns cease to speak, more severe inroads upon the work of organized religion will surely be made. Blind confidence in our ancient security will soon suffer the shock of a terrific delusion. "How shall we sing the Lord's song in a strange land?" How are we to relate ourselves as Christians to this strange new world of circumstances now abruptly forced upon us? There are those who will go to conference seeking trustworthy spiritual orientation in this perplexing era.

CONFERENCE AND "SUN" SUBSCRIPTIONS.

There is a time-honored custom in our Convention of people renewing their "Sun" subscriptions at the annual conference. Many of our people have from time immemorial either carried or sent their renewals with marked regularity. This happy custom may be profitably and conveniently perpetuated. Rev. F. C. Lester, our circulation manager, will be present at each conference with a fresh supply of pencils and receipt books, ready to receive from each subscriber those two paper flags which may be unfurled during the lunch hour. Those who rigidly adhere to this custom are never found in arrears. This is as it should be, for Christians are those who take their financial obligations seriously.

In the fine atmosphere of the conference new subscriptions may be solicited and secured. Conference will mean vastly more to those who habitually read "The Christian Sun." Its problems and personalities will be more familiar. The fall should be a season of abundant harvest for our church paper.

CONGRATULATIONS SUFFOLK!

The Suffolk Christian Church has set an excellent example for our Convention in the construction of a modern, adequate educational building. Here the work

of the Sunday school may be carried on without confusion. Here the fundamental principle of education need not be violated. The physical basis of successful pedagogy has been permanently laid. Some of our churches readily admit that they have lost in efficiency and in membership simply because no satisfactory space was available for a particular class or department. One of the factors, therefore, vitally affecting Sunday school attendance is the type of building and equipment provided. There appears to be a great temptation for the local church to be grossly negligent and complacent with reference to this important matter.

On the other hand, there are churches almost permanently handicapped by building committees which know nothing about a modern program of education. These unfortunate churches have been plunged heavily into a difficult debt simply because an expert was not consulted. But Suffolk has built well; its faith has been vindicated; its vision has become a reality.

Worthy of emphasis is the fact that Suffolk has paid its large debt without assistance from the conference or the Convention. During these strenuous years the church has never faltered in its missionary or benevolent giving. Instances have been known in which churches contributed to a particular fund or organization only so long as it was in return receiving help. This is not a commendable procedure. The Suffolk Church has consistently been the largest contributor to the Eastern Virginia Christian Missionary Association and has never sought nor received financial remuneration. Any tendency to pauperize the church should be rigidly avoided. Where there is a will there is a way to pay church debts. Our purpose is not simply to build a church building, but to build character, and character is built by the heroic acceptance of high responsibility and the exercise of courageous leadership.

A PRAYER FOR THE CONFERENCE.

Eternal God, our Cosmic Father, we give Thee thanks for the work done throughout our conference during the past year, for all gains made and progress recorded. We record our gratitude for faithful souls in every parish who are the salt of the earth and the light of the world. And for the ministers who, in many instances, have trodden the winepress alone, we recall with gratitude their labors, sacrifices and achievements. Further them, we beseech Thee, with Thy continued help that in all things they may glorify Thee.

God bless our conferences. May grace and tolerance abound. Forgive us our pettiness, triteness and indolence. Disturb us by the urgency of human need and the desperate plight of the world Thou dost love. Give the added touch of inspiration to transform our prosaic deliberations into temples of worship and mountains of vision. And may the peace of God richly inhabit our earth to give to us the necessary fortitude and serenity during these tempestuous days.

R. L. H.

The Minister and Annual Conference

By REV. I. W. JOHNSON, D. D.

[Read before the Eastern Virginia Ministers' Association and published at the request of that body.—Editor.]

The relation of the minister is many-sided. In the Southern Convention the Annual Conference has the sole authority in the licensure and ordination of ministers. After ordination the minister is amenable to the Conference of which he is a member. "Conferences only have jurisdiction over ministers. They are ordained by Conference, amenable to Conference and from the decision of Conference there is no appeal." (Quotation from the Principles and Government of the Southern Convention.)

This quotation implies that Conference has the responsibility of making a minister. This fact, in itself, implies that a minister should recognize the stated and implied obligations and duties to be imposed upon him or assumed by him in becoming a member of the Conference. Some of these duties are fairly well and clearly defined. He should be subject to the decisions of the Conference. The annual Conference at times makes definite decisions touching the obligations of the minister and the local churches. The minister is a member of the Conference and sustains the same relation to the Conference as a local church, which as a unit, is a member of the Conference. The churches are requested to take up certain responsibilities in providing for the institutions and general enterprises of the denomination. The minister, as pastor, is regraded as the key-man, or the official representative, of the denomination in its contact with the local church and he is at the same time the key representative of the local church in the promotional program of the denomination.

Therefore it is important and imperative that the minister recognize his place and function in the official outline of the church organization. A minister who regards himself as a job-seeker, or as a paid employee, and thinks chiefly of his own salary, or plans for his own advancement, has failed to grasp the significance of his high and holy calling. The minister deserves the pity of his fellow-men whenever he looks upon himself with self-pity and thinks chiefly of his place and his purse.

A minister has an opportunity and a responsibility in his relation to the other ministers of the Conference. They are his brethren, and he is their brother. He is not a competitor in any field when his fellow-ministers

are involved. Cooperation and not competition should be the watchword of the ministers of the Annual Conference. The minister who strives to out-preach, out-reach, out-run and out-look his brethren has already lost the race and has misjudged his place in the church. The devil and his hosts should be the only competitor in the mind and heart of the minister. Other ministers, regardless of their creed, color or denominational affiliation, should have the minister's love and sympathy, and he should enter with them, whole-heartedly, without envy or jealousy, into the common cause of carrying the gospel to the ends of the earth, and the making of a new world in which righteous and peace may dwell.

There should be a spirit of genuine fellowship and brotherly love between the ministers of the Conference. Then there would be no place for envy or jealousy touching the honor, place, salary and other factors in the life of an active pastor. There should be no place, in his mind, for entering into an endurance contest with his brethren. Honors and place should not be despised but should be worthily worn and filled—and there should be no occasion in a democratic church for strife and discontent because of these temporary things. The man who has the right conception of the Christian ministry will recognize and admit that any place in the kingdom of God is too big for any human being to fill. Little men usually are revealed when they confess a feeling that they should have a bigger place in keeping with their size and ability.

The minister has an official relation to his charge, of course, but it should not be limited to the church, or churches, of his charge. The chief element in farming is not the farm but the farmer. The chief factor in the success of a church is not its size, location or constituency, but the minister who is the pastor. If he regards his office as a temporary relation to be terminated as soon as he can find something better, his success is doomed.

The ideal attitude is not how soon may I move on to some better or bigger place—but how well may I do the work now before me—leaving the future, if there is a future for me—in the hands of God and the church. Church people will keep any man of ability and consecration busy as long as he acceptably and conscientiously

gives himself, without reservation, to the kingdom of God. This statement is no reflection upon any ministers who are not in active service. A fundamental principle is involved, and not personalities. The principle is this: that the minister's efficiency is always related to his preparation, personality, consecration and vision of service. Where there is no vision, the people perish. And the minister who has no adequate and compelling vision of his task and relation to his local field may ultimately find it difficult to buy his daily bread. He will eventually find that there is a bread famine in his own heart and life. The spiritual bread famine first lifts its threatening head and emaciated hand in the mind of the minister.

Consequently, the minister should seek to take his rightful place as a minister in the local church of which he is pastor. He occupies the position of prophet and priest and his standards, ideals and spiritual service should be commensurate with the challenge and the opportunity of his sacred office. That way of life is not always easy, and it is beset with many dangers and difficulties. The minister who can face the situation with unfailing faith, unbounded courage and unceasing patience will reap a bountiful harvest. The present age needs and deserves such a ministry.

Someone may ask: "What has all this to do with the minister's relation to the Conference?" What is the Conference? Ultimately it is a group of ministers and churches. And the churches are groups of laymen who have, for the most part, depended upon the minister for their call to enter the church, and who, after enlistment in the church, have looked to their undershepherd for vision and guidance. The good old Presbyterian sister was asked: "Do you believe in predestination?" "Go ask my pastor," she replied, "if he believes in it, so do I." There it is in a nutshell.

The outstanding minister in a Conference is the understanding pastor. To understand is more important than to outstand. Ministers are not rivals. They should be "pals." And this companionable spirit—this spirit of mutual confidence and understanding between ministers and churches—will make it possible for the Conference to merge its opinions and personalities into a great effective organization for united service. In union there is strength, and there is no field where that old saying is more applicable than in a church conference.

For the Conference itself there are
(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The golden days of autumn are here. What glorious days they are! Happy are they who have the privilege of driving along the roads that wind through harvest fields and beautiful forests. Which is more beautiful, the fields or the forests? The answer depends upon the viewpoint of the one who expresses an opinion. But the forests seem to be more attractive to lovers of the beautiful at this season of the year,

We drove into the country yesterday. Harvesters were busy in the fields. Farmers were picking the white fleecy cotton, gathering corn, and stacking peanuts. The recent frost had left its blighting touch, and fading leaves recorded the end of summer and the approach of winter. But the golden leaves of oak and maple, interspersed with varying shades of brown and green, caught our attention and won our admiration. Just a few weeks ago the leaves were green. How did this transformation come to pass in such a short time? Nature holds the key to the answer of that question.

What a privilege to have eyes for seeing and ears for hearing! How important to have minds for thinking and hearts for loving! Let us look at nature's handiwork and meditate upon the glories of autumn days. Some day we may have the privilege of seeing the beauty of the spring-time. But this is autumn, and these days have a lesson—many lessons—for those who can see and think with genuine appreciation.

Some people see a touch of sadness in autumn days. When the leaves on the trees change from green to brown and gold, the observer knows that they will soon fall into the lap of mother earth and return to the dust whence they came.

Autumn is the golden age for leaves and trees. The trees will rest during the long winter months. The leaves will decay and make their final contribution to enrich the soil for the growing tree and the expectant foliage of next spring and summer. So these fading leaves are not destroyed. They are filling their place and making their contribution to a continuing life in forest and field. They have lived for a season on the branches of trees, where others have preceded them. They have helped the growth of a tree. Next year others will take

their places and they may be forgotten, but they have not lived in vain. The golden days of autumn should be just as glorious and charming as the verdant morning of spring-time.

Some keen mind has already anticipated the lesson suggested by this autumnal meditation. Humanity discovers the autumn days in human life. The Psalmist said: "I have been young, and now I am old." When old age approaches, the faded cheek, the wrinkled brow, the white locks and the faltering steps have their day. One may face this period, with its changing attitudes and experiences, in a spirit of depression and despondency. Some old people lament the loss of their "youthful figure and face," and refuse to accept gracefully the inevitable fact that there is a difference between youth and old age. They lift their faces, dye their hair, wear streamlined clothing, and, in many other ways, seek to abrogate the normal laws of longevity by trying to efface the marks of the recurring years.

Youth has its normal charm, but old age can be more charming. The spring-time has its beauty, but autumn will take its place and supplant it. So when the autumn days come to us, let us extract from them all the beauty within the range of our vision, and seek to make the evening-time of life radiant and inspiring to all who journey with us, to see the glories of the setting sun and to wait for the sunrise of to-morrow.

I. W. JOHNSON.

WHEN FALL COMES.

The fall of the year is the time for inventories in our local churches, when we go through our records and ascertain what we have given out, what we have received and what we have left over. We have had another year of opportunity and responsibility. As churches we have had the opportunity of worship, service, and praise; exercise and privilege that are calculated to strengthen our faith, enrich our religious experiences, and brighten our hopes for all time to come. This matter of religion, however, is not for self-benefit alone, for if we are to be blessed spiritually, we must share the treasury of Christianity with those who for any reason have closed their hearts to the flow of mercy. It becomes the church's

responsibility and the responsibility of every individual member constituting the church not only to "enjoy" his religion but to use his talents and opportunities in giving Christ to others. There are many in every community who are "outside the gate." They are just as far from Christ as those in distant lands. Our responsibility for our next-door neighbor is just as great as is our responsibility for those in other nations. It still is the command of Christ that we go out and find them and bring them in. They are not likely to come to the church. They never have in great numbers. The church has always had to go for them. It was true in the apostles' day. It is true in our day.

There is too much complacency and contentment in our churches. We need something to increase our sense of responsibility, to arouse us as a people and send us out as evangelists as did our forefathers in the early beginnings of our church. We have our institutions, our boards, and our organizations that our forefathers did not have a hundred years ago, but I sometimes feel that they had a passion that we do not know today.

If there could come within the hearts of our ministers a sense of compulsion, the fires of righteousness would again begin to burn on our altars, the light of which would go far.

In the fall, in these days of inventory of our churches, we check up, see where we have been, what we have done, how far we have carried the kingdom during these days of opportunity that have come to us during the year. We see how many have been added to our company, and what the picture looks like today as we lift our eyes to the future.

This is not only a time for the reckoning of money, the amounts that were asked for, the amounts that we have given, with what liberality or the lack of liberality we have responded to the call of the church and the kingdom, but a time also for the checking up of the spiritual power used and the power needed for today and for today only. We may store up material wealth, but we cannot store up spiritual power. We gain spiritual power only as we use it. If we do not use, we cannot put it on our shelves or lay it away secretly in our hearts for emergencies that may arise. Obedience is the fuel, faith is the spark, and action is the generator by which we gather within us power for achievements in the kingdom of God.

With another year behind us as a church and as a people, and another

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

Recently we studied the 23rd Psalm in our prayer meeting. I noticed that a little boy and girl who were there paid unusual attention. Today I ran across the story "Green Pastures" in our *Children's Religion* magazine. It was printed there to be used in a junior worship service at Sunday school. I am writing it for our page because I think it is a lovely story.

IN GREEN PASTURES.

"Good morning, Eliud!" The carpenter's son was breathless but smiling after his quick climb up the hill from Nazareth to join Eliud, the old shepherd.

"Good morning, Jesus!" The tired face of Eliud brightened at sight of the boy.

"Someone told me that your lameness is bothering you again." There was sympathy on the boy's face. "I hurried to see if I could save you steps by helping tend the flocks."

"God bless you!" Eliud looked rested already.

The boy looked at the sheep scattered over the green hillside. Some were lying in peaceful sleep. Some were cropping the short grass. The boy smiled thoughtfully. "Do the sheep make you think of the Psalm of David in which God's care of us is

compared to the shepherd's care of his sheep? See how they trust you, just as we trust God. 'The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures.' I would like to be a good shepherd and have my sheep know my voice and follow me."

"If you really would like, you may try your hand at being a shepherd today. It is time to lead the flock for the daily drink. Do you think you can do that? The sheep would not follow many people but they trust you."

"Shall I take them to the well of the sycamore grove?"

"That is the easiest place for them to drink. But it is so far away that you would be out of sight and sound unless I walked quite a distance with you."

"I could dam the little brook to make still water for them." The boy pointed to a dashing brook. He knew that the timid sheep would not drink from it unless he made a still pool for them. The shepherd nodded and handed the boy his long staff.

"Ta-a-a-a, ho-o-o-o!" the boy called the sheep. The sleeping ones awoke. The grazing ones stopped eating. They all pattered toward him. The boy walked slowly ahead of the flock, delighted that they trusted him as

though he were Eliud, their own shepherd. Across to the leaping brook he led them. He chose a curve in the tiny stream. He made the sound which told the sheep to lie down quietly. Then he found rocks to build the dam. Slowly the water collected into a little pool of still water. A few at the time, the Boy Jesus called the sheep to drink. "He leadeth me beside the still waters," quoted Jesus to himself. "The man who wrote that psalm must have been a shepherd. He knew how necessary still waters are for sheep—or people."

Their drinking over, the sheep were counted by the Boy. He counted a second time, a third time. There was one missing—the white lamb with the black spot on his back. He spoke to the sheep and they lay down quietly. He hopped onto a rock and was relieved to see the little lamb caught in a bramble bush on the other side of the rock. Before the other sheep knew he was gone, the Boy was back with the little lamb in his arms. "He restoreth my soul!" repeated Jesus. "I suppose the Psalmist was thinking that God brings us back when we wander away, just as the shepherd brings back the lost sheep."

"Ta-a-a, ho-o-o-o!" Jesus called to the sheep. They scrambled to their feet and followed him. "He guided me in paths of righteousness for his name's sake." The Boy looked back at the sheep following so trustingly as he led them in the right way. "Yea, though I walk through the Valley of the shadow of death, I will fear no evil, for thou art with me."

Thinking of the words of the beautiful old song, the Boy Jesus led the sheep back to Eliud.

"Well done, my boy!" Praise from the old shepherd was sweet to the Boy, for it meant that he had proved himself a good shepherd.

"Now I shall find a new feeding place for them," said Jesus. "A place where there is good grass free from poisonous plants and snakes, and where no wolves can jump out at them."

As he hunted for a place, he kept singing to himself, "Thou preparest a table before me in the presence of mine enemies." It was fun to be a good shepherd and find a feeding place for the sheep where their enemies could not bother them. "That is like what God does for his people." And the Boy ran back to lead the sheep to the "table" he had prepared.

As the day ended, Jesus helped

(Continued on page 15.)

CROSSWORD PUZZLE.

Across.

1. To miss one's foothold; move out of place (Ps. 17: 5).

3. Father-in-law of Esau (Gen. 36: 25).

5. Sick.

7 To slide on ice.

9. Contest of speed (Ps. 19: 5).

11. To submit to the rule of (Acts 5: 29).

13. To depart; proceed (Jud. 6: 14).

14. King of Bashan (Num. 21: 33).

15. God's message (Matt. 4: 4).

17. Soon; straightway.

19. Tidy; neat; smart.

21. Pronoun referring to one or more persons.

22. A plot of grass kept closely mown.

23. Son of Aram (Gen. 10: 23).

Down.

1. Having an acid, sharp taste (Jer. 31: 29).

2. A freshwater fish with a narrow, pointed head.

3. The contralto voice.

4. Misty; obscure.

6. Louisiana (abbv.).

7. Extreme contempt (Job 16: 20).

8. Hard, heavy, durable, black-colored wood.

10. Gone; past.

12. The self.

15. Divine determination; desire (John 6: 40).

16. Begin to grow light; break as the day.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

17. Least particle of matter.

18. Chosen to build the ark (Gen. 6: 8-22).

20. Thorium (abbv.).

Answers to Last Week's Puzzle.

ACROSS—1. Heap. 3. Pull. 5. L. C. M.

7. Bough. 9. Herd. 11. Fang. 13. L. I.

14. P. O. 15. Afar. 17. Spry. 19. Rusty.

21. Spy. 22. Sigh. 23. Seer.

DOWN—1. High. 2. Plod. 3. P. M. G. F.

4. Lung. 6. Cu. 7. Briar. 8. Happy.

10. Elf. 12. Nor. 15. Arms. 16. Rush.

17. Stys. 18. Year. 20. Sp.

**THIS IS STEWARDSHIP YEAR!**

To many it will seem strange that 1940-41 should have been chosen for Stewardship Year, and yet the selection is not without measure of weird appropriateness.

Whether we desire it or not, a considerable proportion of our income for the coming year will be devoted to the creation of engines of destruction. In this we cannot help ourselves.

Does not this very circumstance make it highly desirable that we consider devoting a further portion of our incomes to expressing our deeper desires by dedicating it to the extension of Christ's Kingdom? We are compelled to go one mile; our self-respect demands that we go a second mile in love.

But someone objects that many of us will have less from which to give in the days that are ahead. This may be so; yet the habit of giving is not born of the overflowing pocket-book but of the grateful soul. Our forefathers kept their first Thanksgivings, not because they had plenty, but because they had enough. The upheavals of the times should make us appreciate such blessings as are ours. This is a better time for teaching Stewardship than when the stock market was bounding upwards.

That your church may keep Stewardship Year effectively, we suggest that you order a quantity of one or more of the following free leaflets from the Missions Council:

It Is More Blessed, new 1940; *Immortal Money*, by Jay T. Stocking; *Jesus and Money*, by Gardner Latimer; *A Layman Speaks*, by Oscar L. Blinn; *A Program of Stewardship Education*, reprinted from "Financing Our Church."—*Missionary Herald*.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 26, 1940.

Sunday Schools.

Big Oak, Eagle Springs, N. C.	\$ 3.56
Spring Hill, Waverly, Va.	4.62
Linville, Va.	7.22
Leaksville, Luray, Va.	5.29
South Norfolk, Va.	5.00
Damascus, Chapel Hill, N. C. . . .	1.50
Mebane, N. C.	6.00
Durham, N. C.	7.74
Pleasant Hill, Liberty, N. C. . . .	6.95

Union Ridge, Burlington, N. C. . . .	2.00
Union (South.), Franklin, Va. N. C.	5.65
Pleasant Ridge, Guilford College, N. C.	2.00
Oak Grove, Sunbury, N. C.	1.34
Bethlehem, Elon College, N. C. . .	5.00

Total \$ 63.87

Individuals and Churches.

Flint Hill (M), Biscoe, N. C. . . .	\$.16
Wake Chapel, Fuquay Springs, N. C.	7.43
Rosemont, Norfolk, Va.	23.12

Total \$ 30.71

Specials.

First, Burlington S. S., Burlington, N. C.	\$ 39.89
--	----------

Total for the week \$ 134.47
Previously acknowledged 895.29

Total since Sept. 1, 1940 . . . \$1,029.76

Gratefully,

MATTIE COX PARKER,

Secretary.

MISSIONARY REPORT OF WOMAN'S BOARD.

The following is the Quarterly Report of receipts and disbursements of the Woman's Board of Missions of the Southern Christian Convention for quarter ending September 30, 1940:

Receipts.

Valley Va. Central Conference:	
Young People's Societies	\$ 11.00
Cradle Roll Societies	.45

Total \$ 11.45

North Carolina Conference:

Women's Societies	\$1,044.01
Young People's Societies	58.41
Willing Workers' Societies	49.94
Cradle Roll Societies	81.73

Total \$1,234.09

Eastern Va. Conference:

Women's Societies	\$ 997.65
Young People's Societies	308.01
Willing Workers' Societies	114.34
Cradle Roll Societies	70.26

Total \$1,490.26

Total for Quarter \$2,735.80

Disbursements.

Home Missions:	
General Work	\$1,262.00
Foreign Missions:	
General Work	1,262.00

Total \$2,524.00

Respectfully submitted,

MRS. H. S. HARDCASTLE,

Treasurer.

NORTH CAROLINA MISSIONARY SOCIETIES.

At the recent session of the North Carolina Conference Woman's Board, the matter of programs for local societies was discussed. It was voted that the superintendent of literature should furnish a suggested program for each month in THE CHRISTIAN SUN, basing these programs on the packet of material prepared for each society.

If you have not secured your packet, please do so at once so that you will get full advantage of the year's supply of materials. Send fifty cents to Mrs. F. C. Lester, Superintendent of Literature, Elon College, N. C., with the name of your society, and she will see that you get the packet.

Remember, you will not be able to use the programs in THE SUN, unless you have the packet which contains the material.

Following is the program suggested for your November meeting.

MRS. W. E. WISSEMAN,
President, N. C. Woman's
Missionary Conference.

PROGRAM FOR NOVEMBER.

In November each society is asked to take a Thankoffering for the Asheboro Church. This will count on your apportionment, but the spirit of sacrifice should be evident in your program. November is near the beginning of the Conference Year for our women's societies and churches. Therefore it is appropriate that at this meeting we should consider the matter of stewardship. With these things in mind, let us plan our program.

Following are several suggestions for your group:

I. (a) Talk by Rev. Lanson Granger, or some member of his church, concerning the work being done in Asheboro. Contact him about this at Box 144, Asheboro, N. C. (b) Thank-offering Service, with the presentation of your gifts, which is found in the packet. The group may sing responsively, "Take My Life and Let It Be," with the leader reading the Scripture, or it may be used as a solo with the Scripture read responsively.

II. (a) The Stewardship Program found in your packet. This is a fine program, which may be divided into parts and several women share in it. (b) Statement concerning the Asheboro Church. (Your president will receive this shortly.) (c) Thank-offering Service from packet.

III. (a) The play, "An Alabaster Cruse," 10 cents. Secure from *Pilgrim Press*, or Promotional Office at Elon College, N. C. This one act play uses five women, takes about 20 minutes to give, and shows how a modern young woman is led to see the value of stewardship. (b) Statement concerning Asheboro Church. (c) Thankoffering Service from the packet.

Each society is supposed to have at least one public meeting during the year. Many societies use the Thankoffering meeting for this purpose. If you can present this program as the regular Sunday morning or evening service in your church, you can meet this point of the Standard of Excellence, and at the same time educate your people regarding the value of stewardship, if you used the play suggested, or about our work at Asheboro if you have a guest speaker. You may also get money from some who would not otherwise have an opportunity to share in the Asheboro work.

A TRIBUTE OF APPRECIATION TO DR. J. O. ATKINSON.

In the providence of God, and in the course of human events, the Rev. J. O. Atkinson, D. D., came, he lived, he labored, and passed away. The earth was adorned by his presence, elevated by his accomplishments, and impoverished by his departure. We feel that heaven is enlarged by his entrance there.

It was always an inspiration to have Dr. Atkinson at Hines Chapel, and to listen to his wonderful missionary appeals. As a minister and speaker he had few equals, and in missionary zeal and activity he had no superiors.

The missionary society of Hines Chapel Congregational Christian Church is largely a product of his efforts, and in regular session the society ordered this tribute of appreciation to be written and sent to THE CHRISTIAN SUN for publication.

Peace to his ashes, honor to his memory, sympathy for his relatives, and encouragement for his friends.

To the Christian in the night of death hope seems a ray of light, and angelic presence fills the victorious soul with joy.

Farewell, our friend and brother! We are glad for thy coming. We are sad at thy going.

REV. EDWARD E. MARTZ,
Pastor.

REV. J. H. ABERNETHY,
W. F. BURTON,
Committee.

MINISTER AND CONFERENCE.

(Continued from page 5.)

many things to be considered. The support of a Conference program, the raising of Conference apportionments, the attendance upon Conference sessions, from the opening session to the closing benediction, the adjustment of church plans and policies and programs to fit into the Conference requirements—all these are some of the things to command the attention and interest of the minister in his local parish. When the ministers meet for counsel and study, it is the privilege and duty of all ministers to attend if possible. Very few ministers really have time to attend to all their duties and responsibilities. Every minister can crowd his time with so many things he does not have time for the extra meetings with ministers and laymen of the denomination. But it is his business to compel himself to adjust his plans to use these opportunities for mutual help and consultation. He needs the other ministers and they need him. He should not deprive himself, or them, of this pleasure.

The young minister faces two alternatives in the beginning of his career. He must first find and locate himself. The temptation to make bread for himself, from the stones, the opportunities hidden under the hard places along his journey—will rise up to counter the challenge of accepting the way of the cross to inherit the kingdom of God. The sooner he humbly and absolutely, once and for all time, denies himself and takes up the task of the kingdom, the easier and more certain it will be that he can come into his rightful place and comprehend something of the length and depth and height and breadth of that holy kingdom.

It is the same old truth when we say that it is a choice between being individualistic and self-centered, and accepting the altruistic way of life when people will say, "He saved others, himself he cannot save." "He that saveth his life shall lose it, and he that loseth his life shall save it." In those words of the Master there is both warning and promise. For the minister, his relation to the Conference, that is to other ministers and to other churches, is the thermometer, the yard-stick, the scales, that take his temperature, his measure and his weight.

To the mind of your speaker there comes one outstanding example of the church or Conference, Convention and kingdom-minded minister in our midst. One does not have to call his name, it comes like a sweet memory

with a halo of light and fragrance of the beautiful garden wet with the distilled dew of a starry night. Ministers and laymen from small rural churches and large city temples, old and young, great and small, loved him. They knew he had very early in life dedicated his life to the preaching of the gospel and the service of the pastorate. He came to this church, then small, with a small salary and a divided and discouraged constituency, with one objective: to give himself to the task of building in this place a part of the kingdom of God. He sought nothing for himself. He coveted the love and cooperation of his brethren and he gave them no less than he asked of them. Throughout a long and successful ministry he exhibited the sincere devotion of a great soul to the church as a part of the kingdom of God. Unselfish and sacrificial he was an example of a minister's right relation to the Conference as a nucleus of his organic relation to the larger realm, the kingdom of heaven, or the kingdom of God.

In summarizing the relation of the minister to the Conference, and his official standing in that realm, we say that he should endeavor to be a man of unblemished character. *What he is* speaks much louder and is much more powerful than *what he says*. He sets a standard of life which raises or lowers the standard for the ministry as a calling.

Again the minister's conduct should be above reproach. It is tragic for the minister and for his brethren, as well as the church, when his conduct is called into question. He may not have great ability, but limited talents cannot be set up as an excuse for immorality and low living. Every man, great or small, can major in character and conduct. He can behave himself if he cannot surpass others in service. The minister who lives a sincere, consistent life can live down any kind of criticism and slander. If he is at heart a hypocrite, he cannot always conceal his deception.

It is high privilege to crown his life and calling with thorough preparation, persistent study, intelligent approach to his task, loyalty to his denomination, support of the church and its institutions and a spirit of genuine sympathy and cooperation with his fellow-workers in the kingdom. He is an ambassador of his church, as well as a messenger sent from God. To God, to Jesus Christ, to the church, to his Conference, to the cause of Christ he owes his best—and any thing less than that should be disdained by him in his personal approach to his work.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

Next Sunday afternoon, November 3, young people of the Western North Carolina Pilgrim Fellowship will meet at the Asheboro Presbyterian Church at 2:15 o'clock for a "Post Mills" meeting. Miss Frances Foster, regional chairman of the Southeast Pilgrim Fellowship, who was a delegate to the second National Council meeting at Mills College, Oakland, Calif., in August, will be the guest speaker.

The opening devotional service will be conducted by the young people of the Congregational Christian Church of Asheboro. Group discussions of Young People's Programs, Social and Recreational Activities for Your Church, A Spiritual Emphasis for Advent, and What To Do About Missions, will be led by Miss Foster, Rev. A. Lanson Granger, Jr., Rev. W. J. Andes and Mrs. F. C. Lester.

New officers for the year will be elected and will be installed in the closing service.

Sybrant Pell, president of the Western North Carolina Pilgrim Fellowship, will preside.

LYNCHBURG YOUNG PEOPLE.

The Christian Endeavor Society of the Congregational Christian Church of Lynchburg, Va., was organized August 4, 1940, with a membership of thirteen. At the close of the month we had a membership of twenty-four. No evening services were conducted in our church during August, as this was the month of our pastor's vacation, and so the society visited three other churches for the Sunday evening services. Trucks were used to carry the members, and we had an average attendance of twenty-two.

The society has subscribed for twenty-two copies of *The Christian Endeavor World* and *The Pilgrim Highroad*.

Twenty members of the group are also members of the church.

During the month of September three new members were received into our society, and the average attendance for the weekly meetings was seventeen. The society has purchased

a Christian Endeavor sign for the church bulletin board. Materials for the program and membership committees have also been secured.

The program committee has planned our meetings for the year. Those who lead each week are asked not only to prepare the program but to advertise the meeting with a suitable poster placed in the church vestibule.

Recently our society took an offering for the American Red Cross, which amounted to \$5.24.

BLAND A. LEEBRICK, Pres.

W. T. DUNN, Sup't.

ROBERTA HARRIS, Sec'y.

YOUTH—ONE-SIXTH OF AMERICA.

Young people of our Southern Convention will find a profitable and enlightening in James C. Flint's pamphlet, published by the Council for Social Action of the Congregational and Christian Church, *Youth—One-Sixth of America*. The pamphlet will have special interest for those young people in our midst who have known the author in young people's conferences. Mr. Flint's introductory words have the stab of real challenge: "As you read, I bid you view yourself critically to see where you fit. If you belong to the great army of the unconcerned, know that the censure of God must rest upon you, and that within a democracy you belong to the dangerous group. If, however, you are a member of the company of those who care (and, God grant that you may be), then know that you are the hope of the world. Accept with all humility the responsibilities that life presses on you. We shall labor with you until we have accomplished the work set out for us to do and God's kingdom on earth has become a reality among men."

NORFOLK CHRISTIAN ENDEAVOR UNION SCHOOL OF TRAINING.

PROGRAM.

- 7:45 Songs.
- 8:00 Roll Call.
- 8:05 Announcements.
- 8:10 Devotional.
- 8:30 Class.
- 9:30 Benediction.

Devotionals have been held with the South Norfolk Christian Church, October 24, and will be held with the following churches: First Christian Disciples on October 31; First Christian, Portsmouth, on November 7; Hope Chapel, November 14; Shelton Memorial, November 21; Rosemont Christian, November 28. All classes are held in the evening.

PEACEMAKING IS COSTLY.

(ARMISTICE DAY.)

CHRISTIAN ENDEAVOR TOPIC
FOR NOVEMBER 10, 1940.

SCRIPTURE: Matt. 26:51-56.

Daily Readings—

Monday—Peace Restored by Prayer—
I Sam. 7: 7-14.

Tuesday—Peace Maintained by Trust—
Isa. 26: 1-7.

Wednesday—Peacemaking and Persecution—
Matt. 5: 9-12.

Thursday—Liberty, Law and Love—
Gal. 5: 13-16.

Friday—Practice Peace—I Thess. 5: 5-15.

Saturday—Divine Wisdom Makes Peace—
James 3: 13-18.

Since the last World War much has been said about the cost of war. In this topic we are concerned with the cost of peace. In our day a nation that is devoted to the ideal of peace has to give up many enticing benefits that would come to her if she were pugnacious and willing to fight in her relations with neighbor nations. At Munice, in 1938, the price of peace was exhibited. Yet this price was not enough as the year following indicated. Nations chose war rather than peace. Now nation after nation is being drawn into the war arena. It may be that peace, under certain conditions, does cost too much. Yet Christians should carefully set the cost of peace against the cost of war.

Let someone speak on the subject: "The need today of a large number of men and women who are willing to pay the price of peace."

Have a round table discussion on, "How shall we develop a strong enough peace sentiment in our great nations so that they will be willing to forego the doubtful benefits of strong-arm methods in order to insure the peace of the world?"

What lessons have Americans learned about peace since 1918? Are we becoming more involved in another world conflict or will America's attitude keep us out? What is the relationship between being willing to pay the price for peace; and, on the other hand, having a desire for peace?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS DECLARES HIS MISSION.

LESSON V—NOVEMBER 3, 1940.

LESSON: Luke 4; 5.

DEVOTIONAL READING: Isa. 61:1-3.

GOLDEN TEXT: *For the Son of man came to seek and to save that which was lost.*—Luke 19:10.

Lessons From Nazareth.

The hidden years at Nazareth had great significance for Jesus. They teach us the importance of thorough preparation for life's work, of the possibilities of service in the common place, of the discipline of work, of quiet faithfulness to duty, of patient waiting until the big opportunity comes. One cannot account for the public ministry of Jesus apart from life in Nazareth, a quiet, sleepy, little village hid away in a cup in the hills in the Galilean mountains. He came back to this town in which he had been brought up and announced his public ministry.

The Church-Going Habit.

"And as his custom was, he entered into the synagogue on the the Sabbath day." Jesus was in the habit of attending services of worship. This is significant. He had known for many years now that God had chosen him and set him apart for a special mission. He knew that some of the rites and the forms of service in the synagogue were rather simple and somewhat archaic. He probably knew that as a result of his ministry they would have to find the secret of new life, or lose their meaning and significance. But in spite of all this, he attended the services of worship regularly. Thus did he show that the holiest person can scarcely afford to dispense with stated forms of devotion, and that the regular public worship of the church, with all its imperfections and dullness, is a divine provision of sustaining the individual soul. We can not expect to be wiser than our Lord in this matter. Attendance at services of worship ought to be a habit. It ought to be done regularly. It is a duty which a Christian can ill afford to disregard, but it is also a high privilege which they can well afford to embrace.

Knowing the Bible.

"And he opened the book and found the place where it was written." Jesus knew the Bible; he knew where to look for certain passages; he knew where to find the mes-

sage to fit the particular occasion. The fact of the matter is that the average Christian is illiterate as concerning the Word of God. Many people do not know where to find the great passages of Scripture, or where to turn for particular passages which will suit their varying moods and meet their deep and changing needs. Happy is the man who can open the book and find the place where is written the message which meets his particular needs!

A Program of Ministry.

"The Spirit of the Lord is upon me, because he annointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." In this passage of scripture from the Prophet Isaiah, Jesus sees the program of his ministry, and thus declares it. He knew that the spirit of God was upon him in special measure. He knew also that power had been given to him for service. All that he had and all that he was would be used for others, and especially for the underprivileged. The Gospel, or the Good News, which he preached, was to be simply not for the rich and for those who were able to pay for it, but it was to be for the poor also. He had come to proclaim release to the captives not only figuratively but literally. He could give men the power that would break the bonds of evil habit and the things which bound and crippled their lives. And it is not too much to say that were it not for the spirit of Christ in many men that they would now be captives and in prison and in penitentiaries. The average Christian realizes, though all too inadequately, the fact that Christ can give power to overcome and to set free.

The words, "recovering of sight to the blind," also has a literal as well as a figurative meaning. Again and again during his ministry, Jesus restored sight to the blind physically, and even today, through the touch of Him who is the Great Physician, working not in miraculous ways, but along scientific lines, the Great Physician is giving sight to those who are blind. How much more valuable, however, that he gives moral insights and that spiritual vision to those who are blind, thus enabling them to see

things in their true perspective, to see things through, to see things whole. He came to set at liberty them that are bruised and broken-hearted, to bring new hope into men's lives. He came to proclaim the acceptable year of the Lord, to announce that the day of grace had come, to bring men to a realization that they were living under love and not under law. As one reads of these words of Jesus in the light of his later ministry, one sees how they were literally fulfilled and are being fulfilled. Perhaps all of us feel that if we had been in the synagogue on that day that we would have stood up and said, in the words of Bishop McDowell, "If that is your program, if that is your spirit, I am with you, I am with you." At least that is what we know we ought to have done, but, alas, how few of us really can say it!

The Familiarity That Dulls.

"And they said, Is not this Joseph's son?" They wondered at his gracious words, and they could not explain them, for to them he was simply a carpenter, the son of Joseph. Familiarity often breeds, if not contempt, at least lack of appreciation of the finest and greatest qualities. Like these people of Nazareth, we often fail to see the greatness in members of our own families and in our friends. The same thing is true of our opportunities. Many of us daily have the opportunities which would thrill others if these people were in our place.

Unpleasant Truth.

"And they were all filled with wrath in the synagogue, as they heard these things." When Jesus first started to speak, they wondered at the gracious words which proceeded out of his mouth, and they were very much delighted with this their home town boy. But when he went on to tell them that God loved the people of other nations and other races, that God had shown his providential care of them, that they were included in the circle of his love and in the plan of his redemption, the people in the synagogue became very indignant. They gladly would have thrown him headlong over the precipice nearby. People do not always want the truth, especially if it cuts across their prejudices, if it disturbs their self-complacency, if it challenges them to service, to discipline, to self denial, and to sacrifice. If Jesus were to come to our churches and preach his truth as he preached it in Galilee, he would offend many. One wonders after all if there is not too much preaching of comfort, and not enough of challenge.



BY CHAPLAIN

H. E. ROUNTREE

NOTE: We will study the book of Jonah this week. Let us have a good time.

MONDAY.

GOD'S GRACE TOWARD US.

"And the word of the Lord came unto Jonah the second time."—Jonah 3:1.

Jonah had run away from God. Disaster followed. So it does sooner or later when disobeying God. But he repented and returned to his duty. The world was blessed by him.

It has been said that the story of Jonah is a parable. And this is it. Israel, like Jonah, had refused to go to the nations but went in the opposite direction. She was lost in the nations, represented by the fish. But, says Grace and Truth, "there will come a day when the nations will grow sick of the Jews, and they will be allowed to return to their land. There, it is prophesied, they will receive God's commission to preach the Gospel to the heathen. This time they will obey and be a Christian blessing to the world." What an outreach of God's love!

Prayer—Our Father, teach us to-day Thy will concerning us. Whatever work Thou hast for us to do, forbid that we shall run away from it, but that we will obey and be the blessing that Thou wouldst have us be. *Amen.*

TUESDAY.

PLEASEING GOD OR MAN.

"Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."—Eph. 6:6.

"The faithful man shall abound with blessings."—Matt. 28:20.

Jonah learned his lesson. Now, with all the authority of God and personal experience, He went forth to preach the Word of God to Nineveh. That word was: "Repent before it

is too late. In forty days Nineveh will be destroyed." That was directness. He might have been expected to be less blunt by having some preliminary suave remarks, prove his calling, or review philosophic opinions. But no. He had a message. He would not please men. He came to please God. What an outreach of God's love.

Prayer—Our dear Heavenly Father, we realize that there are many ways to displease Thee. Fill us with Thy Holy Spirit so that we may be keenly sensitive to those ways that we may always seek to please Thee, let come what will with others. In Christ's name we ask it. *Amen.*

WEDNESDAY.

OFFENDING GOD.

"Shall we continue in sin that grace may abound?"—"God forbid."—Romans 6:1.

A story comes to us of a young man not long ago who asked, "After I am saved, can I go out and commit sin without affecting my salvation?" The answer was, "Would you as a child of God, want to so offend your loving heavenly Father?" The young man dropped his head, we are told, and replied, "You've got me there. That is a different matter."

Prayer—Dear Heavenly Father, we confess our sins. We are altogether unworthy of Thy love and grace. We would not offend Thee. Forbid that we shall. *Amen.*

THURSDAY.

RESULT OF SINCERE CHRISTIAN LIVING.

"So the people of Nineveh believed God."—Jonah 3:5.

"The people believed God." That is the result of true Christian living. Jonah's experience in the whale's belly was a miracle and the preponderant one we think of when we read the book. But the real miracle was that

the people believed God from such a simple message. The first miracle concerned a mere man. The second concerns thousands of men.

We heard a preacher say recently, "There would be far more answers to prayer, a hundred fold more conversions, infinitely less backsliding, and no financial poverty in Christian work if Christians alone believed in God." Great are the outreaches of God's grace!

Prayer—O God, we believe, help Thou our unbelief. We ask for Jesus' sake. *Amen.*

FRIDAY.

WITH THE SMALL AND THE GREAT.

"The king of Nineveh arose from his throne (repented of his sins) and proclaimed, Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them every one turn from his evil way."—Jonah 3:6-8.

This is what happened to Nineveh. The king was converted and became a messenger of the Lord. And the common people heard him gladly. This was the third miracle of the Jonah story. Kings do not usually lead the way to God. What a wonderful thing it would be if the heads of families, heads of the governments, presidents and kings, would lead the way back to God!

Prayer—Our Father, we know not what course others may take, but as for me and my house we will serve the Lord. We pray for our government officials, our President, and the rulers of the earth, that they may receive the column of Christian forces back to Thee. *Amen.*

SATURDAY.

GOD'S GLORY.

"Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke 15:7.

(Continued on next page.)

LETTER TO THE EDITOR.

Demorest, Georgia,
October 17, 1940.

Editor, THE CHRISTIAN SUN,
3206 Grove Avenue,
Richmond, Virginia.
Dear Sir:

After reading the marvelous quotation from Pasteur on the cover of the October 10 issue of THE CHRISTIAN SUN, I was horrified to read Mr. Coulter's sermon entitled "Conscientious Objectors." Since THE CHRISTIAN SUN serves the Congregational Christian Church in the southeast, I believe it is only fair for our people to know the other side of the argument.

First of all, a word about what Jesus did. Mr. Coulter says "When He was threatened with physical mistreatment, He would leave the place; He did not submit to the evil intent of His enemies." We are asked to think of Jesus as constantly avoiding His enemies, unwilling to face sin and sinners squarely. To be sure, in His early ministry He did pass through the crowd and actually avoid His enemies. But that was because He felt that His time had not yet come. A turning point in His life came when He was in Caesarea Philippi, far from any of those who would molest Him. Deliberately He set His face steadfastly to go unto Jerusalem. He walked right into a city which he knew was filled with His enemies. Further, He challenged the authority of the priests by driving the money-changers out of the temple. Our Savior knew that in Jerusalem He would die, but He submitted Himself even to the humiliation of the cross. Without opposition He allowed sinful men to crucify Him, saying only "Father, forgive them." I believe that we, like Jesus, should not invite persecution nor needless martyrdom in the world. On the other hand, in our lives as in the life of Jesus there may come a time when we cannot avoid suffering. When that time comes it is the supreme test of the Christian. Will he continue to do what he believes is the will of God, or will he beg off with some excuse? I know a number of conscientious objectors personally, and I am certain that they feel that the time has come for them to make their stand for the Prince of Peace, even though it means ridicule and suffering. When God speaks to a man, who are we to advise him otherwise?

Now a word about the place of our own country in a warring world. Here Mr. Coulter speaks in vague

and general terms, so I hope that I do not misinterpret him. In many of his statements Mr. Coulter leads us to believe that fighting for the United States is fighting for all those things we hold dear—indeed, fighting on God's side. He says, "The man who would not give his life for home, friends, country, or the principles as taught by Christ is dead already." And, "Is it possible that God intended that a heathen government (Germany?) prevent evil and a Christian government (the United States?) permit it? No." Finally, "We are conscripting ourselves for freedom." If it is true that God is guiding the policies of our government, and a victory for the United States is a victory for God, surely it is both our patriotic and religious duty to fight for our country.

Following these statements, Mr. Coulter closes his sermon by saying that God has nothing to do with war, else He would send His angels to fight on the right side. "We are no better than the people of Germany. Therefore, there is no need for conscientious objectors in the ministry or in the church." Mr. Coulter should make up his mind. If God is on our side, it is our religious duty to fight in our armed forces. If God has nothing to do with this sinful world, what use is it for anyone to fight? Both sides are wrong. Wouldn't it, then, be better to follow the policy of the early Christians who kept themselves spotless in a sinful world by refusing to fight, vote, or have anything to do with a sinful government?

Finally, Mr. Coulter says, "Jesus favors an attitude toward war which will provide for the speedy extinction of selfishness, unbrotherliness, and injustice, chief causes of war; and that will promote love, patience, forbearance, helpfulness as sure preventatives of war." I agree with him. Many ministers thought that an Allied victory in the last war would hasten the day of peace. Today they are thoroughly disillusioned. There has never been a war in history which has increased the power of love, patience, forbearance and helpfulness in the hearts of men. Therefore, many consecrated Christians are horrified at the very thought of war. Soldiers of the last World War say that a man must leave his faith behind him when he joins the army—with the hope that he again can act as a Christian when he is discharged. I believe that every Christian should be granted the privilege of deciding if he wants to fight or not. Even our government has recognized the right of Christian con-

scientious objectors. Already many conscientious objectors are being subjected to ridicule and abuse by the powers of this world. God grant that the Church of Christ will never persecute those of its number who are doing their best to live in the spirit of their Lord.

Sincerely yours,
M. V. WHITE.

THE QUIET HOUR.

(Continued from preceding page.)

Jonah's and the king's work for God resulted in confessing their guilt and pleading for mercy, hoping that God, in His grace, might repent of His own purpose to destroy Nineveh and spare their lives. That is glory to God. Jesus said that the publican who bowed down in the dust and plead for mercy was far more acceptable in heaven than the proud Pharisee who in fine raiment and lucid speech thought he was heard for his much speaking and good looks. O, the extent of God's love!

Prayer—Our dear Father, we thank Thee that Thou hast given unto us a consciousness of true religion, humbleness of heart, and sincerity of purpose. Forbid that we shall deviate from this way, Thy way, at any time. In Christ's name we ask it. *Amen.*

SUNDAY.

SPIRITUAL FREEDOM.

"If the son therefore shall make you free, ye shall be free indeed."—Jonah 8:36.

After returning to God, the people of Nineveh had a wonderful sense of freedom; freedom from the guilt of sin, for they were forgiven; freedom from any damaging effect from enemies, for no one could crack the whip over them now; and freedom in the law of love and brotherhood, for they knew God and were in personal contact with Him, and enjoyed His security.

We are told of a young prince who committed a wrong against his neighbor. He hid the matter from his father, but he became the servant of the neighbor, and the neighbor was a hard taskmaster. Later he decided to stop this matter and tell his father. To his surprise the father forgave him and he was happy. The next time the neighbor cracked the whip he replied, "I have told my father all about this. I shall be your slave no longer. I am forgiven." What a wonderful grace of God!

Prayer—The Lord make His face to shine upon thee this day. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Due to injuries received in an automobile accident on last Saturday while returning from a visit to the Rosemont Congregational Christian Church in Norfolk, Va., your Orphanage Superintendent is unable to write his usual letter this week. Mr. Johnston's car turned over several times down an embankment after one of its tires blew out. He is now in the Granville Hospital, Oxford, N. C.

With Mr. Johnston was one of the little boys, Robert Currin, who lives at the Orphanage. The Men's Bible Class of Rosemont Sunday School helps to support Robert in the orphanage and had invited Mr. Johnston to come over to a special meeting and banquet on Friday, October 24, and bring Robert with him. The boy received only slight cuts and bruises.

The following letter, written by a lady who has known the orphanage for a long time, was received recently by Mr. Johnston:

Mr. C. D. Johnston, Supt.,
Elon College, N. C.

Dear Mr. Johnston:

At this Thanksgiving Season, I would like to express to you something of my appreciation of the orphanage and the great work you are doing there in "the making of character and the shaping of destinies" of boys and girls.

You, as head of the orphanage family, have really made it a home and you may be happy and proud of the boys and girls who have gone out from that home. Their success, I am sure, brings joy to your heart.

I would like for you to know how much I appreciate, admire, and love quite a number of girls who have come to Burlington from that home. These girls have good positions and are being successful, not only in a material way, but best of all, they have shown their character in their loyalty to our church and Sunday school. They are teaching in our Sunday school; some are leaders in our Young People's Work, and others help with our music in the church. They are so willing to serve whenever called upon. We are fortunate to have them and appreciate their service.

How thankful we are for the orphanage! May we find joy in giving our money for that good home at this Thanksgiving time.

Dr. Jay Stocking has said, "Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears, does not 'pass away'."

May God continue to bless our orphanage.

Sincerely,
Mrs. W. R. SELLARS.

We hope that what Mrs. Sellars has to say about the orphanage may help

some of our church people to know and understand the orphanage better.

Yours very truly,
ALNER ISLEY,
Secretary to Mr. Johnston.

REPORT FOR OCTOBER 31, 1940.	
Amount brought forward	\$12,370.08
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Mebane	\$ 6.00
Hayes Chapel	1.00
Youngsville	3.00
Mebane	6.00
	\$ 16.00
N. C. & Va. Conference:	
Pleasant Ridge	\$ 6.00
Burlington, Grover Moore, pledge	20.00
Mt. Bethel	4.27
Bethlehem	6.60
	36.87
Western N. C. Conference:	
Pleasant Grove, 3rd Qt. ..	\$ 2.48
Graham, Prov.-Memorial ..	2.16
Randleman	6.00
Pleasant Cross	2.60
Ramseur	8.17
	21.41
Eastern Va. Conference:	
Balance 1939 Conference receipts	\$ 71.00
Union, Southampton	5.65
Johnson's Grove	2.45
Holland	7.26
	86.36
Valley Va. Central Conference:	
Winchester	\$ 6.89
Newport	2.40
Mt. Olivet (R)	3.00
Wood's Chapel	1.02
	13.31

Special Offerings.	
Mr. Godwin	\$ 20.00
Mr. May	4.00
	24.00
Total for week	\$ 197.95
Grand total	\$12,568.03

WHEN FALL BEGINS.
(Continued from page 6.)

day at our disposal, may we profit by our records of yesterday and make greater and more brilliant records today that our achievements under God may be greater as we shall be blessed with opportunities in the days that are ahead. May there be the consciousness of the presence and power of the spirit in all conference sessions that we may be sane and sensible in the presence of world calamities, and that we as a church may be used for the maintenance of peace among our own people and for the bringing of peace to all peoples of all lands. This is our opportunity, our privilege, and our responsibility.

L. E. SMITH.

The printer pulled a real boner last week. He made Dr. Hardecastle, in writing the Sunday School Lesson, say that large insurance companies "respect" more and more men for drinking. The word he really used was "rejeet."

The Best Bible That Can Be Made

Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN

INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible

With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 3/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

N

E-B-U-OHAD-NEZ'ZAR the king, unto all people, nations, and languages, that dwell in all the

B. C. 570.

a ch. 3. 4; 6. 25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold ..35 Cents Extra

CENTRAL PUBLISHING CO., Inc.
1536 East Broad Street
Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D. Editor
S. C. HARRELL, D. D. Associate
W. T. SCOTT, D. D. Associate
F. C. LESTER, B. D. Associate
H. S. SMITH, Ph. D., D. D. Associate
I. W. JOHNSON, D. D. Contributing
L. E. SMITH, D. D., LL. D. Contributing
C. A. LINCOLN, D. D. Contributing
J. T. KERNODLE, Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D. Sunday School
H. E. ROUNTREE, Quiet Hour
S. E. MADREN, Christian Endeavor
A. LANSON GRANGER, Young People
Mrs. A. C. TODD, Children's Page

SUBSCRIPTION RATES.

One Year.....\$2.00
Six Months..... 1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

HISTORY OF UNION GROVE CHRISTIAN CHURCH.

Union Grove Christian Church was organized September 22, 1866. We do not know the exact date when the first church house was built, but a motion was made on November 6, 1875, and agreed on to finish the church house at an early date. On September 11, 1886, a motion was made and carried to build a new house 32 ft. x 48 ft. x 16ft. On March 16, 1889, a Sabbath school was organized with E. C. Phillips as superintendent. The following were the charter members of Union Grove Christian Church: Collin Scott, Tommy G. Craven, Benjamin S. Scott, William W. Lawrence, R. F. Brown, Adam Brown, Eli C. Brown, William Brown, S. H. Way, Alfred Brown, John S. Lawrence, Daniel C. Brown, Ira C. Brown, John A. Scott, A. J. Craven, S. L. Craven, F. M. Wig-

gins, J. M. Luck, Stephen Lowdermilk, Betsey Scott, Mrs. T. G. Craven, Seynthia Scott, Mrs. Adam Brown, Rebecca Brown, Polly Brown, Sally Way, Lyddie Brown, Luttitia Brown, Lovinie Brown, Mrs. F. M. Wiggins, and Nancy Luck.

The first church conference after the church was organized was held September 14, 1867, with John S. Lawrence as presiding elder. The first officers of the church were: John A. Scott, secretary; Ira C. Brown, collector; Eli Brown, treasurer. Standing committees: S. H. Way, B. S. Scott, Alfred Brown. The first deacons were Adam Brown and S. H. Way. The first pastors were Revs. John R. Holt and William Brown.

Rev. John S. Lawrence served as pastor till 1870, and John R. Holt then served one year. In 1871 Wm. R. Brown was called and served for a while. In 1874 P. P. Humble was called as pastor and served until 1876. The next record we have of a pastor was Wm. R. Brown serving in 1880; in 1881 S. H. Way served as pastor. The records we have are not complete from 1881 until 1890, but the best we can find out the local preachers did the preaching—Rev. S. H. Way, Rev. W. R. Brown and Rev. John A. Scott. The latter part of 1890 Rev. J. W. Patton was called as pastor and he served four years until Conference. In 1895 Rev. P. T. Way was called and served until 1897; then Rev. J. S. Lawrence served as pastor until 1899 when Rev. M. E. Hammer was called and he served two years; then C. C. Peele was called and served one year; J. R. Comer served in 1904 and 1905. In 1906 Rev. R. L. Williamson was called and served until Conference in 1908. Rev. J. R. Comer was then called back and served until Conference in 1910; then Rev. T. E. White was called and served until 1913. Rev. C. C. Peele was then called and served until Conference, 1914; Rev. T. J. Green was then called and served until Conference, 1917. Rev. L. W. Fogleman was then called and served until 1920. Rev. T. J. Green was then called back and served until Conference, 1922. Rev. John Allred was then called and served until Conference, 1926. Rev. H. V. Cox was then called and served until 1930. Rev. J. M. Allred was then called back and served until his health gave way in 1938. Rev. B. H. Lowdermilk was then called with the assistance of Mr. Glen Craven and served until Conference, 1939. Rev. E. Carl Brady was then called and is still pastor of this church.

The deacons who have served are as follows: S. H. Way, Adam Brown,

B. S. Scott, E. C. Phillips, S. S. Cox, W. J. Hobson, C. A. Byrd, W. W. Brown, J. A. Wright, D. C. Brown, H. F. Way, E. F. Cagle, O. P. Brown, Oscar Brown, D. E. Beane, A. M. Newell and W. E. Brown.

The sextons who have served are as follows: S. L. Craven, R. F. Brown, E. H. Byrd, C. A. Byrd, M. J. Brown and T. F. Brown.

The secretaries who have served are as follows: J. A. Scott, Eli C. Brown, S. H. Way, H. F. Way, E. F. Cagle, J. N. Cagle, S. S. Cox, Orlando Way, E. L. Brown, B. B. Phillips, D. W. Brown, Oscar Brown and W. R. Brown.

In 1938 the church and Sunday school built four Sunday school rooms of which we are proud, and which are a great help to the Sunday school and church. W. R. BROWN,

WESTERN N. C. CONFERENCE. (Continued from page 2.)

Service of Licensure and Ordination
—Conducted by President Wisseman.

Thursday—Morning Session.

- 9:30 Conference Called to Order.
Hymn and Prayer.
- 9:35 Reading of Minutes and Ministerial Reports.
- 9:55 Report of Committee on Ministerial and Church Ethics—Rev. J. Howard Smith, Chairman.
Discussion and Vote on Report.
- 10:20 Report of Committee on Memoirs—Rev. G. C. Crutchfield, Chairman.
- 10:40 Report of Committee on Superannuation—Rev. C. E. Newman, Chairman.
Discussion and Vote on Report.
- 11:00 Report of Committee on Resolution.
Report of Collectors.
Report of Auditing Committee.
Report of Other Special Committees.
- 11:30 Miscellaneous Business.
- 11:45 Closing Worship Service—Dr. W. M. Jay.
- 12:15 Final Adjournment.

IN GREEN PASTURES.

(Continued from page 7.)

Eliud lead the sheep to the sheepfold. There Eliud stood at the entrance, making a door of his own body. He held back the sheep with the rod while he looked carefully at each one, for any bruises or scratches. Jesus helped him rub olive oil on the injured spots. "May I come back tomorrow?" asked the Boy, his hands caressing a lamb.

Eliud nodded. "You are a great help, my Boy. You are a good shepherd."

The Boy Jesus ran toward his home in Nazareth, singing, "Surely, goodness and lovingkindness shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

Church Architecture Goes Religious

How may we transform our 'meeting house' into a place of worship?" is a question which an increasing number of our churches are asking themselves.

Formerly the architectural thoughts of most churches ran, first, to shelter and second, to adornment. The saints were satisfied with a sound foundation, a tight roof, adequate heating, reasonable acoustics, a pipey pipe organ, colorful windows, and an exterior sufficiently pretentious to impress the Methodists.

Today our desires are more subtle. We ask that the architecture of our churches serve our religious as well as our mundane needs. We desire that the House of God be so designed as to make it easy for us to enter into His presence. We think of the church, not as a place to sit and look at other people, but as a spot where it is natural for us to lift our hearts in earnest prayer.

The increasing emphasis upon worship is raising a forest of question-marks concerning the conventional church auditorium. In regard to corner pulpits, circular pews and glistening organ pipes waiting to be counted, sentiment is unanimously negative. There is some

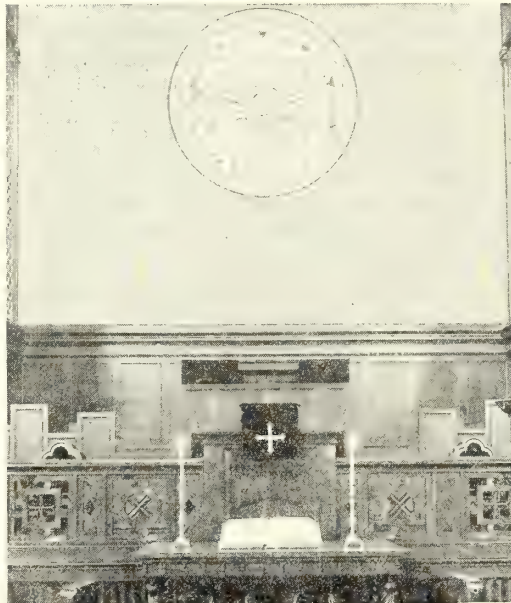
difference of opinion as to whether the preacher and pulpit should be moved to one side or permitted to remain at the focal point of attention. In either case, the minister is encouraged to keep himself in comparative obscurity except when actually conducting worship. Not only are choirs becomingly gowned, but their seats are arranged with increasing frequency so that their eyes cannot idly rove about among the congregation. Grave doubts are arising as to the beauty and religious significance of much ecclesiastical stained glass. The concern of the women is rising from the carpets on the floor to the desirability of drapes at the windows.

On the positive side, our churches are seeking to arrange their interiors so that the eyes of the worshippers will normally rest upon some object or setting which possesses both beauty and religious significance. Much ingenuity is shown in the creation of "worship centers," which may be either a chancel or directly in front of the pulpit. Among the elements commonly used are drapes, pictures, flowers, candles, an open Bible, a cross.

This tendency commonly calls for artistic sensibility and mechanical ingenuity rather than for a large investment of money. Often, all that is needed is the willingness to "move the furniture around." Where new purchases are necessary, they can frequently be secured as memorial gifts. In not a few instances the men of the church have remodelled the sanctuary "with their own hands." Here is an opportunity to show men and women that both their artistic tastes and their mechanical skill can be used for truly religious ends.

Our growing inclination toward worship is having a happy effect upon the Church Building Department of the Board of Home Missions. In the

past it has been regarded as "a very present help in time of trouble" by churches whose ambitions have outrun their finances, while the common mind has associated its work with title deeds, mortgages and annual payments. But today we are returning to the conviction which our fathers cherished—that the building of a church can be a means of spiritual grace. The grants and loans, both for remodelling old structures and the erection of new ones, need no longer be thought of in terms of brick and mortar or wood and paint. Rather do they give to the people of our churches the means by which they may experience the presence of God.—"Missionary Herald."



No architectural changes were needed to create a worship center in First Church, Oakland, Calif.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, NOVEMBER 7, 1940.

No. 45.

WHEN WAR IS DONE

When war is on, the babbling voices prate,
The taunting trumpets blare a fever breath,
The tom-toms stir the murder-lust of hate
And wake the screaming antiphons of death.

When war is on, the friends of other days,
Now foes, grow monsters in a mist of red;
We lunge at phantoms through a burning haze
And laugh insanely at our mounting dead.

When war is done, the slow, enlightening years
Bring clearer wisdom and a gentler song,
And overlay our ancient rage and fears
With saddening knowledge that we, too, were wrong.

—*Homer C. House.*

November 11 is Armistice Day

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. T. Fred Wright is moving from Waverly this week to begin his ministry at Windsor.

Rev. R. E. Brittle has been the pastor of Berea (Nansemond) in Eastern Virginia for eleven years.

Dr. C. Rexford Raymond recently attended an anniversary service at the South Congregational Church, Brooklyn, where he had served as minister for many years.

Dr. H. S. Harcastle, pastor of Christian Temple, Norfolk, Va., is broadcasting his morning services over the 50,000-watt WRVA Station of Richmond, Va., during the month of November.

Dr. William E. Sweet, Moderator of the General Council, will speak at the First Congregational Christian Church in Washington, D. C., on next Sunday evening, November 10. The occasion is the seventy-fifth anniversary of the church.

Dr. C. C. Ryan preached and conducted the communion service in our Richmond Church last Sunday morning. Dr. Ryan was formally pastor of the church for six years. During his administration the educational building was added to the church.

Mail may be forwarded to Chaplain Henry E. Crutchfield, C. C. C. Company 13815-60-Pa., Camp Owl's Gap, Petersburg, Pa. Chaplain Crutchfield is in charge of eight camps within a radius of 150 miles, and makes a visit to each three times a month.

The Eastern North Carolina Congregational Christian Conference will meet at Pope's Chapel, near Franklinton, on November 19, 20. Rev. S. E. Madren is pastor of the host church and president of the conference. Those desiring entertainment for the night should promptly notify the church secretary, Mr. H. G. Holmes, Route 1, Franklinton, N. C.

MR. C. D. JOHNSTON.

Mr. C. D. Johnston, for a number of years Superintendent of the Christian Orphanage located at Elon College, was in a serious automobile accident Saturday, October 26. Mr. Johnston was returning from Rosemont Christian Church where he had

spoken to the Men's Bible Class of that church on the occasion of its annual dinner. The Rosemont Men's Bible Class has been supporting Robert Currin of the Christian Orphanage for a number of years. Robert accompanied Mr. Johnston on the trip. As they approached the Granville County line near Oxford, N. C., a front and rear tire for some reason blew out which caused the car to leave the road and turn over. Mr. Johnston was painfully bruised, and at first the physician feared that he was seriously injured. He was taken to the Granville County Hospital, Oxford, N. C., where he has been detained for treatment since. He is improving, however, and hopes to be home in a few days. Robert Currin was very badly shaken up though not injured. He came back to the orphanage the following day.

The church will regret greatly the accident that Mr. Johnston has suffered and will be grateful that the accident was not so very serious and that he is improving. This accident comes at a most unfortunate time for the orphanage and for Mr. Johnston—at the time for the usual appeal for the Thanksgiving offering. Mr. Johnston has learned to depend upon the Thanksgiving offering largely for funds with which to carry on. It has been his custom to visit Sunday schools and churches, usually providing programs by the children of the orphanage that the church may know what he is doing for the children and what the needs of the institution are. I am sure that every church and Sunday school and every individual throughout the church will not fail to contribute because of Mr. Johnston's inability to come in person or to make his usual appeal, but that in the face of this misfortune, we shall all do our best, contribute generously, and see that the institution does not suffer or that Mr. Johnston is not unnecessarily disturbed as he is compelled to bear his afflictions.

L. E. SMITH.

NOTICE.

Those desiring entertainment at the North Carolina and Virginia Conference which meets at Ingram, November 12-14, 1940, please favor the minister, Ben Joe Earp, Paces Va., with a card so stating, and this will greatly aid the entertainment committee. Thanks!

BEN JOE EARP.

PLEASANT RIDGE.

Sunday, October 27, 1940, we closed our ministry with this church in order to give full time to the Henderson Church. We served this good people for seven years. We do not know the good that may have been done during this time. Just here we want to mention a few things that were done. After the first year the church went from one service a month to two services. It never failed to meet all of its financial obligations.

A number of improvements were made, some of which were: the church building was covered, painted inside and out, installed electric lights, and planted shrubbery.

Perhaps one of the greatest things that the church did was the part it had in establishing the new church in Asheboro. It furnished a number of good members and supporters, some of which are leaders in the new organization.

During these seven years we preached one hundred and seventy-four sermons, received forty-three members into the church and made three hundred and ninety-six pastoral visits. At the same time we were teaching school and serving other churches.

At the close of the last service the superintendent of the Sunday school made the announcement that a dinner would be served on the grounds in honor of the retiring pastor. This was a very pleasant surprise. A large table had been prepared and loaded with many good things to eat. It was a great pleasure to eat the last meal with these faithful people in this way. When the time came to leave we found that the car had been loaded with many good things to eat.

We have never served a more loyal, devoted and cooperative people. May God be praised for all the good that may have been accomplished. And our prayer is that He may richly bless these good people and lead them on into richer, fuller and deeper Christian experiences under the leadership of their new pastor, Rev. D. M. Spence.

J. FRANK APPLE.

Thirty-two London churches have been destroyed or made unusable by air raids, according to Rt. Rev. G. F. Fisher, Bishop of London. Including vicarages, halls and schools, Bishop Fisher estimates that four hundred and fifty to five hundred church buildings have been damaged in some degree or destroyed in London since the war started. London has more than six hundred churches.

PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

POPE'S CHAPEL, R. 1, FRANKLINTON, N. C.

NOVEMBER 19 AND 20, 1940.

Tuesday—Morning Session.

- 10:00 Conference Called to Order by the President.
Devotional Period—Rev. J. A. Denton.
Enrollment of Delegates and Ministers.
Welcome Address—Rev. S. E. Madren.
Response—Martin L. Grissom, Jr.
Introduction of Visitors.
Appointment of Special Committees.
Report of Executive Committee.
Report of Program Committee.
10:45 Address: "Facing the Future"—President of the Conference.
11:10 Ministerial Reports. (Limited to two minutes each.)
11:40 Discussion: What New Thing Our Church Is Doing.
12:00 Communion Service—Conducted by Rev. Allyn P. Robinson.
12:30 Adjournment for Lunch.

Tuesday—Afternoon Session.

- 1:30 Conference Called to Order by the President.
Hymn.
Prayer.
1:40 Orphanage Program—Supt. Chas. D. Johnston.
2:00 Report of Committee on Religious Literature—Miss Margaret Alston.
Discussion and Vote on Report.
2:15 Address: "Spiritual Literacy"—Rev. R. L. House.
2:45 Report of Committee on Home Missions—Prof. L. L. Vaughan.
Discussion and Vote on Report.
Report of Committee on Foreign Missions—Rev. Allyn P. Robinson.
Discussion and Vote on Report.
Report of Women's Work—Mrs. E. M. Carter.
Address—A. Missionary.
4:00 North Carolina Council of Churches—Rev. Ernest J. Arnold, Executive Secretary.
4:10 Business Session.
Report of Treasurer—W. J. Ballentine.
Report of Committee on Nominations.
Election of Officers.
Adjournment.

Tuesday—Evening Session.

- 7:30 Program in Charge of the Pilgrim Fellowship—Mrs. Sue Dunn Eaves Presiding.

Wednesday—Morning Session.

- 9:30 Conference Called to Order by the President.
Hymn and Prayer.
Minutes of Preceding Session.
Enrollment of Additional Delegates.
10:00 Report of Committee on Evangelism—Rev. J. Lee Johnson.
Report of Committee on Social Service—Rev. J. E. Franks.
10:20 Report of Committee on Stewardship—Rev. J. A. Denton.
Discussion: "A Plan of Stewardship for the Local Church"—Rev. W. J. Andes.
11:00 Report of Committee on Christian Education—Rev. Joseph E. McCauley.

Report of Committee on Education and Standing of the Ministry—Rev. A. C. Todd.

Address by Dr. L. E. Smith.

11:45 Licensure and Ordination.

12:30 Adjournment for Lunch.

Wednesday—Afternoon Session.

- 1:30 Conference Called to Order.
Hymn and Prayer.
1:40 Address by a Missionary.
2:15 Reports:
Committee on Apportionments—Rev. R. T. Grissom.
Committee on Finance—Rev. E. M. Powell.
Committee on Superannuation—Mr. K. B. Johnson.
Business Session.
Appointment of Standing Committees.
3:00 Discussion: "Plans for Tomorrow"—Rev. J. E. McCauley.
3:30 Closing Meditation—Led by Rev. H. S. Hardestle.
4:00 Adjournment.



REV. J. L. NEESE.

REIDSVILLE MINISTER ACCEPTS CALL TO NORFOLK.

Rev. J. L. Neese, for the past six years pastor of the First Christian Church on Montgomery Street, tendered his resignation to the church Sunday, October 20. He has accepted a call to Old Zion Christian Church of Norfolk, Va., and will move there preparatory to beginning his work on Sunday, November 17, or the third Sunday in the new Conference year.

Rev. Mr. Neese is one of the most outstanding ministers of Reidsville. Under his leadership the progress and rise of the Congregational Christian Church of this city is most noticeable. Since the beginning of his pastorate here, 313 new members have been received into the church—a record for which he is very grateful. Listed among the most outstanding accomplishments are: the addition of a large Sunday school plant consisting of two main assembly auditoriums, thirteen class rooms, literature sup-

ply rooms, and pastor's study; remodeling old basement to accommodate the Junior Department, which now consists of six class rooms and a large assembly room. Last year new heating equipment was installed which adequately supplies heat for the entire building. Recently the basement auditorium was renovated and two hundred new folding chairs were purchased, adding greatly to the beauty and comfort of this part of the church. In 1938 he was instrumental in the purchasing of the W. R. Brown home as a parsonage, thus enhancing the value of the church property.

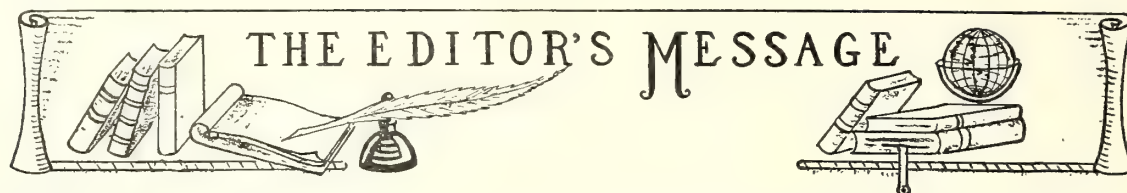
During his residence here, Rev. Mr. Neese has been identified with many organizations in various capacities, being at one time President of the Ministerial Association, and at present a member of the Advisory Board of the Salvation Army. His host of friends in the city and surrounding communities regret very much to see him leave, but he carries with him wishes for success in his new field of labor.—*Reidsville Review*.

NEWPORT, SHENANDOAH, VA.

The recent revival conducted by the pastor, Rev. R. E. Newton, of the Congregational Christian Church of Newport, closed after a very successful series of meetings. As a result of this revival there was an addition of five to the church. The Valley churches are very fortunate in having secured the services of Rev. Newton as their pastor.

The musicale given at Newport Church on Sunday, October 20, at 7:30 P. M., by the Senior and Junior Choir of the Leaksville Church, was most inspirational and thoroughly enjoyed by the entire audience. Mr. Keyser Rothgeb was director of the music which consisted of many beautiful hymns, duets and quartettes. At the conclusion of the program the mixed quartette which included Mr. and Mrs. Keyser Rothgeb and Mr. and Mrs. Benjamine McDaniel very beautifully sang "Though Your Sins Be of Scarlet" and "The Ninety and Nine." The male quartette rendered several selections. Misses Doris Sours and Irma Foltz sang a duet entitled, "Have You Counted the Cost." The pastor, Rev. R. E. Newton, was master of ceremonies and dismissed the congregation with prayer. The Newport Church feels greatly indebted to the Leaksville choir and wishes to express to them their appreciative thanks for their wonderful evening entertainment.

AMY LOUDERBACK.



BUILDING OUR CHURCH IN THE CITY.

We must bring to the task of building the city church our combined wisdom and resources. Our sister denominations have been quick to realize this. The Brotherhood of the Disciples of Christ has erected the National City Christian Church in Washington as an enduring symbol and witness of their faith. More than forty thousand individuals have contributed to the building. Episcopalians throughout America have contributed to the building of the National Cathedral in Washington and the Cathedral of Saint John the Divine in New York City. The denomination which is unable to entrench itself in the life of the city is doomed to die. The church that is to be the salt of the earth and the light of the world must not be isolated from the masses nor put under the bushel of obscurity.

In order for God to save the world he must be able to save the city. The city may spell opportunity or defeat for God as well as for man. The history of the world is largely contained in the diaries of such cities as Ninevah, Babylon, Athens, Jerusalem, Rome, Berlin, London, New York and Washington. The church is the most powerful agency for the salvation of the city. The Christ who wept over Jerusalem is concerned with the character of our cities. His example should move us to a deeper concern and a supreme effort to capture our cities for Christ.

Problems.

The difficulties of the city pastorate are legion. Many people evade recognition and shirk responsibility. The cities are filled with people who prefer to remain religiously incognito. On Sunday the highways beckon, the theatres attract, and business employs many a potential church-goer. A brief sample or synopsis of the needs, problems, and experiences of the city pastorate may be listed as follows: Automobiles, advertising, athletics, and alarm clocks; books, boners, and business men; cantatas, campaigns, and Catholics; drives, dramas, doctors, and diets; doorbells, dumbbells, and divorces; cats, entertainment, and emergencies, etiquette, etymology, and effervescence; funerals, federations and furbelows, fiction, finance, and fiddlesticks; gasoline and gumption; handshakes, handbills, and heresy hunters; ingenuity, intercession, insanity, and insurance agents; jack jokes, janitors, and jealousy, Joabs, Jonahs, and Jeremiahs; letters to laddies, lassies, and lemons; marriages, motion pictures, and mothers' meetings; neon signs and newly weds; organization and optimism; printers, posters, and publicity, prayer books, pantomimes, pocketbooks, and pep-talks; queries, questions and quotas; rummage sales, radicals, and reformers; sermons, sick calls, shoe soles, and shock absorbers, stewardship, salesmanship, and showmanship; telephones, television, and taffy; ushers, umbrellas, and unnecessary unction; visions, violins, and vitamins; work, worship, worry, and weazels; xcursions, xcitement, and xcuses; youngsters, yellings, and zwieback.

This series of incongruities and absurdities all come within the purview of the city pastorate.

Find Them.

The first problem, to be sure, is to find people who should be interested in the church. All possible leads must be carefully explored. Great ingenuity and dexterity are required to find these civic sheep and goats. No one has been thoughtful enough to notify Rev. City Pastor of their arrival. He must therefore be a Dick Tracy, J. Edgar Hoover, and a Sherlock Holmes all combined to locate these remote, elusive Christians. The faithful exploration of streets, nooks, and crannies will, however, disclose surprising and rewarding results. Many stars are hidden away in the civic firmament, awaiting recognition by the telescopic eye of the alert pastor.

Bind Them.

These newly discovered prospects often disclose a loyalty which is limited altogether to a distant home church. That loyalty must be transferred and cultivated. Having discovered the religious stowaway, it may be necessary to relentlessly apply the pincer tactics, or the converging force of diverse visitations. Vocational and geographical fellowship must be promoted. Complementary affinities or aversions may be effected. Through this continuous process of manipulating friendships, people from various states, occupations and denominations may be brought out of their state of spiritual hibernation to be permanently and happily bound into a homogenous group.

A personality, a plant, and a program are essential to the building of the city church. The church is usually known by its minister and cannot survive without his leadership. His personality must be the focal point and driving force in the total life of the church. And wherever there is such a force a following will be found. Personality is supreme. It will transcend all difficulties. Where there is a magnetic, trustworthy personality the church can be built. In the building of an enduring church a minister of ability and character should remain long enough to firmly entrench himself and the church in the civic, cultural and religious life of the community.

An adequate physical plant is an asset. People are not easily attracted to an old, out-of-date church building. Members cannot be expected to invite their friends to a church for which they must make an apology. The program of the church and its Sunday school may be greatly handicapped by the limitations of the building itself. The program must be adapted to the plant. Therefore great care should be exercised to insure the proper location and construction of our churches in the city.

Preaching alone can hardly make a truly great church. Preaching must have its setting in, and be the climax of, a great program. The city church must develop a constructive program of visitation, education,

recreation, stewardship and music. Wherever a congregation has been carefully organized and trained, wherever the literature of the denomination has been widely used, the church will survive any necessary change of its pastor. Wherever there is a sane, wholesome program in the midst of a people there is every assurance of a congregation and the future of the church is guaranteed.

"I am ready to preach the gospel to you that are at Rome also." So wrote Paul. There are those today who are willing to face the materialism and inhumanity of the city. This spirit will triumph. There is no

church within the city which may be considered impossible. Where there is a personality and a program there will be progress. No problem is incapable of solution. No religious body has a monopoly on the spiritual life of the city. Our church has a faith and a witness that is needed today, and without this potent witness the religious world would be greatly impoverished. Firm in this conviction, let us courageously take our glorious heritage and saving message into the cities "where cross the crowded ways of life," and there build enduring churches for the Glory of God.

R. L. H.

When Numbers Are Few

By JOHN R. SCOTFORD, D.D. *Editor of "The Missionary Herald."*

Rarely have I visited a Sunday school with fewer members—or a better spirit. Everyone joined in the hymns. Reverent attention was given to the simple but sincere prayer. Confusion was utterly lacking; the business of the school was taken care of with marked economy of time and space. The necessity of bringing up additional chairs both in the older school and for the little people added a note of success to what might have been a dismal occasion.

At first, one wondered why children and older folk came to so small a school with such smiling faces, but the reason soon became apparent. This was *their* school. It belonged to them and they to it. When they were absent they were missed; when they came their presence made an obvious difference. Each person was important to the life of the school.

In a small school or church one is likely to hear much envious talk concerning the "inspiration of numbers." Most of us have a hankering to be a part of a crowd at least a few times in our lives. But just what does the "inspiration of numbers" do to us? Often it makes us unimportant. Usually it lessens our sense of responsibility. Even a small crowd will sometimes be guilty of actions which its members would never commit individually. Of course most crowds are harmless. Sometimes they sweep us along toward wholesome goals. It is certainly easier to "go along" with a goodly company than by ourselves. Yet membership in a crowd does not of itself add anything to our moral stamina. The largeness of a Sunday school is not of itself necessarily a virtue.

On the other hand, the recognition of the individual which is characteristic of the small school sometimes

produces astonishing results. Harry Thomas Stock, head of the Division of Christian Education of the Congregational Christian Churches, grew up in a small church in Springfield, Ill., where a great variety of responsibilities were placed upon him as a high school boy. It is to this experience that he traces his interest in church activities. Lucy Eldredge, who is concerned with the young people's work of the same denomination, served her apprenticeship as a girl in a small church in Erie, Pa., which has since gone out of existence, but to which she is deeply indebted for a priceless training in leadership. Investigation would probably reveal that most church leaders come from small churches!

This is not an accident. The small Sunday school is a forcing bed for personal ability. Responsibilities cannot be dodged; there is no one to whom the buck can be passed. In such a situation we do what needs to be done—and are surprised at the talents which we discover both in ourselves and in others. It is a truism of life that it is the smaller groups which develop the most leaders. All of us have more capacity than we think for. The virtue of the small Sunday school is that it overrides our laziness and our timidity and draws out the best that there is in us.

Of course every school wants to increase in numbers. On every hand are people who need what a school has to offer. Larger numbers create a larger reservoir of talent upon which to draw for teachers and officers. The man on the street and the parents of non-church children have a great respect for numbers. In many ways a large school will run more smoothly than a small one.

Yet many Sunday schools have lit-

tle chance to grow. The community may be small or the appeal of the church confined to a limited group. But the fact of smallness need bring with it no sense of defeat. Rather should such a school capitalize its handicaps and render the fullest possible service to those whom it reaches.

Two essentials are necessary for a successful small school.

The first is personal sincerity. Crowds are easily fooled, but the smaller the number one deals with the more transparent is sham and pretense. Fortunately this principle works both ways. A little group draws out the best there is in a genuine person. It takes more downright character to lead or teach in a small school, but by the same token one's personality makes a deeper impression upon a small circle than upon a large one. Intimate contacts are the acid test of personal worth. It takes a big person to run a small school successfully.

The second necessity for a small school is a large outlook. If such a school thinks or talks about itself all the time, it will grow down-hearted and discouraged. It needs to fasten its attention upon something larger than itself. The small school gains greatly when it associates itself with other schools through the county and state councils of religious education. It can also find strength through developing missionary interests. As it studies and supports Christian work in other places it develops a sense of participation in the on-going life of the church. It must find through these contacts the inspiration which the larger school derives from its own numbers.

After all, the deepest influence of any school is exerted through personal contacts. It was through living with his disciples that Jesus launched the Christian faith. The small school makes possible intimate human contacts. Through them it can do its part in building the Kingdom of Heaven among men.

A RESOLUTION.

Following is a Resolution adopted by the Eastern Virginia Conference:

"That in the light of intolerance, injustice, and world-wide upheaval we reaffirm our faith in the Democratic way of life, and our conviction that in Christ and his church we possess the very and only solution to a war-torn, selfish world; and that we resolve to pray and work for the innocent sufferers in all lands, for the restoration of peace, and for the Kingdom of God wherein dwelleth righteousness."

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference met in the Christian Temple, Norfolk, Wednesday to Friday, October 30-November 1, in its one hundred and twentieth annual session. The officers of the Conference are: President, Rev. J. F. Morgan; Vice-President, Col. J. E. West; Secretary, Dr. John G. Truitt; Assistant Secretary, W. H. Baker; Treasurer, W. E. MacClenny. These officers were re-elected for the ensuing year.

The attendance was very good, although there were several churches not represented by delegates. The Conference program provides for three days, but there are a great many "one day delegates." The delegates who arrive late on opening day, and leave before adjournment on the same day, cannot have a comprehensive opinion of the importance of Conference. Ministers and delegates should plan to be present when the first session is called to order and remain until the final benediction on the last day. A number of ministers did not report on the last day. The attendance of laymen on the last day was very small. A motion was offered that the Conference session be limited to two days, but it was lost. Several years ago the Conference sessions covered four full days. At that time ministers who did not expect to return every day were expected to ask permission of the Conference to be absent. This was true, also, of the lay-delegates.

The reports from the churches were not all sent in until the last day of the Conference. This made it impossible to tabulate the statistics until after adjournment. The number of additions to churches for the year is 458. There was a net loss of seven in the total membership of the churches. This was accounted for by the fact that Old Zion Church revised the church roll and reported a decrease of 239 in membership. The present membership of the Conference is 10,216. The Collector, Mr. E. B. Rawles, reported the Conference collections in cash for this session, \$6,150.76. This was an increase of \$567.27 over 1939. The total paid on Conference apportionments for the year was \$13,797.74—\$101.26 less than the year 1939. Twenty-one churches paid their Conference Apportionments in full. These facts should stimulate the promotional agencies of the Con-

ference and the Convention to undertake a decided improvement for the ensuing year.

The Conference voted to set a goal of 500 net increase in membership for the year 1941. At the same time, a definite effort should be made to raise the Conference Apportionments in full in every church. The Conference, through the Sunday School Convention and the Convention Fund, is paying a considerable part of the promotional expenses of the Convention. In consideration of the sum paid for this promotional work it has a right to expect that definite effort shall be made in every local church to develop the evangelistic and benevolent spirit of the membership. Our churches should grow in numbers and in giving to the cause of Christ. If no one else will undertake the responsibility of trying to improve this condition during the ensuing year, each pastor should assume his part of that task. He often needs the help of some one who has had experience and success in this kind of work.

The Conference voted to ask the churches to contribute their pro rata part towards paying the \$4,000.00 debt of the Southern Convention. It was agreed that each church should raise an amount equal to its Conference Apportionment for the Convention Fund for this purpose during the next six months. At least, that is the wish of those who have charge of this suggested campaign. This will not be a part of the Conference Apportionments, but will be in addition to them.

The special program for young people on Thursday night was one of the best features of the Conference. The addresses by Mrs. Robert Lee House and Dr. Frederick K. Stamm of New York were of a very high order. Dr. Douglas Horton made a very valuable contribution to the Conference by his presence and addresses.

The next session will be held at Holy Neck Church.

I. W. JOHNSON.

ARMISTICE DAY AT ELON COLLEGE.

On November 11 the civilized world has been celebrating the signing of the armistice that marked the close of the World War for the past twenty-one years. The World War was fought to end all wars and to assure

the democratic form of government for all nations desiring to so govern themselves.

Elon College is a Christian institution, a church college. It was founded on Christian principles and for Christian purposes. Its contributions to the youth of the land have been made in the atmosphere of Christianity. Our purposes for the present and future are in agreement with the desires and ambitions motivating the church in its founding. The recognition of the cessation of hostilities between nations could in no way be taken as an approval of armed conflict as a means of settling national difficulties. On the other hand, the college chooses this opportunity to express its gratitude for the cessation of war then and also to express its regrets of the return of war to the earth and the hope that soon we may have the privilege of rejoicing in the cessation of this war.

The value of the church college is more and more in evidence. The need for such institutions is great. We have the opportunity and we shall avail ourselves of that opportunity of enunciating Christian principles which, if and when put into effect in human life, will make war impossible. If the nations of the world could put their religions on the basis of the Golden Rule, there would be no more armed conflicts between these nations. The nation that had plenty and to spare would, because of its high principles of existence, share its abundance with the nation or nations in need to the extent that that nation would like to share should positions and conditions be exchanged. Certainly there would be no efforts made for the embarrassment, inconvenience and destruction of each other. America's task and responsibility are the exposition and the effective presentation of the gospel of Christ. If we were really and thoroughly Christian in our attitudes and practices and could convince the world that we are, that within itself would be more effective than armaments. The sword of the Spirit is and has always been the most powerful instrument entrusted to man. This present war may pretend other things but in reality it is a war against Christianity and Christian institutions. It is my feeling that before the end of this conflict comes, there will be a demonstration of the spirit that will more or less startle the peoples in conflict. While we prepare for war, may we pray for the influences and forces that shall ultimately bring peace—that kind of peace that shall be the result of the

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Next Monday will be November the eleventh. On that day you will see flags flying and hear bells ringing. Perhaps many of you will ask your parents, "Why do the bells ring? and why are the flags flying today?" I can remember when they first rang and when the flags were unfurled and raised aloft on November 11, 1918! It was my birthday and I shall never forget it.

You see, on November 11, 1918, at 11:00 o'clock in the morning a long and terrible war came to an end. An armistice was signed and peace was declared. That is why we call November 11, "Armistice Day." People were filled with joy on that day long ago. They had not wanted to fight other people. Everyone was sad because of the cruel things that were done and because of the loss of life. Then when the Armistice came they were very, very happy. No more lives need be given! No more sons, fathers, brothers, uncles and cousins need come home hopeless, helpless cripples! It was true that the Armistice could not bring back many American fathers and sons because they had already given their lives on the battle field. But even those who had lost their loved ones were happy when peace was signed because others need never know their experience of sorrow now!

On this day we shall be happy again. Too, we shall be thankful that our country is at peace. We shall thank God because our men-folk do not have to kill the men of other nations. But at the same time let us remember that Europe is at war. That over there no bells will ring and people will not rejoice. Let us pray that once again men all over the world might know what it means to be at peace. That war might end and love rule again in the hearts of the leaders of every people and nation!

* * *

Once upon a time a rich, thoughtless boy grew up to be a young man who gave up those riches and became thoughtful of everybody and of all things. He tried to be as much like Jesus as he possibly could. He wanted love, peace and freedom for all of God's creation. Here is a story which will help you to know St. Francis better.

Sincerely,
DOROTHY TODD.

THE CAGE.

"I wonder how much money these turtle doves will bring in the market place." A country boy was walking slowly toward a little Italian village of the thirteenth century. He carried a rough cage from which a chorus of frightened "coos" was pouring.

The boy saw a man coming toward him—a small thin man in a brown homespun gown. The man was singing and walking slowly as though he would not miss a single charming bit of that summer morning.

"It is one of the little brothers of the poor." The boy could tell by the plain, rough gown. "Why, it is Father Francis himself! Oh, I hope he will stop and speak to me."

Saint Francis, whose ears were keyed to the voices of all wild things, heard the pleading "coos." He stopped suddenly and looked at the cage of turtle doves. "Where did you get those turtle doves, my boy?"

"I snared them in our own vineyard."

"Where are you taking them?"
"To market. People are always ready to pay a good price for turtle doves."

"Please, my boy, will you give them to me?" St. Francis was stroking a soft gray head which had poked out of the cage. "What a shame it would be if a cruel person should buy these gentle creatures!"

The boy forgot all about the money he had hoped to get. He only thought of how happy he was to have a gift that would please the little man in homespun. "Of course you may have them, Father Francis." The boy handed the cage to the friar. "Take them all."

St. Francis opened the door of the cage. The frightened doves crawled to freedom. The boy expected to see them fly far away. Instead, they flew to St. Francis, perching on his head, his shoulders and arms.

The boy, walking beside St. Francis, heard him say, "O my little sisters, why did you let yourselves be caught? Now I will rescue you and make nests for you where you may lay your eggs."

The boy went with St. Francis to the monastery. He helped him collect twigs for the nests. So well did St. Francis know the habits of all native birds, that he was able to make a nest of a few twigs, so like the flimsy nests that the turtle doves always made that the birds settled down in them with comfortable cooings.

The first time after that when the boy visited the monastery, St. Francis showed him the two pure white eggs which were in each of the nests. The next time he came he found that there were two naked, helpless baby doves in each of the nests. He saw the parent doves hurrying about collecting fruit and grain to feed their young. "I will bring a bag of grain

(Continued on page 15.)

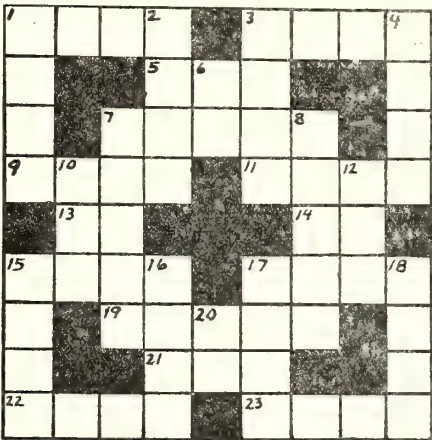
CROSSWORD PUZZLE.

Across.

- 1. A lichen.
- 3. Always; without end (Deut. 19: 9).
- 5. A child's plaything.
- 7. Framework of the body (Psalm 3: 20).
- 9. To trade.
- 11. Secure (Prov. 18: 10).
- 13. Last two letters in week.
- 14. Virginia (abbr.).
- 15. A keeper of sheep who was slain by his brother (Gen. 4: 2-8).
- 17. Vessels for holding plants.
- 19. Stiffness, severity (Ex. 1: 13).
- 21. Poetical form of over.
- 22. In a short time (Psalm 106: 13).
- 23. City in which Paul visited (Acts 21: 3 and 4).

Down.

- 1. Pieces of rubber used for wiping shoes upon.
- 2. Stay! Cease!
- 3. Organs of sight (Mark 8: 18).
- 4. Excessive anger (II Chron. 28: 9).
- 6. Upon.
- 7. One whose business is to make bread.
- 8. Flavor; scent (Gen. 8: 21).
- 10. Snare made by spiders.
- 12. Fleishy.
- 15. Gifts given to poor (Matt. 6: 1).
- 16. Large, powerful animal (Isa. 11: 6).
- 17. A harbor; haven.



- 18. Opposite of none.
- 20. Geranium (abbr.).

Answers to Last Week's Puzzle.

- ACROSS—1. Slip. 3. Anah. 5. Ill.
- 7. Sknate. 9. Race. 11. Obey. 13. Go.
- 14. Og. 15. Word. 17. Anon. 19. Natty.
- 21. Who. 22. Lawn. 23. Mash.
- DOWN—1. Sour. 2. Pike. 3. Alto.
- 4. Hazy. 6. La. 7. Scorn. 8. Ebony.
- 10. Ago. 12. Ego. 15. Will. 16. Dawn.
- 17. Atom. 18. Noah. 20. Th.



CAN WE QUALIFY?

When King Arthur enrolled his Knights of the Round Table he made them take the oath to "speak no slander; no, nor listen to it." Diogenes, that quaint philosopher who with a lantern searched the streets for an honest man, when asked what beast was most to be feared replied: "Of wild beasts the backbiter; of tame, the flatterer." Demon is an English term derived from the Greek word for slanderer. God gave as one of his fundamental laws of life, both personal and social: "Thou shalt not bear false witness against thy neighbor." This is a divine command, not against lying in general, but against lying about other people. The Bible says, "A good name is rather to be chosen than great riches," and Shakespeare declares—

Good name in man or woman, my Lord,
Are the immediate jewels of their souls.
Who steals my purse steals trash,
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

Yet there are men and women calling themselves Christians whose daily delight is to blacken the good reputation of other people. Can we qualify for a seat among the Knights at King Arthur's Round Table" because we "speak no slander; no, nor listen to it"?—*N. C. Christian Advocate.*

THE ADAPTABLE MISSIONARY.

We must bear in mind the fact that when one avenue of Christian approach is closed to the missionary he invariably seeks and finds another.

Nationalism may call for the assumption by the government of all responsibility for education hitherto carried by the missionary; mission schools may be headed by nationals at the request of government or even closed; war conditions may restrict certain other forms of missionary work: yet never is the missionary stopped from finding telling opportunities for Christian service.

If he is prevented from teaching in an established school he promotes Bible study conferences, young people's work, the development of church music, village health projects, and other welfare work; he gives himself to

famine relief and all forms of social betterment; and above all does he find long prayed-for opportunities for the cultivation of personal friendships and for quiet personal work with individuals.

As someone has said, "The firm base of Christian missions does not change; but its methods are as flexible as the changing times demand." —*Quoted from the Presbyterian Bulletin.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 2, 1940.

Sunday Schools.	
Timber Ridge, Gore, Va.	\$ 1.25
Parks Cross Roads, Ramseur, N. C.	7.84
Ether, N. C.	1.00
Lebanon, Semora, N. C.	1.20
Biscoe, N. C.	3.50
Mt. Pleasant, Cameron, N. C. ..	2.52
Morrisville, N. C.	2.10
Ramseur, N. C.	20.56
Ingram, Va.	6.35
Antioch (R), Seagrove, N. C. ..	.60
Mt. Olivet (R), Elkton, Va. ...	3.00
Hebron, Nelson, Va.	1.00
Needham's Grove, Steeds, N. C.	.50
Happy Home, Ruffin, N. C.	5.16
Hines' Chapel, McLeansville, N. C.	3.00
South Norfolk, Va.	5.00
Pleasant Ridge, Ramseur, N. C.	17.85

Total \$ 82.43

Individuals and Churches.	
Pleasant Cross, Asheboro, N. C. \$	.75
Elk Spur, Fancy, Va.	1.53
Rocky Ford, Fancy Gap, Va. ..	.94
Mt. Carmel, Walters, Va.	1.51

Total \$ 4.73

Woman's Board, S. C. C.	
Mrs. H. S. Harcastle, Treas.:	
Home Missions	\$1,262.00
Foreign Missions	1,262.00

Total \$2,524.00

Total for week \$2,611.16
Previously acknowledged ... 1,029.76

Total since Sept. 1, 1940 ... \$3,640.92

Gratefully,
MATTIE COX PARKER,
Secretary.

It is a thousand times better to have commonsense without education than to have education without commonsense.—*Robert G. Ingersoll.*

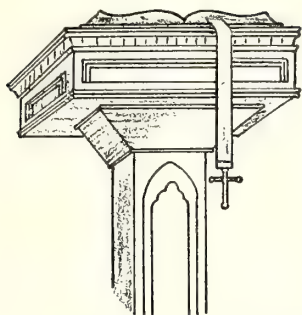
REPORT OF COMMITTEE ON FOREIGN MISSIONS.

EASTERN VIRGINIA CONFERENCE.

Christianity is essentially a missionary religion. Missions lie at the heart, and are the genius of it. Jesus made this very clear, not only in what we call the Great Commission, but throughout all his teachings. The gospel was for every man, and for all men. He sent his immediate disciples out not only in order to share with others the gospel, or the good news, but in order to make that gospel real in their own lives, for in the final analysis Christianity can be kept vital and the Christian experience can be real only as it is shared with others. As a great missionary statesman once said, "If our religion is wrong, we ought to give it up; if it is right, we ought to give it away." The secret of the amazing growth and vitality of the early church was its missionary zeal and its missionary passion. The greatest growth of the church has been during these times when the missionary spirit has burned most brightly in the churches of Christ. What has been true of Christianity in past centuries is just as true of this present century. As a matter of fact, missions are more vitally needed today than they have ever been before, for not only are there unevangelical areas geographically, and whole areas in which there are no churches and literally millions of people who are still unreached, but even in those areas in which missions have been established, there are unevangelical areas economically, educationally, morally and spiritually.

What would we say about the break up or the breakdown of some of the ideals which are closely related to not only democracy but to Christianity itself. There has been a subsidence of ethical and siritual foundations, and many of the basic truths of the gospel of love and of brotherhood have been openly and flagrantly flaunted, or else have been put in eclipse by the spirit of brute force and stark paganism. All this is true of missions under ordinary circumstances, but how much more is it true of missions in times of war! One of the tragic casualties of the present world war is the sinister danger and the actual damage to foreign missions. We must not forget that if the totalitarian states win in this present conflict that in large areas of the world it is quite likely that Christian missions will either be driven out, or so seriously restricted that their usefulness have had to give up a great deal of their missionary work as they

(Continued on page 13.)



OUR PREACHER FOR THIS WEEK IS
REV. ROY C. HELFENSTEIN,
MASON CITY, IOWA.

CHRISTIAN RELIGION DEVELOPS PERSONALITY.

Personality is defined as "that power which an individual has to attract and influence other individuals." The stronger one's personality, the greater will be his or her power to influence other people—to influence them either for good or for evil, according as the personality is of the right or wrong type.

People speak of certain individuals as having "strong personalities," and of others as having "weak personalities," thus inferring that the first group referred to are able to influence their friends, whereas the second group have little, if any, influence over their friends. A strong personality may influence others for the wrong just as effectively as another strong personality may influence others for the right. It all depends upon the character of the individual.

Hence, the Christian religion has a very definite contribution to make to personality, not only in helping to cultivate a stronger personality, but also in determining that the personality shall always influence for the good, the high, and the noble interests of human life. "The Christian religion is not the refuge for the weak, but the weapon of those who would be strong." The Christian religion helps people to master their own lives and to influence other lives for the good. The Christian religion helps mould the environment of all for the better.

Dr. Link of Yale University, author of the celebrated book *The Return to Religion* says that "Personality is the extent to which the individual has learned to convert his energies into habits or actions which successfully influence other people." But it seems to me that we must recognize the fact that bad people have personalities as well as do good people. And that because of that fact, the two possibilities of influence makes the need of religion the more imperative. The influential bad person is influential for the wrong be-

cause of his personality. The influential good person is influential for the good because of his personality. Each must have a strong personality in order to influence others.

The province of religion is to inspire people to use their personalities for the good and for God. Observation soon convinces one that the Christian religion not only changes people's lives but that it strengthens their power of influence and definitely develops their personality. Many people before they became religious were not leaders in wrong doing, but because of the power of religion to strengthen personality, they became outstanding "leaders in right doing."

Dr. Fosdick, one of America's greatest preachers, declared some time ago to a group of college girls in Brooklyn, "Religion is the greatest power to increase a woman's attractiveness because it causes her to center her thoughts upon the high, the true, and the beautiful, and makes her think of serving others in the name of her Lord. Selfish people are never attractive, regardless of how physically beautiful they may be. Religion drives selfishness from the life, and makes the life attractive because of its larger usefulness to others." These words of Dr. Fosdick simply state in another way that religion contributes to one's force of personality, for personality is the capacity to attract or to influence others. This is not true of all religions, but it is characteristically true of the Christian religion.

Of course there are other factors that enter into personality—such as judgment of values, alertness, enthusiasm, courage, aggressiveness, industriousness, persistence, fairness, discrimination, etc., etc., but the Christian religion gives strength and power to each of these.

We must also keep in mind that potential personality is inherited. Every individual has a distinct individuality, and personality pattern. The Christian religion helps the individual to express his individuality through the medium of a helpful personality. In other words, the Christian religion helps the individual to realize his or her best personality. It introduces one to his or her own "best self."

The Christian religion strengthens personality because of its appeal to altruism, calling people to be social-minded instead of self-minded. It strengthens personality also because it calls one to appreciate the importance of one's life and the possibilities of one's life for growth and develop-

ment. The Christian religion tells us that each individual is created in the image of God, and that every life is worth more in the sight of God than is all the world beside. Because of this emphasis on the dignity and worth of human life, the Christian religion makes its distinctive contribution to personality.

The Christian religion seeks to give a well-balanced development to the intellect, the emotions, and the will; and thus it helps to strengthen personality because it brings the emotions under subjection to the intellect—gives one a better sense of judgment, a keener imagination, making one aware of the possible consequences of one's decisions, actions, and associations. And thus, because the emotions and the intellect assist each other, the will power is better able to defend one's conduct. All this and the fact that the religious person also has God's help, makes the individual able to live more victoriously and more usefully.

Personality might be defined as the direction of one's life, one's inclinations or one's bent. It is more than one's disposition. The Christian religion changes dispositions as well as personalities. The Christian religion not only changes human behavior, it changes human lives. It makes people over—new men and new women in Christ Jesus. Personality is the set of the soul, and the Christian religion directs the soul Godward.

One ship turns east and another turns west
With the self-same winds that blow.
'Tis the set of the sail and not the gale
That determines which way they go.
Like the winds of the sea are the winds of fate
As we voyage along through life.
'Tis the set of the soul that decides the goal
And not the calm or the strife.

THE COMMON MAN.

Christianity began among the lower strata of society. At first not many rich or noble were found in the Christian ranks. But the Christian religion is not unique in this respect. The great social revolutions have generally been cradled in mangers. Civilization is deeply indebted to lowly cradles and unknown mothers hold a heavy account against the world.

No ignorance is quite so stupid as that which discounts the common man and that scorns the hidden capacities of the common people. The finest thing said of Jesus as a teacher was that the common people heard him gladly.

The greatest shortsightedness of the Christian Church has been its disposition to get away from the common people,—*N. C. Christian Advocate*.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

A PRAYER.

Look with compassion, we beseech Thee, O Lord, upon the sorrowing men and women of the world, the anxious families who are driven from their homes by the peril of the skies; the wounded and dying soldiers, the homeless victims of man's arrogance and hatred who, having lost the security of their estates, wander over the earth pitifully, seeking asylum; all, who having been defrauded of their just rewards, live in penury in lands of plenty.

O Lord, soften the hearts of the greedy and the arrogant. Quicken our hearts, also, lest we add to the world's woes by our indifference or our self-righteousness. Look with pity upon this whole generation of thy children, so far strayed from thy ways, so full of misery of their own contriving, so anxious for the fulfillment of life and so frustrated by their own passions. Lord, have mercy upon us, through Jesus Christ our Lord. Amen.

A SUGGESTION.

Next Monday, November 11, is Armistice Day. In the midst of the world's deep trouble and anguish, it should surely be a time when our thoughts and prayers are more earnestly centered upon how we can help to bring about peace in the world.

Here is a suggestion, which, it is hoped, may be used by all our churches in the Southern Convention. Will you not ask your pastor or church officials about making Armistice Day a day of penitence and prayer for peace in your community? We suggest that the churches be opened throughout the day so that the people may come to the House of God for prayer. We suggest also that at 11 A. M. the church bells be tolled as an invitation to everyone to think and pray for peace—for peace in our own hearts, for the renewal of the meaning of Christ's forgiveness, for dedication of ourselves to live and work for peace throughout the world.

FOR ARMISTICE SUNDAY.

Whatever emphasis your young people's group has put upon peace discussions and peace action during

this year, certainly you will not want to pass by next Sunday without using it as an especially appropriate occasion for bringing your young people together to search earnestly their hearts, to seek God's forgiveness for those things in themselves which make for war, and to endeavor to find what they may constructively do to strengthen the forces of peace in the world.

If your group has received a copy of the Armistice Day worship service, prepared by the United Christian Youth Movement, and recently sent out by the National Pilgrim Fellowship, you will undoubtedly want to use this. This may be followed by the use of the mimeographed statement "Christian Youth Thinks Aloud About Armistice Day," as a basis for thought and discussion. (If you have not received a copy of this, it may be secured from the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Ill., for 5c a copy.) If it is possible to gather together the members of your group around a fireplace, either in a home or at the church, this will provide a setting which will be conducive to fellowship and serious thought.

Some groups may wish to follow the suggestion issued recently in a communication from the Committee on the United Christian Youth Movement of a Refugee Meal and a Blackout Worship Service, which was conducted by the young people of one community. The meal was the simple fare of soda crackers, milk, beans, and tomatoes, served from bare board dining tables in a dimly lighted room. The worship service was conducted in the church sanctuary, which was in nearly absolute darkness. No lights were used in the pulpit, and every part of the service was presented from memory—hymns, scripture, prayers, solos, etc. Following the worship, a spotlight was thrown on the pulpit, and only the speaker could be seen. Says the author concerning this moving service, "I doubt if there was a soul who did not pray in his heart that the world blackout might cease, that it should never happen here, that the light of God's love might sift through the darkness we have created to heal the wounds of the world."

On next Sunday, most of our

churches will be receiving an offering for the Congregational Christian Committee for Assistance to War Victims. This is an opportunity for every youth group to share in the work of healing and hope which the Committee is bringing to those stricken by war.

OUR COUNTRY FOR CHRIST!

CHRISTIAN ENDEAVOR TOPIC
FOR NOVEMBER 17, 1940.

SCRIPTURE: Deut. 7:6; Ps. 33:12;
144:15.

Daily Readings—

Monday—Pledged to Obedience—Exod. 19:3-8.

Tuesday—"Righteousness Exalteth"—Prov. 14:34.

Wednesday—A Desirable Condition—Isa. 2:1-5.

Thursday—A Worthy Accusation—John 11:47-53.

Thursday—A Worthy Accusation—John 11:47-53.

Friday—Honoring Authority—Rom. 13:1-7.

Saturday—God's Chosen People—I Peter 2:9-16.

"Our Country for Christ!" may become the motto for the church and those who are endeavoring to create new ideals in the lives of the people of our land. At this time a new effort is being put forth to make the people of our country "American minded." This no doubt is a good thing if we do not forget to place Christ in the center of all things. Should we build up a strong democracy which is unmindful of Christ we are in the same plight that some of the totalitarian countries are today—headed somewhere but without a consciousness of a Christ upon whom we may depend for inspiration and a revelation of God.

There are millions of people in our country today that are religiously illiterate. They do not have any connection with the church of Christ. About one half of the population of our country is unchurched. We need to find a way of bringing Christianity to these people.

Short talks may be made on the following with a discussion as to how the church may make Christ known in such situations. Poverty ridden areas, the plight of the share-cropper and tenant farmers in the South, of large groups of factory workers in the North, miners in many mountain sections, of farmers in the "dust bowl." Think of other situations.

It should be a major enterprise of the church to minister to these people and secure for them a larger degree of economic freedom. Certainly it will take this sort of ministry to make our country Christian.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE GOLDEN RULE.

ARMISTICE SUNDAY.

LESSON VI—NOVEMBER 10, 1940.

LESSON: Luke 6.

DEVOTIONAL READING: Matt. 5:43-48.

GOLDEN TEXT: *As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

The Letter, or the Spirit.

When one comes to this section of the teachings of Jesus, he must decide whether he is going to take the things which Jesus said literally, a matter of the letter, or whether he is going to interpret them in terms of the spirit. If one takes them in the letter and literally, he runs into difficulties, but if he interprets them as general principles, they are still difficult enough, but they have a practical meaning for our modern life.

The Treatment of Enemies.

Jesus in a previous section had been pronouncing his woes upon the worldlings. He now turns more directly to his followers, and talks to them about their attitude toward their enemies. He starts off with a hard saying, "Love your enemies, do good to them that hate you, bless them that despitefully use you." It is to be noted that Jesus uses a particular word for love—it is not the Greek word love which represents natural and spontaneous affection; it is the Greek word love which means supernatural, Christian love. The order of the phrase is also significant—those who hate you, curse you, despitefully use you—"the three stages of enmity—feeling, speech, deed." Jesus is saying that Christians are not to meet hate with hate, but are to meet hate with love. They are not to take their standards from those who do them wrong, but from the spirit of God within. This does not mean that they are to approve of the crimes which their enemies commit against them, nor does it mean that they are always to suffer themselves to be imposed upon by their enemies. What Jesus is insisting upon is the spirit of indiscourageable good will toward all men, even toward those whom we regard as our enemies, and even those who do us wrong. But, as has been pointed out above, the natural man can not do this. It is only as he has the grace of God in his heart

that he can have this spirit toward those who have wronged him.

Large-Hearted and Clear-Headed Charity.

"... From him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again." Common sense itself shows that these words of Jesus can not be taken literally. What if every rich man, or for that matter every man of moderate means, should give to everybody everything for which they ask! He would soon be poverty-stricken himself, while the one to whom he gave would be none the better. Here again, Jesus is suggesting that men should be generous and large-hearted in their charity, but at the same time they should use their heads and their intelligence in how best to dispense charity. As a matter of fact, we often do some people an injustice when we give them money. It is always better to help a man to help himself than to do the things for him. Jesus is here pleading that men be governed not by the law of hard-heartedness, but that they have within their hearts the spirit of generosity, of sharing, and of helpfulness.

Putting Ourselves in the Other Fellow's Place.

"And as ye would that men should do to you, do ye also to them likewise." Here is what is called the Golden Rule. Here is the basic principle in the life of a Christian. It is to be noted that first of all it is positive. It is not simply a matter of refraining from doing certain things; it is a matter of doing unto others and for others what we would have them do unto and for us. Much of the world's trouble and the world's woe would be eliminated if we could put ourselves in the other fellow's place and then act toward him as we would have him act toward us if we were in his place. This calls for imagination and grace. What a different world this would be if in every phase of our lives we practiced the Golden Rule!

Goodness Plus.

"And if ye love them that love you, what thank have ye? For even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? For even

sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners." Christians are to be good plus. They are to be characterized especially in the doing of the things which they are not forced to do, as well as doing more than is required of them, in going beyond what the law demands. Certainly those of us who are followers of Christ ought to have higher standards and ought to live on higher levels than those who make no profession of religion. Jesus is here pleading for what we call the spirit of the second mile.

Sons of the Most High.

Jesus suggests that because we are children of God that we ought to live as becoming his children. We are to partake of his nature and of his character. God himself is kindly toward the unthankful and the evil. He is merciful. Therefore, as his children, we should be kindly toward those who are unkind; we should be generous to those who are unthankful; we should be merciful to those who have done wrong. We should express something of the spirit of God himself in dealing with these people.

"And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned." Here again these words are not to be taken literally. Of course, we are to judge people, to evaluate their character and their conduct, to condemn the things they do which are wrong. Jesus is pleading, however, for generosity in judgment and against the sensorious spirit, and the habit of carping criticism. The man who is harsh in his judgments of others may well expect that others will be harsh in their judgment of him.

As We Measure to Others.

"For with what measure ye mete it shall be measured to you again." Men usually get what they give. This is, of course, no universal and literal fact. The man who is generous does not always prosper in the things of material wealth, but there will come back to the generous-hearted life's richest blessings and rewards. As men measure, in turn it is measured unto them. He who lives selfishly will receive but little. He who lives unselfishly will receive much. The life which goes beyond what is required of it and which gives beyond what is demanded of it, constantly becomes richer.

"Christ never drove any person into the temple, but he drove out such as profaned it."



MONDAY.

THE LESSON OF THE GOURD.

"Where sin abounded, grace did much more abound."—Rom. 5:20.

Human frailty is prone to many sins. One of them is jealousy. When one arises to power it is easy to feel that he is superior and when others appear in equal power, or service, he is jealous. Elijah felt this way when he felt that there were none other who followed the Lord. An article in the present issue of the *Christian Century* (last of May) declares that "there is only one church." So, we find Jonah making this mistake. Jonah 4:1 tells us that Jonah was angry when God heard the people and forgave them. He must have wanted the destruction to come. God was gracious. Jonah was not. He still had to be taught something, so God sent the guard.

Prayer—O God, forbid that we shall confine Thy grace to ourselves. Send us to one another, and to our neighbors, and to the world to declare Thy word, and to give Thee thanks and glory wherever we see Thy kingdom coming. In His name we ask it. *Amen.*

TUESDAY.

THE RIVER OF LIFE.

"O that thou hadst hearkened to my commandments! then had the peace been as a river, and thy righteousness as the waves of the sea."—Isaiah 40:20.

We have stood by the mighty gushing spring near the foot of the mountain at Roanoke, Va., the most famous thing about the city. My friend said to me, "This spring supplies the whole town with its water." We were told that its force is sufficient to reach every home in the city.

Friends, there is a river of life—enough for every thirsty soul on earth, and power enough to throw itself into every thirsty soul. All we have to do is make the connection.

Prayer—Our dear heavenly Father, we come to Thee, we would stoop down and drink and live. In Thee we find that life. Our thirst is quenched, our strength renewed, "and now we live in Thee." *Amen.*

WEDNESDAY.

THE USE OF ORDINARY FOLKS.

"God hath chosen the weak things of the world to confound the things which are mighty."—I Cor. 1:27.

We read from the magazine *The Dawn*, "Where God opens the way, a very ordinary messenger will achieve great things. Men greater than Luther have achieved vastly less than he did. It was because God had prepared the men of His day to listen, that his witness was so extremely blessed. Missionaries may be far greater than Luther in ability, knowledge of the mind of God, and diligence; yet their life results will be very small, and perhaps unnoticed. They have stronger arms and a heavier pickaxe than the great German, but his strokes fell on loosened earth, theirs on dense granite."

Where God opens the way, just an ordinary man turns nations.

Prayer—Dear loving and all-powerful Father, if Thou canst use us this day for Thy kingdom, here we are, use us. May nothing hinder us. In Christ's name we ask it. *Amen.*

THURSDAY.

THE SPIRIT-FILLED LIFE.

"The Father will send you another comforter, that he may abide with you forever."—John 14:16.

"The Comforter, which is the Holy Ghost, shall teach you all things."—John 14:26.

When the Lord Jesus was going away from His own, this is the message he left with them, and this day we are able to look back and see that His promise has been fulfilled. We are told that the Greek word for this

"Comforter" means "Another of the same kind," which means "The very same kind that flows from me; the very same by which He has done His wondrous works." That same Holy Spirit shall be in you, and work through you, even unto the ends of the world. So with all reverence, let us say that this spirit of our Lord Jesus shall dwell in our hearts.

Prayer—Dear Lord God, we believe Thy Word that the Holy Spirit which flowed from the heart and love of Jesus our Savior will dwell in us, and He is only waiting for us to give Him a chance. O Lord, help us to give Him that chance to day. *Amen.*

FRIDAY.

LIVING BY FAITH.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."—Gal. 2:20.

Why should I pray for power, dear Lord,
When Thou dost dwell within?
All power on earth to Thee is given—
All power to Thee in heaven.

Help me, I pray, to understand—
Divide aright Thy Word.
(To pray for power when Christ indwells
Is not the will of God.)

Presenting this, my body, now,
As Thou Thyself hast willed,
According to the promise given
I shall be Spirit-filled.

So then, when crucified with Christ,
When He lives, and not I,
To learn to yield will be my prayer,
And what it means "to die."
—V. C. Kelford.

SATURDAY.

THE NORMAL LIFE OF THE CHRISTIAN.

Springtime is a beautiful symbol of the bountiful life in Jesus Christ. Nature is sucking its life from the earth in which it is hid. The trunks of the trees and the stems of the ness will be very limited. European shrubbery pass the strength of this

hidden life up and out into the branches. The branches send forth their swelling buds. The days hum with buzzing insect life. The air we breathe shoots the blood through the veins. This is normal life.

"If God's normal plan for His physical world is one of such abounding life, why should it not be the same for the spiritual life of his own children?" That spiritual life is the life He has designed for us, and we are ashamed when we fall short of it.

Prayer—Dear Heavenly Father, to know nothing of Thy power, to live barren and fruitless lives; to have no delight in Thy service, may be usual, but we know it is not normal. We would live the spirit-filled life as it is in Jesus Christ. Grant unto us this day that portion of Thy Spirit. *Amen.*

SUNDAY. WITHIN US.

"For He dwelleth with you and shall be in you."—John 14:17.

"The man or the woman who is most fully in the will of God must fully know the life and fulness of God. Only selfishness and self-will will keep this out. The violin yields to the hands of the musician. The stone yields to the outlines of the sculptor. The ship yields to the will of the captain. We need to yield our lives to Him.

Prayer—Dear Lord, our Father, in a definite act of consecration we would yield ourselves to Thee this day. Manifest Thyself from our innermost being, is our prayer. *Amen.*

FOREIGN MISSIONS REPORT.

(Continued from page 9.)

are not able to carry it on while they are engaged in this war. All of this throws new responsibility upon the churches in America. We must take upon ourselves added responsibilities.

The only hope for a world like ours and a world which will reap the aftermath of perhaps years of war with hatred and bitterness and revenge, is the gospel of the Lord Jesus Christ and the work of his church. In every part of the world today, both at home and abroad, there is needed the message and the ministry of the church, creating, nurturing, and developing centers of good will and of brotherhood and cooperation.

The American Board, to which is committed the missionary work of our larger fellowship, is at work in twelve countries seeking in many ways to make available and effective the ideals, the spirit and the principles of the gospel. Time and space forbid even an enumeration of the types of

work which they are doing, of the number of people employed, and of the results of their program. But this American Board is not an impersonal or a detached organization. It is simply the agent of the churches in our Congregational Christian fellowship. It represents the organized will and the organized giving of the members of the churches. In turn these Congregational Christian Churches are divided up into state conferences, or into conventions such as our Southern Convention. Here again, the Convention is divided into conferences, of which our own Eastern Virginia Conference is one. Still further, this Eastern Virginia Conference is made up of local churches, which, in turn, are composed of men and women, young people, and boys and girls just like us; in fact, we are some of them ourselves. Thus we see how this foreign missionary enterprise comes right down to our own doorsteps. Our church can be no more missionary-minded or missionary-hearted than the members of the local church make it possible to be. Thus our duty becomes clear and plain. By every means at our disposal, and by all that is within us, we ought to give ourselves diligently and devotedly to keeping alive, to enlarging, and to sustaining the missionary program of our church.

There are many factors that will help to do this. The minister can be missionary-minded and missionary-hearted, emphasizing again and again the missionary aspect of the gospel which he preaches. A well balanced program of missionary education can be carried on in our Sunday schools and in the missionary organizations, also in the auxiliary societies of the church. Missionary literature can be disturbed among the members. Representatives of the church, both from the women's societies and the young people's groups, can attend missionary rallies and institutes, and the school of missions sponsored by the women of the Southern Convention. Mission study classes can be conducted. But we must do more than this. We must undergird the program with money and with prayer. Every church should try to pay its conference apportionments in full, for a part of these apportionments go toward the support of our home and foreign missionary work. Every Sunday school ought to devote at least one Sunday's offering to missions. Special emphasis should be laid upon the offering received during mission period. Missionary societies should keep the challenge before their members, and thus seek to secure more

generous gifts in behalf of this great work. Encouragement should be given to young men and to young women, seeking the choice of life's work, to consider missions as an open door to large and satisfying service. The need is great; the call is urgent. Let everyone who names the name of Christ do his or her part in this the central enterprise of the Church of Christ. We can do more than pass resolutions; we can be resolute in this matter.

Respectfully submitted,

REV. H. S. HARDCASTLE,
MRS. B. D. JONES,
MRS. R. T. BRADFORD,
REV. J. H. DOLLAR,

Committee.

STANDING COMMITTEES OF EASTERN VIRGINIA CONFERENCE.

Rev. J. F. Morgan, President of the Conference, appointed the following Standing Committees:

Executive—J. F. Morgan, Chairman, Col. J. E. West, John G. Truitt, I. W. Johnson, H. S. Hardeastle.

Education—Dr. I. W. Johnson, Chairman, H. S. Hardeastle, R. L. House, Will B. O'Neill, John G. Truitt.

Home Missions—Col. J. E. West, Chairman, B. H. Watkins, T. Fred Wright, E. L. Beale.

Foreign Missions—H. S. Hardeastle, Chairman, Jesse H. Dollar, Mrs. R. T. Bradford, Mrs. B. D. Jones.

Christian Education—Joe A. French, Chairman, L. E. Smith, R. L. House, John H. Knight.

Religious Literature—Jesse H. Dollar, Chairman, R. L. House, Herbert C. Council, Jr.

Evangelism—R. E. Brittle, Chairman, J. L. Neese, O. D. Poythress.

Stewardship—Arnold Slater, Chairman, George R. Olejar, Elwood W. Jones.

Moral Reform—Elwood W. Jones, Chairman, N. G. Newman, Frank Lewis.

Superannuation—John T. Kernodle, Chairman, A. M. Johnston, M. J. W. White.

Ministerial Ethics—T. Fred Wright, Chairman, H. W. Lee, C. Rexford Raymond.

Memoirs—W. E. MacClenny.

Place of Next Meeting—Mrs. John A. Williams.

Collector—E. B. Rawles.

Officers elected for the Eastern Virginia Conference were:

President—Rev. J. Frank Morgan.

Vice-President—Col. J. E. West.

Secretary—Rev. John G. Truitt, D. D.

Assistant Secretary—W. H. Baker.

Treasurer—W. E. MacClenny.

Historian—W. E. MacClenny.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage family has been deeply concerned about its Superintendent. Mr. Johnston is still confined in the Granville Hospital in Oxford, N. C. His doctor has not allowed him to sit up in bed yet, but his condition is very much improved.

We are approaching Thanksgiving. All of us should stop a moment to count our blessings and give thanks for them. It is this time of year that always calls for special effort on the part of everyone interested in the orphanage and for special emphasis on the church and Sunday school contributions. The income the orphanage receives during the Thanksgiving season enables it to take care of its many needs during the cold winter months when food, clothing, and fuel have to be bought, and during the spring months when income is small.

Although Mr. Johnston cannot be with us in person now, his heart is here in his work during this Thanksgiving campaign. May his interest and his faithful efforts be an inspiration to us to do our best in helping those who are less fortunate than we!

The following letter which Mr. Johnston received recently was written by a lady who is very familiar with the orphanage.

Durham, N. C.,
September 27, 1940.

Dear Mr. Johnston:

The members of the Christian Orphanage family who have come into our area have been a credit to you and your co-workers. The orphanage is held in high regard by the community at large. More especially do the people who know of the administration value the orphanage. It isn't always true that a kind genial personality has a shrewd business ability. Happily all who know the Christian Orphanage know that its administration is headed by just such a one.

We have been especially gratified to have Mr. Lawrence Fields and his family in the church and Sunday school. Miss Annie Lee Thompson is singing in our choir. She and Miss Edith Bryant hold responsible positions in Durham.

I understand that there are a number of people at work in Durham who have lived at the Christian Orphanage. But not all people for whom we provide a home belong to our denomination; so perhaps the others who are here are making their contributions to the denominations of their parents. Wherever they go we may be sure the influence of the orphanage which provided a home in the time of real need is a real influence in the sum-total of their personality, and that they are better citizens because we have made the Christian Orphanage possible.

Let us be glad that our fathers included this institution in their program of Christian work, and let us continue to delight in the real "Christian success" it is experiencing. Let us not be weary in well doing. If

all our work were the joy our orphanage work is how happy we would be!

I thank you, Mr. Johnston, and you, Mr. Vitus Holt, and all those persons who are at work at the orphanage, for the inspiration you are to us. We pray for you and our orphanage to enjoy continued success and happiness, for I know you earn this gratification by real planning and hard work.

I am sure, as we approach the Thanksgiving season, we shall all think of and be grateful for an opportunity to have a part in this really great enterprise.

Very sincerely,

ALBERTA B. HARREL.

Your contributions are especially appreciated at this Thanksgiving time. This is your orphanage, and it is through your support that helpless children are given a home.

Yours very truly,

ALNER ISLEY,

Secretary to Mr. Johnston.

The following items have been sent in since our last report:

- Hines Chapel Church: 1 lot of flour.
- Mr. and Mrs. J. F. Hilliard, Cary, N. C.: 3 boxes snap beans.
- Ladies Aid Society, Dendron Christian Church, Dendron, Va.: box clothing.
- Misses Wilma, Violet and Nellie Mae Holt, Burlington, N. C.: box clothing.
- Mrs. Holden, Louisburg, N. C.: towels, pillow cases and clothing.
- Mr. Wicker, Gibsonville, N. C.: box dresses.
- Mrs. Annie Staley Calhoun, Suffolk, Va.: 4 dresses.
- Name lost: 1 dress and 1 coat.
- Misses Nellie Mae Holt and sisters, and Mrs. J. H. McEwen, Burlington, N. C.: clothing.

- Mrs. W. M. Parsons, Norfolk, Va.: box clothing.
- Miss Inez Ridenhour, Salisbury, N. C.: box clothing.
- Mrs. Emerson Sanders, Burlington, N. C.: 1 dress, 2 hats.
- Mrs. Lamb, Lamb Clothing Co., Burlington, N. C.: box clothing.
- Mrs. J. L. Byrd, Suffolk, Va.: box clothing.
- Miss Nellie Mae Holt, Burlington, N. C.: 1 ladies suit.
- Concord Woman's Missionary Society: box clothing.
- Mrs. D. L. Boone, Durham, N. C.: clothing and magazines.
- Miss Celeste Penny, Raleigh, N. C.: box clothing.
- Mrs. H. P. Alexander, Durham, N. C.: 1 dress.
- Woman's Missionary Society, Hines Chapel Church: 19 towels.
- Miss Nellie Mae Holt, Burlington, N. C.: 4 dresses.
- Older girls of Daily Vacation Bible School, Turner's Chapel Church: 8 tea towels.
- Mrs. Delia Callahan, Pisgah, Ala.: box clothing for Minnie Catherine Moore.
- Mrs. L. H. Huey, Roanoke, Ala.: box clothing.
- Miss Nellie Mae Holt, Burlington, N. C.: 2 pairs shoes.
- Mrs. Annie Staley Calhoun, Suffolk, Va.: box clothing.

REPORT FOR NOVEMBER 7, 1940.

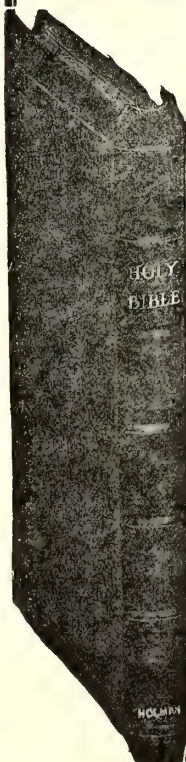
Amount brought forward \$12,568.03

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Auburn	\$ 7.00
Pleasant Hill	2.78
Henderson	6.11
Clayton	1.00

(Continued on next page.)

The Best Bible That Can Be Made



Regular List
Price \$11.85

Now Offered

At \$7.85

Post

Paid

No. 1875XCS

HOLMAN
INDIA PAPER
EXTRA LARGE PRINT
Self-Pronouncing
Reference Bible
With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NEB-U-CHAD-NEZ'ZAR the king, "unto all people, nations, and languages, that dwell in all the earth."

B. C. 570.

ch. 2:4; 6:25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra
Names Lettered in Gold . . 35 Cents Extra

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.
R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D.Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL.D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.
H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.
One Year.....\$2.00
Six Months..... 1.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

NEAL-PEEBLES.

A very beautiful church wedding took place Saturday night, October 5, at the United Congregational Christian Church when Miss Virginia Neal, daughter of Mrs. Maynie Neal of Winston-Salem, N. C., became the bride of Stafford Peebles, son of Mr. and Mrs. Troy Peebles, Oxford, N. C.

The ceremony was performed by the writer in the presence of a large concourse of relatives and friends.

The church was lighted by cathedral candles. An altar of green was interspersed by tall baskets of gladiolas and white baby dahlias.

James Rogers of Burlington and Thomas White of Elon College were ushers.

Morris Peebles, brother of the groom, was best man. Mrs. Clarence Payne, sister of the bride, was matron of honor, and Miss Louise Wilson was maid of honor.

Miss Howard Hobby of Raleigh sang, "O Promise Me" and "I Love you truly,"

accompanied by Mrs. R. C. Haizlip, church pianist.
The bride entered on the arm of her brother, Thurman Neal, wearing a bridal bouquet of gardenias and mixed flowers. She wore a veil caught with orange blossoms.
The bride is a member of this church and the happy couple will make their home in Burlington, N. C. May their joined life be happy and useful.

W. M. JAY.

In Memoriam

ALPHIN.

The character of a church is often powerfully affected by the personality of members whom the infirmities of age prevent from regular attendance. This was true in a marked degree of the Oak Grove Congregational Christian Church, near Sunbury, N. C., which has just suffered the loss of its oldest member, Mrs. Mamie Alphin, who died September 21, at the age of eighty, after a long period of invalidism. As long as she was able she was a faithful worker in the church and in her later years her prayers were a constant stimulus for her ministers.

The funeral services were attended by a great concourse of friends and kindred and were conducted by her pastor, the Rev. Dr. C. Rexford Raymond; her former pastor, the Rev. Jesse M. Roberts; and a relative, the Rev. Ira S. Harrell.

She is survived by four daughters, Mrs. Elsie Eason of Sunbury, N. C.; Mrs. E. C. Jones of Portsmouth, Va.; Mrs. C. D. Andrew and Mrs. P. C. Jones of Suffolk, Va.; two sons, J. C. Alphin of Portsmouth, Va.; and L. H. Alphin of Zuni, Va.; three brothers, John Harrell of Sunbury, N. C. and J. C. Harrell of Whaleyville, Va.; twenty-eight grandchildren and six great-grandchildren. Burial was in the family cemetery near the spacious home which she had graced so long by her Christian living.

C. REXFORD RAYMOND.

ARMISTICE DAY AT ELON.
(Continued from page 6.)

resistless will and power of the Spirit Himself.

Sunday morning, November 10, at eleven o'clock, the services will in an appropriate way celebrate the signing of the armistice on November 11, 1918. The Boy Scouts and Girl Scouts of the local community will attend in uniform and in groups. The American Legion of the county is invited. Congressman Colgate W. Darden, Congressman from Virginia, will be speaker for the occasion. The Board of Trustees of the college conferred upon Dr. Darden the honorary degree of Doctor of Laws on the occasion of our recent commencement. This will be Dr. Darden's first visit to Elon College since the conferring of the degree. Music appropriate for the occasion will be provided by the college choir. The public in general is invited to the services.

L. E. SMITH.

FOR THE CHILDREN.
(Continued from page 7.)
and some berries from our farm for them," the boy promised St. Francis.
When the boy came again, St. Francis smiled to see that the boy had rebuilt the cage into a basket for carrying food for the doves. The boy saw the smile and gave an answering one as he said, "I'll never be needing a cage again to hold God's free creatures." — *Retold from Services of Worship for Junior Groups, "Children's Religion" for August, 1940.*

ORPHANAGE REPORT.
(Continued from preceding page.)

Wake Chapel	5.32	
Morrisville	1.78	
		\$ 23.99
N. C. & Va. Conference:		
Hebron	\$ 1.00	
Reidsville	9.50	
Hines Chapel	6.00	
		16.50
Western N. C. Conference:		
Scagrove	\$ 9.30	
Shiloh	2.00	
Hank's Chapel	13.67	
Parks Cross Roads	7.83	
Big Oak	8.50	
Biscoe	5.10	
Mt. Pleasant	1.55	
Antioch (R)	.60	
		48.55
Eastern Va. Conference:		
Windsor	\$ 9.38	
Mt. Carmel	12.85	
Liberty Spring:		
Friendship Bible Class	1.00	
Boys and Girls Class ..	.50	
South Norfolk	5.00	
		28.73
Valley Va. Central Conference:		
Mayland	\$ 1.72	
Linville	9.40	
		11.12
Ala. Conference:		
New Hope	\$ 1.47	
East Alabama Association	82.90	
		84.37

Special Offerings.

Mr. Stout	\$ 18.00	
Dr. G. O. Lankford	1.50	
Mrs. Simmons	25.00	
Mr. Smith, Gdn., for the		
Whitten Children	75.00	
Mr. Cooke	36.00	
Mr. Davenport	1.00	
		173.50
Total for week	\$	386.76
Grand total	\$	12,954.79

The happy people of this world are never free. It is only youth which really wants freedom, or those who have set up a defensive mechanism against life, since to live is also to suffer . . . Surely to be happy is better than to be free; and to be kind to all, to like many and love a few, to be needed and wanted by those we love, is certainly the nearest we can come to happiness.—*Mary Roberts Rinehart.*

Our Business Is Building Christian Americans



Clarence Fields came to the Orphanage when he was four years of age. When he reached the age limit he joined the United States Navy and has served his country for eleven years without a mark against his record. Clarence is one of our boys of whom we are proud and is loved by the entire orphanage family.

THE CHRISTIAN ORPHANAGE
Elon College, . . . N. Carolina

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, NOVEMBER 14, 1940.

No. 46.

AMERICAN BOARD PRESIDENT.



REV. RUSSELL HENRY STAFFORD, D.D., LL.D.

At the Annual Meeting of the American Board held in August at Berkeley, Cal., Russell Henry Stafford, D.D., LL.D., of Boston, Mass., was elected president, to succeed Dr. Rockwell Harmon Potter who declined re-election after fifteen years of service.

President Stafford is the minister of the Old South Church in Boston and has been chairman of the Prudential Committee for several years. He has also seen much of our foreign missionary work first hand. He was one of America's forty-five delegates to the Madras Conference of World Churches in 1938.

Dr. Stafford is a trustee of Drury and Piedmont Colleges here and is president of the Board of Trustees of Anatolia College at Saloniki, Greece. He is a genuine friend of the homeland work of our churches as of the work abroad. Born and reared in the middle west, educated not only there but also on the Pacific and Atlantic coasts, and with pastorates in the west and east, he is fortunate in his nation-wide interests and sympathies.

The sermon this week is by Dr. Stafford.

LET THERE BE LIGHT

NEWS AND VIEWS

Revival services are being held each night this week in Suffolk. Dr. W. B. O'Neil of Holland, Va., is the speaker for the week.

The First Christian Church, Portsmouth, Va., recently celebrated its thirty-ninth anniversary with appropriate services. Rev. H. G. Council, Jr., is the minister.

Dr. Malcolm James McLeod, pastor emeritus of the Collegiate Reformed Church of St. Nicholas, died at his home in Bronxville, N. Y. His numerous books of sermons and devotional readings have been widely read by ministers and laymen. Dr. Joseph R. Sizoo is his successor.

The fifty-third convention of the Protestant Episcopal Church, held in Kansas City, decided to accept membership in the Federal Council of Churches. This links the Episcopal with twenty-four leading Protestant denominations in America. It also voted to join the World Council of Churches, which now includes in its membership sixty-seven major non-Roman church bodies throughout the world. The concordant for union with the Presbyterian Churches was not accepted.

The Church of Wide Fellowship, Southern Pines, N. C., publishes a monthly bulletin. The current issue is published through the courtesy and generosity of Dr. Isabel Graves and carries a complete list of the church membership with the year each member joined. Miss Ruth Burr Sanborn, the church clerk, is anxious to maintain a complete and accurate roll. Mrs. Eva H. Owen has been elected president of the Missionary Society for the coming year. Rev. Voight O. Taylor announces that Rev. F. C. Lester will be the guest preacher on Sunday, November 17.

LETTER TO THE EDITOR.

October 31, 1940.

Rev. Robert Lee House,
Editor, "Christian Sun,"
3206 Grove Avenue,
Richmond, Virginia.

Dear Sir:

Noting the letter from Mr. White to you in which he objects to some things I said in the Sun's Pulpit recently, I would like to clear myself—if I can do so. Perhaps I was not

clear in the closing remarks to which he refers, namely: "We are no better than the people of Germany. Therefore, there is no need for Conscientious Objectors in the ministry or in the church."

I meant to imply that we, all nations and peoples, have sinned and come short of the blessings of God. Why then, should there be those objecting to the draft or to service of their country when they have enjoyed the liberties and freedom for which their forefathers did fight? "What hast thou that thou didst not receive?" The important thing is that we have received practically all that we boast of as ours by right of possession. "The borrower is servant to the lender."—(Prov. 22:7.) "Obey them that have the rule over you, and submit yourselves."—(Heb. 13:7.) Are the servants to obey their masters, or did the Lord mean something else? The instance of Jesus challenging the authority of the priests by driving out the money changers from the Temple is only one reason. There were some things for which even Christ would fight. And how is the situation different today? Aren't they (Hitler and his ilk) destroying the temples of God?

Mr. White says, "If God is on our side, it is our religious duty to fight in our armed forces." Whose side *could* God be on if not ours? Not Japan's, for we consider them heathens and send our Missionaries there to teach them. Certainly not Hitler's, for he is destroying the temples and making speechless the prophets of God. The command to Moses to possess the land certainly implied the right to fight for it.

We have a Bill of Rights in this country, formulated to prevent the inevitable practices of all dictatorships. Our observation has been that Conscientious Objectors are the first to seek its protection whenever they feel their right to evade the draft is challenged. Yet, that Bill of Rights was formulated by men who dared death in the struggle to obtain it.

Sincerely yours.

ROY D. COULTER.

THE CHURCH'S SUPPORT OF ELON COLLEGE.

As we reach the close of the church year, there is considerable anxiety as to what the total support of the church for the college will amount to.

These are the days when we check records to ascertain anew what our needs will be and add figures to see what our resources are with which to meet these needs. Perhaps the church will recall that no campaign of any kind is made for the current budget of the college other than a campaign in the local churches for conference apportionments.

The Convention's goal set for the college some years ago was in addition to conference apportionments \$50,000.00 annually to be contributed by individuals within the church and among the friends of the college, and according to reports, this amount was raised annually for a number of years that the current budget of the college might be met. Since 1935, we have managed to keep our current budget in balance without any outside assistance other than contributions from the churches on the Convention's askings for the college. The amount asked for is \$12,500.00. This sum has been apportioned to the churches within the Convention. It does seem that there would be such an appreciation on the part of our constituency of not being required to contribute individually for the current support of the institution that they would be glad to see that the conference apportionments are raised in full. This is an obligation voluntarily assumed by the church, written into our records in the form of a note for \$250,000.00 as a part of the permanent funds of the college. We are asked to contribute the amount of \$10,000.00 as an income at the rate of four per cent on the above amount. If the church will raise this amount, that is, \$10,000.00, the Southern Association of Colleges and secondary Schools will accept the Convention's note as a part of the college's permanent funds.

For a number of years contributions for the college on the apportionment plan increased. Last year was the exception. We slipped a bit then. It is certainly a question as to what the total receipts from the churches on conference apportionments for the college will be this year. When the conferences began to meet, we were something like \$1,000.00 behind the amount contributed in advance last year as of even date. It is to be hoped sincerely that the contributions from the churches for this purpose will increase this year over previous years. Our requirements seem to multiply and our needs increase. It requires careful planning and economic spending to be able to balance the college's budget in days like these with outside assistance not in excess

of \$7,000.00. I do believe that our pastors, Sunday school superintendents, and entire constituency will appreciate what we are trying to do at the college and will give more generously than ever for its support. The college is only asking for its share. I believe that the church will see that it gets its share.

The following amounts have been received since our last report:

Churches.		
N. C. & Va. Conference:		
Concord	\$	5.50
Lynchburg		6.00
Burlington		60.00
Union Ridge		49.93
Eastern Va. Conference:		
Portsmouth		48.00
Eastern N. C. Conference:		
Mt. Auburn		10.00
Western N. C. Conference:		
Hank's Chapel		11.61
Sunday Schools.		
N. C. & Va. Conference:		
Mt. Bethel		1.78
Durham		12.93
Eastern Va. Conference:		
Portsmouth		6.15
Eastern N. C. Conference:		
Mt. Gilead		1.00
Western N. C. Conference:		
Antioch (R)		1.00
Mt. Pleasant		2.73
Providence Memorial, Graham ..		2.98
Pleasant Ridge		11.80
Va. Valley Central Conference:		
Mt. Olivet (R)		2.65
Total	\$	234.06
Previously reported		2,874.64
Grand total	\$3,106.70	

VALLEY VIRGINIA CENTRAL CONFERENCE NOTES.

President R. A. Larrick, has appointed the following Standing Committees for Conference Year 1940-41:

Executive—R. A. Larrick, R. A. Whitten, W. J. Andes, J. C. Bradford, R. R. Hosaflook, R. D. Coulter, R. O. Rothgeb, R. E. Newton and P. B. Sanger.

Education—R. A. Whitten, R. E. Newton, R. D. Coulter, W. J. Andes and P. B. Sanger.

Home Missions—C. W. Louderback, J. M. Lohr, E. M. Spitzer, E. A. Hillyard and W. K. Hensley.

Foreign Missions—Thelma Morris, Mrs. Fred L. Oates, B. F. McDaniel and Clarence Rush.

Evangelism—R. D. Coulter, E. F. Showalter and Mabel Higgs.

Religious Literature—Mrs. Lloyd Monger, Mrs. Edgar Nelson, W. M. Nieswander and Eugenia Snow.

Christian Union—J. Warner Stearn, Elphis Morris and T. Z. Alger.

Sunday School and Christian Endeavor—Clarence Phillips, Ella Pickering, Mrs. E. Lena Rothgeb,

(Continued on page 15.)

LIST OF SUBSCRIBERS.

Our report this time is a little better than the last list sent in. During October we received \$227.40. This is not quite up to the needed standard for a month, but it is definitely on the up-grade. With your help November can be much better. We are depending on subscribers and church leaders both for renewals and new subscriptions.

Below is a list of those who have subscribed or renewed since the last report. Please check your label and if any mistake has been made, write me.

Thank you for your help.

F. C. LESTER,
Elon College, N. C.

NEW SUBSCRIPTIONS.

Mrs. G. H. Orrell, Vernon Hill, Va.
Rev. M. T. Sorrell, Danville, Va.
Mrs. Tora McKinney, Brown Summit, N. C.
Mrs. W. W. Stephens, Ruffin, N. C.
Mrs. A. F. Powell, R. 3, Reidsville, N. C.
Mrs. Ida V. Barnes, Suffolk, Va.
Mrs. R. E. Stevens, Greensboro, N. C.
Mrs. M. C. Holland, Suffolk, Va.
Mrs. Elizabeth Hanbury, Norfolk, Va.
Mrs. E. T. Lane, Ivor, Va.
Miss Frances Eure, R. 3, Suffolk, Va.
Miss Helen Sumner, R. 3, Suffolk, Va.
Mrs. H. H. Byrd, R. 3, Suffolk, Va.
Mrs. Harvey G. Harrell, R. 3, Suffolk, Va.
Mrs. Mary E. Speight, R. 1, Suffolk, Va.
R. H. Joyner, R. 4, Suffolk, Va.
John L. Eley, Franklin, Va.
Rev. A. Greig Ritchie, Elkton, Va.
Mrs. E. P. Borroughs, Asheboro, N. C.

RENEWAL SUBSCRIPTIONS.

M. C. Garvin, Gore, Va.
R. L. Stanley, Reidsville, N. C.
Mrs. Minnie C. England, Waverly, Va.
Mrs. E. W. Graham, R. 3, Burlington, N. C.
Mrs. Jennie C. Kernodle, R. 4, Burlington, N. C.
Mrs. R. L. Redding, Hernando, Miss.
Mrs. W. H. Floyd, Abanda, Ala.
Mrs. J. W. Driver, Broadway, Va.
E. M. Lilly, LaCrosse, Va.
Dr. H. T. Floyd, Albuquerque, N. M.
Mrs. J. E. Rawls, Suffolk, Va.
Mrs. Minnie Elder, Lanett, Ala.
S. A. Horne, Burlington, N. C.
Mrs. H. T. Crosby, Doerun, Ga.
Mrs. Lillian Boswell, R. 3, Burlington, N. C.
Dr. Warren H. Denison, Dayton, Ohio.
Rev. W. J. Andes, Durham, N. C.
Mrs. H. E. Robertson, Ruffin, N. C.
John Dillard Carter, Ruffin, N. C.
Mrs. Arthur Powell, Ruffin, N. C.
J. D. MacClenny, Suffolk, Va.
Rev. G. D. Hunt, Roanoke, Ala.
Owen H. Brooks, Lynchburg, Va.
L. M. Clymer, Sr., Greensboro, N. C.
Mrs. Mattie Clark, Piggah, Ala.
Mrs. Jennings W. Kernodle, Brown Summit, N. C.
Mrs. Hazel Davis Monger, Elkton, Va.
Rev. G. H. Veazey, Belew Creek, N. C.
L. T. Rudd, Elon College, N. C.
Dr. G. O. Lankford, Elon College, N. C.
C. D. West, Newport News, Va.
Dr. E. C. Gillette, Jacksonville, Fla.
Mrs. Geo. S. Barrett, Wakefield, Va.
W. A. Spivey, Portsmouth, Va.
Mrs. H. A. Culver, Lake Worth, Fla.
Mrs. C. L. Pope, Newport News, Va.
J. A. Murchison, Liberty, N. C.
Mrs. J. M. Darden, Suffolk, Va.
Dr. S. C. Harrell, Durham, N. C.
Dr. J. W. Manning, Norfolk, Va.
Mrs. H. D. Lambeth, Elon College, N. C.
J. H. Crisler, Roanoke, Ala.
Mrs. J. E. Cartwright, Norfolk, Va.
Mrs. Elizabeth Fulcher, Norfolk, Va.
G. C. Craven, Ramseur, N. C.
Mrs. Asa Joyner, R. 2, Franklin, Va.
Miss Amy Louderback, Shenandoah, Va.
Prof. J. A. Clarke, Elon College, N. C.
W. C. Bunch, So. Norfolk, Va.
Mrs. R. T. Bradford, R. 2, Suffolk, Va.
Mrs. E. P. Jones, Franklin, Va.
Mrs. J. C. Matthews, Portsmouth, Va.
Mrs. H. C. Hedley, So. Norfolk, Va.
J. C. Bradford, Broadway, Va.
Mrs. C. F. Rudd, Portsmouth, Va.
Mrs. E. M. Albright, Norfolk, Va.
Rev. T. N. Lowe, Hopewell, Va.
Mrs. L. R. Bartholomew, Norfolk, Va.
Rev. B. H. Watkins, Wakefield, Va.
Mrs. J. K. Jones, Holland, Va.
Rev. J. F. Morgan, Norfolk, Va.
Mrs. A. M. Johnson, St. Petersburg, Fla.
Mrs. C. W. Costello, Portsmouth, Va.
Mrs. U. L. Hooper, R. 3, Mebane, N. C.
W. C. Poe, Henderson, N. C.
J. Milton Banks, R. 3, Raleigh, N. C.
J. E. Wilkins, R. 2, Elon College, N. C.
H. R. Morrison, Norfolk, Va.
R. C. Helfenstein, Mason City, Iowa.
Miss Ethel Apple, R. 1, Gibsonville, N. C.
R. L. Horton, R. 4, Raleigh, N. C.
Mrs. W. J. Muse, Gore, Va.
Mrs. H. H. Butler, Suffolk, Va.
Rev. Elwood W. Jones, Franklin, Va.
Mrs. J. L. Tourtellot, R. 2, Suffolk, Va.
J. P. Bowland, R. 3, Burlington, N. C.
Mrs. J. H. McEwen, Burlington, N. C.
Rev. C. B. Riddle, Washington, D. C.
Mrs. C. A. Miles, Burlington, N. C.
Mrs. I. W. Pritchard, Chapel Hill, N. C.
J. E. Harris, Jr., R. 3, Suffolk, Va.
E. M. Newman, R. 1, Henderson, N. C.
Rev. J. W. Fix, Cairo, Ill.
Mrs. H. W. Allen, Marion, La.
Mrs. J. H. Carter, Sunbury, N. C.
L. J. Daughtrey, Holland, Va.
J. J. Carter, Wadley, Ala.
Mrs. C. B. Wilkins, Nathalie, Va.
Mrs. Cecil Thomas, R. 1, Asheboro, N. C.
Mrs. G. C. Mann, Cypress Chapel, Va.
Mrs. J. D. Oldham, Burlington, N. C.
Mrs. A. Y. Allred, High Point, N. C.
Mrs. Thyra Swint, Birmingham, Ala.
Miss Edith Dickens, R. 1, Burlington, N. C.
Mrs. L. H. Laurence, Jonesboro, N. C.
E. W. Cather, Winchester, Va.
Mrs. B. G. Snow, Dyke, Va.
Mrs. C. D. Phillips, Broadway, Va.
Mrs. J. S. Rollings, Suffolk, Va.
Rev. S. A. Bennett, Muncie, Ind.
Rev. E. M. Carter, Youngsville, N. C.
Mrs. J. F. White, R. 2, Kirtrell, N. C.
Dr. D. J. Bowden, Elon College, N. C.
Mrs. Martha Piper, R. 5, Burlington, N. C.
W. K. Hensley, Elkton, Va.
W. T. Renn, R. 1, Henderson, N. C.
Mrs. J. F. Dye, Ruffin, N. C.
Mrs. S. A. Morgan, Hampton, Va.
Frank Cannon, Newport News, Va.
Mrs. R. L. Hancock, Newport News, Va.
Mrs. W. L. Rilee, Newport News, Va.
Mrs. S. W. Elder, Roanoke, Ala.
H. J. Cochrane, Ether, N. C.
J. L. Cash, Durham, N. C.
E. K. Freeman, Eagle Springs, N. C.
W. D. Murchison, Liberty, N. C.
A. P. Gaster, Randleman, N. C.
J. H. Hardin, Burlington, N. C.
W. T. Young, Franklinton, N. C.
Rev. M. A. Pollard, Greensboro, N. C.
H. B. Sanders, Eagle Springs, N. C.
Mrs. W. M. Dorsett, Ramseur, N. C.
Mrs. Estelle Ray, Liberty, N. C.
Cyrus Shoffner, Liberty, N. C.



CRUMBLING BRIDGES.

Engineers were baffled when the third longest single suspension span in the world, the six million dollar Tacoma bridge, swayed and fell 190 feet into Puget Sound. This mysterious disintegration of trusted construction is rather symbolic of a world-wide breakdown of established ways of thinking and living. Quakes within and without upset traditional landmarks and call for the skilled powers of reconstruction. Bridges about which the poets sang now lie in ruins, having been suddenly destroyed to arrest the hot pursuit of a deadly enemy. Costly and celebrated conveyors of commerce, communication and compassion have crumbled under the calumnious calculations and consequent catapultings of characters and Caesars. The officials of Tacoma reported that the structure was insured against "all risks" and that the state and bondholders would not lose. Other bridges equally essential to civilization cannot be so insured. Their loss is unavoidable and severe. Necessity will ultimately enforce an armistice in which a sobered judgment may wisely reconstruct these demolished bridges.

Bridges are an index to civilization. History, romance, destiny, and often tragedy, are bound in every span. Every great bridge is an adventure in construction, the embodiment of a dream, the conquest of the impossible. We are heartened for more difficult undertakings when we recall vast gulfs successfully spanned—the Thames, Niagara, Mississippi, Hudson, James and the Golden Gate. These achievements in architectural beauty, engineer skill and social utility are the harbingers of innumerable conquests in the transcending of other more stubborn barriers. The ingenuity capable of conceiving and constructing the all-steel truss, the suspension, and the cantilever bridges is also capable of bridging baffling streams of ignorance, prejudice, and hatred in human relations.

Bridge builders are needed on every hand. Love is the master bridge builder. The unfinished task of building bridges between youth and old age, labor and capital, the North and the South, the town and the gown, the town and the country, science and religion, must be more thoroughly cemented. More substantial bridges of understanding, tolerance and cooperation are needed between Jews, Catholics and Protestants. The bridges between various races must be kept open for greater commerce in things both material and spiritual. This is the great task of our missionary enterprise. These bridges must be built so securely that they will remain among those things which "cannot be shaken."

Is the State of Washington resigned to this failure and tragedy at Tacoma? Not at all. Governor Martin, realizing its usefulness, said the bridge would be rebuilt immediately. The Armistice which spanned more than two decades has now broken under the strain of armaments. Are we to desist in our peace efforts and cry, "What is the use?" That is not the solution. It is not the part of wisdom or of courage. We must learn by

experience. Obvious mistakes must not be repeated. The next armistice must have stronger re-enforcement. Having experienced an armistice which successfully spanned two decades, we must now set ourselves to the creation of an armistice and a peace that will bridge a century and then a millennium. By God's grace it can and must be done. Thus the bridge builder will become the peace maker and inherit his benediction.

R. L. H.

CHRISTIAN WORKS THE EVIDENCE OF FAITH.

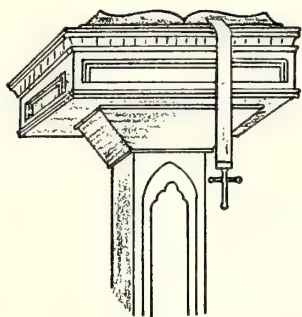
James insistently reminds us that "Faith without works is dead." He had in mind the two phases of Christian living. There is the inner, subjective side of Christianity which determines the attitudes and feelings of the heart. This side of Christianity sets the ideals of life. There is also the outer, or objective side of Christianity which manifests itself in what we call Christian works.

It may be well for us to have clearly in mind what we mean by Christian works. There are two distinctive types. Both are equally as necessary to well-rounded Christian living, as are the subjective and objective phases of Christianity. One has for its purpose, ministering to the physical needs of humanity. The other seeks to serve man's spiritual interests.

The first type of Christian service occupies itself with deeds of charity and mercy, designed to alleviate man's physical sufferings. It supplies food, clothing and shelter to the destitute people of the earth. During Christ's ministry in the flesh, he spent a great deal of time and strength in this sort of service. He healed the sick and the lame and restored sight to the blind. He used his divine power to supply food for the hungry. This brought to him great popular acclaim and even threatened to over-shadow the other purpose which he was seeking to accomplish.

The followers of Christ have never completely lost sight of this phase of their Master's work. Whenever they have been tempted to become too self-centered, the example of their Lord has reminded them of their responsibility for their needy brethren. The church is doing a great deal of this work today. Some of it is done solely out of compassion for human suffering. But more and more we are realizing that there is a deeper motive. We are becoming aware of the fact that we cannot enter into the secret of God's presence when we have flagrantly disregarded our responsibility for our fellows. We can only apprehend the compassionate and loving nature of our God, as we manifest something of his spirit to those who are in need. We become Godlike by practicing God-likeness.

Christ, however, was also deeply concerned with the spiritual needs of mankind. He recognized the fact that there is a hunger of the spirit which is just as real as physical hunger. He was as definitely aware of the sickness of the soul as he was (Continued on page 15.)



OUR PREACHER FOR THIS WEEK IS
 RUSSELL HENRY STAFFORD, D.D.,
 MINISTER OF OLD SOUTH
 CHURCH, BOSTON, MASS.

A RIVER OF NATIONS.

"And it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isa. 2:2.

"All nations shall flow—" When a skilled writer invents a new word to drive his meaning home, he commands attention. That is what Isaiah has done here. "All nations shall river," is what he says, exactly. He was the first in Israel to turn the noun "river" into a verb, in order to predict that every people of mankind would find itself conjoined with all the rest, not in a trickle or a stream, but in a mighty current of change that no man could stop—a steady sweep like the majestic flow of Nile and Tigris and Euphrates.

Certainly, so far, he is talking the language of our time. All nations today are moving, and moving fast. In Europe and Asia especially this movement is signalized by a shifting of boundaries so swift that we cannot keep up with it. Buy an atlas today, and tomorrow it will be out of date.

Isaiah's vigorous figure combines with these latter-day observations to remind us of Heraclitus, a couple of centuries after Isaiah's time, in Greece. Heraclitus went so far as to make change his very definition of existence. "All things flow," he said, as a variant of his fuller statement, "All things move, nothing stays." If we were to adopt that idea, we should be true to the surface of experience, not only in our own day but in every time; but we should be false to its depths. We have the conviction that some things stay, though other things move, by their very nature; that there are things eternal as well as things temporal. Indeed, Heraclitus would have had upon reflections to make at least one exception to his rule. For he did hold that the rule itself was unchanging.

For Isaiah the one thing that could be trusted to abide was no mere rule of universal flux, but what he called "the mountain of the Lord's house." He felt sure of nothing else on earth, but he did feel sure of that. And he felt sure that this one abiding reality would come out on top, so to speak. It would prove to be the goal of universal movement, the aim and thus the final cause of all our sweeping human changes.

"The mountain of the Lord's house shall be established on the top of the mountains." That is how he put it. It is a picture of volcanic upthrust. But we are dealing here, of course, with spiritual geology. Isaiah did not mean that the planet would be physically refashioned to raise the temple hill at Jerusalem higher than any other peak in any range on any continent. He was thinking of what that lofty site of the temple stood for. And what it stood for in Isaiah's mind was not, I am sure, simply the special Hebrew system of worship which was centered there. Nor can he have intended to prefigure the supremacy of any church organization, Jewish or Christian or other, dominating all peoples. Isaiah was no legalist dreaming of triumphant ecclesiasticism. In fact he goes on to protect himself against any such misunderstanding by telling us what he does mean.

"The God of Jacob," he says, "will teach us of his ways, and we will walk in his paths." He speaks of the law—that is, the constitution of life made clear; for the law of God is truth. He speaks of the word of the Lord—at once revelation and reason, the infinite persuasiveness of the Eternal. He foretells divine righteousness victoriously manifest at last beyond and above man's rough-hewn makeshift justice, and so winning the hearts of all mankind, that "nation shall not lift up sword against nation, neither shall they learn war any more."

Let us look beneath the seeming irony of that promise in this day when our own young men here in America are being required to learn war, as a measure apparently indispensable for national security. After all, any promise is apt to sound ironic when the time of its fulfilment is not yet in sight. Let us see what it is that Isaiah is driving at. What is he describing in these phrases which move us today, it may be, to such bitter wistfulness? What else but the Kingdom of God to come on earth, as for thousands of years, through downs and ups, Jews and Christians have gone on hoping and praying for it? And, to translate that term out of the

idiom of religious faith into the diction of secular purpose, what does the Kingdom of God on earth mean, as Isaiah here describes it, but a decent social and international order?

There is some day to be a decent social and international order. So said Isaiah. So say the saints. So said many a social idealist, until day before yesterday. That was the dream and the spur and the magnet of the awakened conscience of Europe and America from the last quarter of the eighteenth century through the war of 1914-1918. But after that, for many people, it was blown away on black winds of destiny. We took our part in that war, and we thought it would make the world safe for democracy. We called it the war to end war. Can you think about those battle cries now, without a laugh that has a sob at the bottom of it?

War may or may not be necessary. But it is not a positive means of righteousness. War is forever discredited as the way to bring in the Kingdom of God. We cannot pursue good ends through war. At best, it is an obstruction that must be cleared away as soon as possible in order that we may get on with that pursuit along the right lines.

And what are the right lines? Ask the secular idealists. Don't read what they wrote year before last, but ask them today, and let them answer with what breath they have left from their hot clashes of windy tongues in desperate defense of militant pacifism and the like. And if they mouth replies that sound like a parrot echoing an old copy-book, tell them to snap out of it and tell you what they really think and how they feel right now about the outlook for their dream of a decent social and international order.

Nine times out of ten they will tell you that their hope is dead. They are moving their minds, bag and baggage, out of Utopia. Humanitarianism has failed to save the world. So it simply can't be done. Men are no more than monkeys, when they are not gorillas. The task is impossible.

Well, of course, it is impossible. Isaiah would have told us that, twenty-seven hundred years ago. Indeed, that is the very point he makes. Or rather, it is one of two points he makes. The other is that it will come to pass just the same. For consider what he says. He predicts that a mighty river shall rush uphill and find its outlet on the top of the highest peak in the world.

Now that just cannot happen. Rivers never run uphill. Niagara never flows upside down, except in
 (Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The beginning of a new church year gives one an opportunity to take an inventory of life. The past has enriched us by its history, its traditions and its achievements. A survey of the past and an inventory of its contributions should humble the proud and dignify the lowly. No one of us has sprung, full-fledged, from the hand of God. Numberless people, from many lands, have given us their share of every drop of blood that courses through our veins. They have cleared the forests and made barren fields fertile by their prowess and undaunted energy. By their courage and sacrifice they bequeathed to us a rich heritage of liberty and life. Out from the depths of towering mountains and trackless waters great stores of wealth have been discovered and made ready for the pleasure and profit of progressive civilization.

What has this generation done to register its foresight and genius? The face of the earth was dotted with church spires, palatial residences, great schools, colleges and universities when we took our places in the march of races and nations. The patient scholars of antiquity have spent their lives in untiring research to record their findings for the benefit of countless generations. Devoted saints have shed their precious blood, and given their lives in sweet martyrdom, that we might know the truth can be free. Granaries and storehouses have been filled from field and factory that the hungry may be fed and clothed.

Jesus said: "I am come that they might have life, and have it more abundantly." And that high purpose of Jesus was not limited to his day and generation. Back of every message delivered to the people of his day was a desire to speak through them a message for the people of all succeeding generations. Every heritage is a challenge that should be wisely used and transmitted to those who follow in our train. The trees of the forest were not grown for the present generation, exclusively, but for all the generations to follow. The wealth of the world was not created for the use of one generation. There should be no waste in field and forest and every man should be taught to be a wise steward and should seek to conserve the rich treasures of the

earth and pass them on to the next in line.

It is our privilege to light our torch, and pass it on to another, who may be guided by its flickering light. Every generation of men and women should bravely make conquest of the difficulties encountered. There should be an untiring effort to build a better world in our day. Waste is a sin and idleness is a curse to any people. On every hand there is a growing demand for shorter hours and more pay. Yet, young and old rush from office and factory after the closing hours to get ready for mid-night revelry in road houses and banquet halls. They have so much leisure it is difficult to find ways and means of satisfying the desire to spend and dissipate. There are many exceptions, of course, but the pursuit of pleasure is rapidly increasing.

In such a time, the church should press its claim for deeper consecration and a sane and sensible approach to all the opportunities of humanity. Men should grow in grace, not in shame and sin. Men and women should increase in the knowledge of God, goodness and love. We should be lovers of peace and know how to sit down and reap the rewards of righteousness. We are spending billions for defense and war, while the church is calling home its foreign missionaries and reducing its home missionary effort. The new church year should develop creative thinking and consistent living.

I. W. JOHNSON.

OUR ORPHANAGE.

At Elon College we have an institution provided by the church for unfortunate and homeless children. During the first years of this institution, money was scarce. Those in charge and the children who came were confronted with obstacles and at times real need.

A number of years ago Mr. C. D. Johnston, then of Graham, N. C., a very fine citizen and churchman, was asked to accept the superintendency of the institution and assume responsibility for its conduct and support. Mr. Johnston has certainly done an outstanding piece of work for the church in behalf of this institution of the church. He brought to the institution a name and a reputation in the first ranks of citizenship and respect of his immediate community,

county and church. During these years he has given of his time, thought, energy and personal holdings unstintingly. Many unfortunate and homeless children have been provided a comfortable home and opportunities for training, self-development and culture.

The church has responded generously to the unselfish appeals of our good friend and brother, Mr. Johnston. The Thanksgiving season has been designated by the church as the appropriate and proper time for those who have been more fortunate in life to share with this institution that the unfortunate might be given comfort and opportunity. Mr. Johnston has been most diligent at this particular season of the year in acquainting the church with the needs of the orphanage and presenting its claims. The church has been most generous in its response to these appeals.

Most unfortunate for the institution and severely painful to Mr. Johnston both physically and mentally, he suffered a quite serious injury in an automobile accident some weeks ago. About a week ago it seemed that Mr. Johnston would be able to come home in a few days. Recent reports, however, are to the effect that it will be some days yet before he will be in a condition to be brought home. The chances are that he will not be able to make his customary visits and appeals to the Sunday schools and churches for the support of our orphanage. This is an earnest appeal to our pastors, Sunday school superintendents, and our constituency at large to join hearts, hands, and efforts to see that the usual amount is contributed for this worthy cause. I am happy to make this appeal without request or suggestion from Brother Johnston, feeling sure that the ones who read this article will redouble their efforts in behalf of this needy and worthy cause. I am sure that the Board of Trustees of the orphanage will greatly appreciate your cooperation and help.

L. E. SMITH.

The North Carolina and Virginia Fellowship was in charge of the service at the evening session of the annual conference on Tuesday, November 12. The worship service was conducted by the young people of the Reidsville Christian Church. Miss Ruby Wright, president, who was a delegate to the National Council this summer, gave an enlightening report of the Mills meeting. Rev. W. J. Andes discussed the work of the Pilgrim Fellowship in the conference.

FOR THE CHILDREN

Dear Friends:

This week I was looking over the *Fall Bulletin* which was sent out to the women of our North Carolina Congregational Christian Fellowship. It contained the following poem:

Growing.

"Mother, do you still grow?"
I let the measuring rod
Slip closer to my child's head
Three feet two—
"Do I still grow?"
Do I still grow?"

This afternoon I suffered
From unkind words
But smiled—
Last year I would have been
Quite proud
Of making sharp retort.

Last week I set aside
My own desire
For others.
Last year I would have cried,
"I'll have my own way."
Let others yield to me!"

Last month I found some beauty
In a soul once scorned,
Ad told it to another.
"Do I still grow?"
Yes, Child,
But, oh! so slowly.

How did mother mean that she was still growing? Yes, that is it! We can grow in other ways than by adding more inches to our height and more pounds to our weight! This fall I asked you to see if you could not try to grow out of some of your

old, bad habits into some new, good ones. If you have been trying to do so you have found that it is slow work. But there is nothing which gives more satisfaction than knowing that you have overcome a selfish fault. One which hurt others and at the same time kept your own soul from growing more like that of the Christ.

MY BROTHER.

I have a little brother now;
He came just yesterday!
I hope he'll like me, 'cause I want,
So much to have him stay;
He cannot talk—I wish he could;
I'd ask him if he knows
Why the Angel ladies let him come,
Without a bit of clothes?
—From "I Wonder Why?" by
Elizabeth Gordon. A book
of poems for children pub-
lished by Rand McNally &
Co., Chicago, Ill.

THE SCARS ARE STILL THERE!

Once upon a time there was a father who wanted to help his son to grow in goodness. He tried many methods but none of them seemed to work very well. One day when he came home from his work he brought his son a hammer and a bag of nails. Showing them to his son, he said, "These are for you, Jack. Each time you do something bad—disobey, tell

a lie or wrong someone we will go out and you will drive a nail in the woodshed door. Then each time that you do something good we shall go out and you will draw a nail out of the door for each good thing which you do!"

"All right, Dad," said Jack. "Shall I begin tonight?"

"If you like, son," replied his father.

So the door began to get filled with nails! Try as he might it seemed to Jack that for each nail he pulled out he must drive two or three more in the door. But gradually it became easier to do the things which were right, so the nails began to decrease. After many weeks there came a day when Jack and his father went out and drew out the last nail! Father turned to Jack, expecting to find a smile of happiness upon his son's face. But there were tears in the boy's eyes as he looked up at his Dad.

"Why, son, what's wrong? Are you sorry to see the last nail go? I thought that you would be very happy to pull the last one out."

"I am happy to pull the last one out. But, Dad, look where the nails were! The scars are still there to remind me of the mistakes which I made!"

SHARING.

"Love is never selfish."—Moffatt's translation of I Cor. 13:5.

Hundreds of years ago there lived in Italy a boy named Martin. Martin was like other boys in many ways but in others he was different. When he was ten years old he decided that he wanted to live as nearly like Jesus as he could and he never forgot that purpose.

When he grew to be a man Martin was forced to join the army although he did not want to fight. One day when the troops were marching, he saw a poor beggar shivering beside the road. Martin wanted to help him but he did not have much to share. So he took his sword, cut his great cloak in two pieces and gave one part to the beggar. Martin marched on, wrapped in only half a cloak. People laughed at his strange coat but he did not mind. Martin did many kindnesses like this—so many that when he died, people called him Saint Martin.

Prayer—

Dear God, I need your help today
To treat my friends in Jesus' way
To share my toys
With girls and boys,
To be unselfish when I play. Amen.

—From *Thoughts of God*
for Boys and Girls.

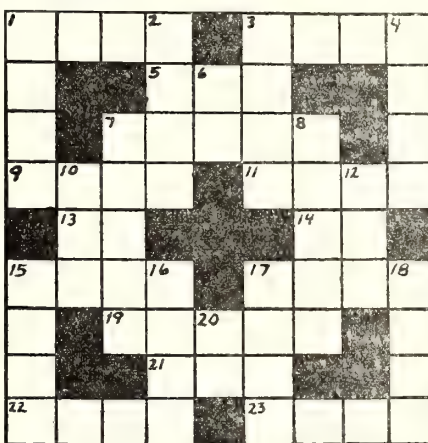
CROSSWORD PUZZLE.

Across.

- Weapons for discharging arrows (Ps. 37:15).
- Son of Enoch (Gen. 4:18).
- A play upon words.
- Supports for a fence.
- Earth; soil.
- A duke of Edom (Gen. 36:15).
- Nickel (abbrev.).
- Article meaning one.
- To dazzle.
- Vases.
- Bondage place of the Israelites (Ex. 1:1).
- George (abbrev.).
- Twin sons (Gen. 25:27).
- Necessity (Matt. 6:32).

Down.

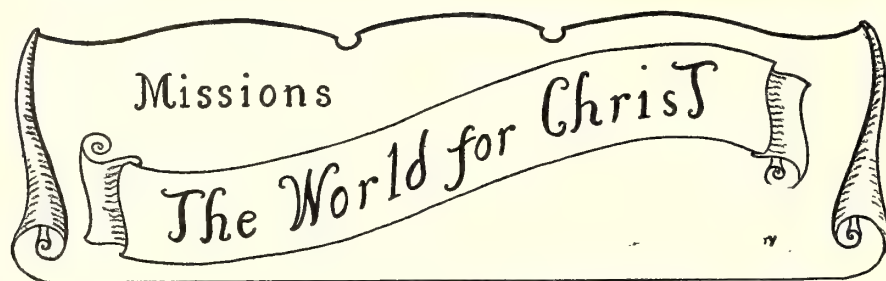
- To deflect out of a straight line (Ps. 11:2).
- A blot; mark (Num. 19:2).
- In; to enter (Ps. 100:4).
- Portal (John 10:9).
- Plural pronoun.
- Reward gained in competition (I Cor. 9:24).
- Sharp; brilliant; witty.
- Girl's name.
- Girl's name.
- Incapable of speech (Mark 9:17).
- A breakfast dish (Luke 11:12, plural).
- On.



- To pour out for (Matt. 26:28).
- Pronoun (Matt. 5:13).

Answers to Last Week's Puzzle.

- ACROSS—1. Moss. 3. Ever. 5. Toy.
7. Bones. 9. Swap. 11. Safe. 13. Ek.
14. Val. 15. Abel. 17. Pots. 19. Rigor.
21. Oer. 22. Soon. 23. Tyre.
- DOWN—1. Mats. 2. Stop. 3. Eyes.
4. Rage. 6. On. 7. Baker. 8. Savor.
10. Web. 12. Fat. 15. Alms. 16. Lion.
17. Port. 18. Some. 20. Ge.



OUR PRESENT NEED IN CARROLL COUNTY.

At the meeting of the Mission Board in September it was found that our churches and parsonage in Carroll County, Va., were badly in need of repairs. Our Promotional Secretary, Rev. F. C. Lester, was instructed to look over the buildings and have the work done.

About three weeks ago Mr. Lester made a trip to Carroll County and under his supervision a new roof was put on our parsonage, the front porch floor repaired and several minor repairs made. The men and women of the community contributed largely to this work; the men helping to put the roof on and lay porch floor, the women bringing food to the parsonage and serving the men who were working. From all reports everyone seemed to enjoy the work and felt most happy over the work accomplished.

This part of the job is completed and paid for—the Mission Board having paid in full for the material, etc., used.

Now our most urgent need is to freshen up the inside of the parsonage and make it liveable. There are five rooms and each one needs painting, floors repaired in some rooms, furniture repaired, etc. Our thought is to cover the walls with wall board, thus making the rooms nicer and much warmer for the winter months. It will cost about twenty-five dollars to fix each room. We need some more furniture and stoves.

One or two churches have offered to take care of the cost of a room and if there are other churches, Sunday schools, missionary societies, Sunday school classes, or individuals who would like to donate twenty-five dollars for fixing a room will you please send your donations to The Mission Office, or if you are interested and would like to know more about the situation, address your inquires to the same office and we will be glad to tell you all we know.

MATTIE COX PARKER.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 9, 1940.

Sunday Schools.

Liberty (Va.), Nathalie, Va.	\$	2.65
First, Richmond, Va.		5.25
Newport, Shenandoah, Va.		3.22
Bethlehem, Suffolk, Va.		2.54
First, Portsmouth, Va.		5.36
Hank's Chapel, Pittsboro, N. C.		4.00
Bethlehem, New Market, Va.		1.47
Turner's Chapel, Sanford, N. C.		3.25
First, Greensboro, N. C.		6.47
Wood's Chapel, New Market, Va.		1.94
Berea, Altamahaw, N. C.		8.00
Durham, N. C.		5.40
Wake Chapel, Fuquay Springs, N. C.		4.00
Bethel, Elkton, Va.		2.00
Winchester, Va.		5.73

Total \$ 61.28

Individuals and Churches.

Monticello, Brown Summit, N. C.	\$	12.16
Union (N. C.), Burlington, N. C.		34.40

Total \$ 46.56

Specials.

First, Burlington S. S., Burlington, N. C.	\$	49.44
--	----	-------

Mountain Work.

Bethel Church, New Hill, N. C.	\$	4.93
--	----	------

Total for the week \$ 162.21

Previously acknowledged 3,640.92

Total since Sept. 1, 1940 \$3,803.13

We deeply appreciate each and every offering acknowledged above for the great cause of missions. Especially do we thank those Sunday schools and churches who have paid in full their Conference apportionment for missions.

Gratefully,

MATTIE COX PARKER,
Secretary.

FOREIGN FLASHES.

By DOROTHY P. CUSHING.

The Women—God Bless Them!—"In some of the churches the women are better money raisers than the men. There is a saying, 'Blessed are the money raisers for they shall stand with the martyrs'—so blessed are these women." This comment come from the Annual Report of the District Conference in Mindanao, P. I. Great tribute was paid to the Dorcas Union representing the Dorcas societies of women in practically every

church in Mindanao. The Dorcas has helped finance an evangelist in an adjacent pagan area as well as supply medicine and clothing to needy people. The report continues, "The churches are only too thankful and grateful to these women's organizations."

The "American Board O'Babas" Get a Message.—Impressive in a long black coat and bow tie, bald head gleaming like polished mahogany, beloved Senior Deacon Solomon Mashabane of the Doomfontein Central Church, Johannesburg, South Africa, sent through Mrs. Clara Davis Bridgman this message to Congregational and Christian Churches in America: "Give our greetings to the American Board and the Congregational Churches of America. Tell our O'Babas not to forget Africa and to keep on sending missionaries and money. We, your children, need your help and your prayers as we have all through the years." Deacon Mashabane, says Mrs. Bridgman, has been "utterly loyal to the missionaries and the Board for the past 40 years." O'baba means "father."

A Heart Warming Gesture.—When Dr. Albert W. Dewey, Gaziantep Hospital, Turkey, was forced to be away for a period of weeks because of the serious illness of Mrs. Dewey, Dr. Aptulkadir Goksell, Turkish Responsible Director, doubled and tripled his trips to supervise patients. Deeply grateful for his whole-hearted help, given without thought of recompense, the hospital staff wrote a note of appreciation to Dr. Goksell and in it tucked 200 liras. The Doctor read the note. Then he tucked it carefully into his pocket saying simply, as he handed back the money, "THIS is quite enough." He was urged to accept it but would not insisting that it be used to contribute to Mrs. Dewey's comfort or for the hospital. Mrs. Dewey died on September 24.

A Singing Church.—The Ovimbundu Congregational Church in Chillesso, West Africa, which has around 4,000 members and extends over some 5,000 square miles of primitive country, is a "singing church," says Duane V. Waln, district missionary, now on furlough. "The message the African church has for the American churches is to be cheerful and confident of the ultimate attainment of the ideal in spite of the difficulties and darkness," says Mr. Waln. "They have learned to sing in the rain! Not to fret or whine but to have faith that their God will work out his design for mankind." Many of these people live in extreme poverty. Their

(Continued on page 13.)

A RIVER OF NATIONS.

(Continued from page 5.)

trick photography. No matter how long one takes for its achievement, that miracle can never be performed. Isaiah knew that as well as we do. One is reminded of the story of a witty Frenchwoman to whom a priest repeated the legend that after his martyrdom St. Denis walked away from the scaffold with his head under his arm. "In a case like that," was her comment, "it is only the first step that is really hard!"

Yet this very miracle of a river running uphill does occur every day, and we think nothing of it. You witness it every time you turn on a water tap. And if you saw the fountains at the World's Fair, you have seen something very like Niagara flowing upside down. Nor were such everyday miracles of hydraulics reserved for our own time. Irrigation is almost as old as settled agriculture. It was familiar to everybody in the Near East long before Isaiah began preaching there. It is probably the illustration he had in mind, hoping that people would take the trouble to guess his conundrum. There is a way of accomplishing the impossible. That is what Isaiah is suggesting by his challenging metaphor. That way is to find the right principle and put it to work—harnessing nature to the service of man in ways of man's devising that nature never dreamed of.

Uphill work? Everything worth doing is uphill work. Bringing in the Kingdom of God on earth is no exception. Whatever good thing we are undertaking, if we are not getting ahead, it is either because we are not trying hard enough or because we have not got hold of the right principle. There is no sense in being discouraged because the ways we have tried so far have not worked. What we have to do is to find the right way, and keep at it. If we go at it in the right way, though it may take a long time, yet in the end we cannot fail, provided what we want is something that ought to be.

We have tried to make the human set-up better by war. We have failed. War as an instrument of sound policy is like spanking a child. It may be necessary in order to check wrong, but it will not of itself produce right; and it is likely to be bad for the character of him who does it. We have tried to clean up the world also by drawing blue prints of perfection, but without making any arrangements for supplies and manpower enough to translate the blue prints into a substantial building solidly set on a firm foundation. Our failure

here merely indicates that humanitarianism all by itself is not enough.

But we are not at the end of our resources. Indeed, there have been people at work right along, applying a different method—putting real power behind their humanitarianism. And they are still working. And they have been producing from the start palpable results which are visibly accumulating, so that at least we can already see how promising their endeavour is, and how sure the results of it must be if it is kept up long enough and on a wide enough scale. These are the people with whom in name we are most closely connected—to wit, the practicing Christians, and especially the men and women who in Christ's belief are giving their lives at home or abroad to the advancement of pure religion.

In religion and there only is the motive power we need to make water run uphill—to bring the nations in a river cascading uphill toward the mountains of the Lord's house—to build the Kingdom of God on earth—to produce a decent social and international order. Love is the only force that can ever perform that miracle. And there can be no effectual love—no steady, indefatigable, creative good will—save as it flows from the love of God into men who are open toward Him.

They say that human nature cannot be changed. If war means that human instincts remain basically the same through all generations, it is true. But it is not true if it means that human hearts cannot be changed, or human habits cannot be changed, or social sanctions cannot be changed. Changes of these sorts are occurring every day and everywhere, for better or for worse. Human nature is tough in texture, but it is indefinitely susceptible of reshaping, like clay. Whenever the influence of Jesus is brought into touch with it, it is reshaped for the better. Bring that influence to bear widely and intensively enough, and we shall have a new world—a new spiritual geology: "The mountain of the Lord's house shall be established on the top of the mountains—and all nations shall flow unto it."

The passion of my life is the Christian religion. That includes its extension. And that means missions, home and foreign—its outreach beyond our settled parishes into communities strangers as yet to this truth. But this is a passion with reason behind it. I should not feel as I do if I were not convinced by a mountain of available evidence that in no other way save by the influence

of Jesus, and through the faith in God and the love toward man and the hope for society which he imparts, can there ever come to be a decent social and international order; while in his influence is such power to refashion human motives and habits and standards, that final success is positively assured upon this basis.

Missions, home and foreign, I have said. Home, yes; we want the best things, and all of them, for America. But why foreign? The answer to that recurrent query lies in another question. We have spoken of a decent social and international order, as a sort of secular translation of what the Kingdom of God means on earth. Can we have a decent social order without a decent international order? Is isolationism a practicable policy for any nation in the world as it now is? Let the events of the moment be our reply. We are involved of necessity, whether we will or not, in all world events. Every problem anywhere in the world of men is more or less directly an American problem, too. What religion has always buoyantly proclaimed, contemporary history as it were depressingly attests: the inevitable brotherhood of all men, and their interdependence.

My own special responsibility to the churches, as it happens, lies in the area of foreign missions; though I have myself been a home missionary, so I take no one-sided view. And I am repeatedly asked whether foreign missions today are justified. Is not this enterprise essentially an expression of imperialism on the part of the church? Are we not really trying in this way to force our views and practices on other peoples, whether they want them or not, just because they are ours and we are proud of them? Are not our missionaries enemies, often ignorant and arrogant, sometimes high-handed, of all other religions, and of good men and women who prefer their own ways of faith to ours?

If that were the spirit of modern missions—the foreign service of our churches—I for one would have nothing to do with the business. I am no imperialist, nor a bigot. But I have already told you what the true spirit of missions is. And I know missionaries. I am not making up a vain formula of my own. I am telling you how real missionaries feel. The aim of every fruitful representative of Christ in any field is simply to extend the influence of Jesus. When people talk about the Spirit of Christ, that is just an old-fashioned way of putting what we mean by the influ-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

PRIZE SCHOLARSHIPS.

The North Carolina Woman's Mission Board is offering two scholarships, \$5.00 each, on the expenses to the Elon School of Leadership Education (June, 1941), of the North Carolina young person who will submit the best review of the Home Mission Study Book, *Move On, Youth!* by Nall; and of the North Carolina young person who will submit the best review of the Foreign Mission Study Book, *Stand By for China*, by Poteat.

Young persons between the ages of fourteen and eighteen years are eligible. All in this age group are invited and urged to submit a review to a committee of judges in the local church, who will forward their choice to the committee of judges on the Woman's Board, Mrs. J. H. Lightbourne, Chairman.

Manuscripts must be submitted to the Woman's Board Committee by April 1, 1941.

While only two can win a scholarship, every one who participates will be given recognition in THE CHRISTIAN SUN.

Come on, young people! Choose your book and dig in!

MRS. J. H. LIGHTBOURNE,
401 Church Street,
Burlington, N. C.

NOTE—If you are unable to secure copies of the mission study books through your Woman's Missionary Society, please write to the Promotional Secretary, Elon College, and borrow them.

SUFFOLK YOUNG PEOPLE.

The young people of the Suffolk Church conducted the Sunday evening service on November 3. The theme of the service, "The Ideal of Life," was presented by Mildred Collum. The invocation was offered by Clifford Morgan, Jr., and the Scripture was read by Randolph Carr. Ways of cultivating the "Excellent Spirit Within" were presented by Betty Barrett, "Through Study of God's Word;" Betty Jones, "Through Sacred Music;" Ralph Roberts, "Through Divine Worship;" Olivia Yates, "Through World-Wide

Missions." Music was furnished by the junior choir. The following young men served as ushers: J. S. Gray, Earl Barrell, Clifford Harvell, Jack Humbert, George Barnett, Howard Copeland and Lewis Rawls.

A reception for the entire church membership was held on November 5, under the auspices of the Young People's Department. Approximately three hundred people attended the reception. Miss Margaret Butler, J. E. Baines, Miss Margaret Harrell, Miss Sarah Woodward, Miss Louise Lilly and Ralph Roberts, officers of the Young People's Department, were in the receiving line with Dr. and Mrs. John G. Truitt.

TIDEWATER DISTRICT RE-ORGANIZED.

A two-day convention of Tidewater Endeavorers was held at the First Congregational Christian Church, at Portsmouth, Va., on October 5 and 6, with a good attendance.

The District was reorganized, with officers elected, as follows:

President—Miss Lowrine Halstead, Godwin Ave., Portlock, Va.
V.-President—Bill Eken, 1231 Hampton Ave., Newport News, Va.
V.-President—Robert Halstead, 1011 Godwin Ave., Portlock, Va.
Secretary—Miss Margaret Hopkins, 172 Columbia Ave., Hampton, Va.
Cor. Sec'y—Miss Mary Edith Spivey, 3509 King St., Portsmouth, Va.
Treasurer—Zenos P. Roberts, Poin-dexter St., South Norfolk, Va.

The following Superintendents were elected:

Junior—Mrs. J. O. Glazebrook, Wakefield, Va.
Quiet Hour—Miss Mary F. Baird, Claremont, Va.
Publications—Miss Doris Watkins, Wakefield, Va.
Publicity—Miss Mary Alice Hussey, Denbigh, Va.
Alumni—D. Egbert Phillips, 1120 23rd St., Newport News, Va.
Citizenship—Miss Louise Drake, R. 2, Franklin, Va.
Missionary and Social Service—Mrs. William Gwaltney, Surry, Va.
Music and Song Leader—C. E. Barfield, 2501 Parrish Ave., Newport News, Va.

GRATEFUL FOR EVERYDAY BLESSINGS.

CHRISTIAN ENDEAVOR TOPIC
FOR NOVEMBER 24, 1940.

SCRIPTURE: Col. 3:17; Eph. 5:20;
Isaiah 63:7.

Daily Readings—

Monday—Rehearsal of God's Providence—Josh. 24:1-14.
Tuesday—A Psalm of Thanksgiving—I Chron. 16:23-36.
Wednesday—A Psalm of Praise—Psalm 100.
Thursday—Thank God for Care—Matt. 6:25-34.
Friday—Thank God for Prayers—Mark 11:22-26.
Saturday—Rejoice and Give Thanks—I Thess. 5:16-18.

Being grateful to God for everyday blessings expresses itself in thankful living. When thanksgiving becomes thanksgiving, life becomes a sacrament. This is something higher than stewardship. In sacramental living we not only give to God a part of what we have: we give Him ourselves.

The program should be arranged so as to give each person some part. Someone may tell the story of the first Thanksgiving Day. How we may express ourselves in thanksgiving is a topic for another. Each person may speak on the things for which I thankful. A number of hymns and poems are very fitting for the service.

Trays or baskets may be prepared by the society and carried to needy persons. A program may be given at the County Home. Cards may be sent to the unfortunate. Take an offering for the orphanage; remember Mr. C. D. Johnston, the Superintendent, who was in an automobile accident recently.

After you have recounted all the blessings which God has given you, have a brief service of consecration as the climax. S. E. M.

Contributions for the Virginia Christian Endeavor Union should be sent to John R. Suthard, Treasurer, 707 Thayer Street, Norfolk, Va. Each society is urged to hold a "Silver Shower" for the State Union. Officers' names and addresses should be mailed to Miss Mary Ellen Hargrave, 3015 Third Avenue, Richmond, Va.

News has come that a Christian Endeavor Society was recently started in the newly organized church at Gibsonville, N. C. Officers elected for the year are as follows: President, Hazel Robbins; Vice-President, Alton Farrior; Secretary, Howell Laughlin; Treasurer, Edith Dennis; Pianist, Patsy Yow. Our best wishes to the Gibsonville society as they begin their work!

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS' CONCERN FOR LIFE AND HEALTH.

LESSON VII—NOVEMBER 17, 1940.

LESSON: Luke 7.

DEVOTIONAL READING: John 3:16-21.

GOLDEN TEXT: *I came that they may have life, and may have it more abundantly.*—John 10:10.

We call him the Great Physician, and we do well, for Jesus was deeply concerned about the health of people, and much of his ministry was a ministry of healing. Jesus knew that the soul, or spirit, of man was supreme, but he also knew the importance of bodily health for all practical purposes. If one follows him through the pages of the New Testament, he must be impressed by the amount of time and thought which Jesus gave to the physical well-being of people, and of the contribution which he made through healing disease and bringing health to those who were sick. As is to be expected, we find more of this in Luke's gospel than in the other gospels, for Luke himself was a physician and he would naturally be interested in this phase of the ministry of Jesus.

Following the example of Jesus, his Church has given a great deal of time to the art of healing. The medical missionary has often been the pioneer in mission fields. Hospitals and clinics have become centers of Christian healing and of Christian teaching. Much of our modern program of public health, although now carried on by the State, is the result of the working out of Christian ideals and principles as applied to the physical well-being of the people. Every doctor, every nurse, everybody who in any way seeks to minister to the health and well-being of people is a worker with the Great Physician. And better than simply relieving the diseases and ailments of people after they have become sick is the Christian doctrine of preventive medicine. It is far better to provide wholesome food, to promote public health, and to build up resistance against disease than simply to minister to boys and girls, and men and women after they have become sick.

The Healing of the Centurion's Servant.

Luke gives us in an interesting and gripping way the story of one of

Jesus' miracles of healing. It concerns the servant of a centurion. A centurion was a Roman soldier, a man who commanded a company of Roman soldiers, perhaps a hundred in number. It is rather interesting to note that seven references are made to centurions in the New Testament, and in every case the centurion appears in a good light. Perhaps, as someone has suggested, it was because they were men who had subjected themselves to discipline, who were accustomed to giving orders, who had perfected the art of self-control. As someone has said, no man is prepared to give orders unless he first of all has obeyed orders.

This particular centurion was an unusual man. In the first place, he was genuinely interested in the religion of the Jews. Though a Roman, and outside the Jewish faith, he nevertheless saw the values of the Jewish religion. Evidently a man of means, at his own expense he had built them a local synagogue. This is an index to the man's generosity, and of his concern in the highest interests of the community. He evidently was a public spirited citizen. Then he had a compassionate spirit. Servants and slaves, in those days, were often regarded as simply so much property, and they were often shamefully and even brutally treated. This centurion, although schooled in discipline and accustomed to hardship, had kept his heart tender and warm and compassionate. He was greatly concerned about his servant, and moved by compassion, he set about to do something for him.

It may be that he had seen Jesus in person. In any event, he had heard about him and perhaps had also heard about his other miracles of healing. He therefore turns to Jesus in his hour of need. There is a spirit of humility and sensitiveness about the man that is inspiring. He felt that he was not worthy to present his appeal to Jesus in person, so he sent some of his influential friends, members of the local synagogue, to present his appeal to Jesus. He felt so unworthy, when in response to his appeal Jesus came, that he sent some of his friends to tell Jesus that it was not necessary for him to come into the house—under the strict Jewish laws a rabbi was not to enter the house of a foreigner—but it would

be sufficient if Jesus would simply speak the word of healing. Here is an example both of great humility and of great faith. The man believed implicitly in Jesus, and he felt that Jesus had power over the unseen forces of disease. As a matter of fact, the man's faith and humility amazed Jesus himself. Luke frankly says that when Jesus heard these things he marveled at him, and turned and said unto the multitude which followed him, "I say unto you, I have not found so great faith, no, not in Israel." When they returned to the house they found that the servant had been healed and restored to health. Thus do we see that in what we sometimes regard as an outsider, and even in what we call heathen lands, there are great qualities of character, great ranges of faith, a great spirit of humility.

Raising the Widow of Nain's Son.

Soon afterwards, while Jesus was approaching a small village, accompanied by his disciples and a great multitude, there came out of the village a funeral procession. It was the only son of a woman who was a widow. One does not have to use much imagination to understand the agony of her heart—she had already lost her husband, and now her only son, undoubtedly her chief joy, and her means of support, had been taken from her. As is always the case, Jesus saw the individual in the crowd. God never looks upon us in the mass, but as individuals. Human misery, human sorrow, human heartaches and heart-breaks, do not go up to him as an indefinite, vague, impersonal thing, but from his children whom he regards as individuals. There is mystery in the theory that God cares for individuals, but it is a basic fact of the New Testament.

Moved by Compassion.

Jesus went up to the woman and said, "Weep not." He then went over and touched the bier, or what we would call the casket. This in itself shows Jesus' disregard of petty ritual and ceremony. According to Jewish law he would thus be defiled if he touched a corpse. With a clear, ringing voice, Jesus said, "Young man, I say unto thee, Arise." It was a miracle from our standpoint, because it went beyond and above any laws with which we are familiar. Here was a man who understood and who knew how to call into place spiritual forces that transcended natural laws, and in the interests of a needy human being he used this power for unselfish purposes. Every widow who loses an

(Continued on page 14.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

EASY TO SERVE.

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."—Matt. 25: 14-30.

In the parable of the talents we see the spirit of God here pictured in man as an overflowing service; as one of love in a practical ministry to others; as one "out from his innermost being (not stays) flows a living stream."

We have been told that a young Christian girl once prayed: "Lord, fill me to overflowing. I cannot hold much, but I can overflow a great deal." Unless our Christianity is like that it will grow stagnant in us, like a river with no outlet. To overflow with good was Christ's way at all times. He promises to pour out unto us and unto the world through us, this same overflowing.

Prayer—O Lord, let us have Thy river of love and service. *Amen.*

TUESDAY.

ONE WAY OF GOD'S.

"God shall reveal even this unto you."—Phil. 3: 15.

God has promised to reveal unto His children the overflowing life so that it becomes a second nature with us and the overflowing is such a way that they who see us will "take knowledge of us that we live with Jesus."

A recent writer relates an experience of his. He had puzzled over a problem until he could not sleep. One morning before dawn he was suddenly awakened out of his sleep by the rumbling of a wagon passing his window. The driver was whistling and the song he was whistling was "Trust and Obey." Like a flash his problem was settled. Something seemed to say unto him, "Child, this is all I expect of you. Simply act as best you see

and trust me to lead you." "Perplexity," he says, "made way for peace. The whistling boy had sent a message home to his heart.

Prayer—O Lord, we pray this day as one other once did, "We thank Thee that Thou hast forgotten all the sins that we remember and Thou dost remember all the good that we have done. May there flow from our lives streams of influence and blessing which we may in no wise be conscious of. *Amen.*

WEDNESDAY.

THE LAW OF THE TEN COMMANDMENTS.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."—Romans 6: 16.

Since the Ten Commandments are the standard by which God will judge his people it becomes our solemn duty to examine our lives earnestly every day in the light of that law. To fail or to make a mistake may be fatal to our salvation.

Dorothy Thomson, the Columnist, said recently in the *New York Tribune*, "The Ten Commandments are a social document even more than they are a personal creed. They are an outline for men's relations with one another, and hold for any form of society—feudal, or capitalist, or socialist."

Prayer—O Lord, Thy word reveals its claim on us more and more, and today we hear the call to faithful service in obedience to its commands and its principles. O God, our Father, help us. In Christ's name. *Amen.*

THURSDAY.

OUR GREATEST NEED.

"Without me ye can do nothing."—John 15: 5.

Without Christ life can never be brought into harmony with God's

law. We do not possess that ability within ourselves. The power comes only as the hearts and life is opened to receive Christ and He is made a part of us. With His indwelling, we live the same kind of life which He lived. Is not the conclusion obvious? Our greatest need is Jesus. He is our only hope; He is our only advocate; He is our only strength: He is our all.

Prayer—O Lord, help us now to surrender ourselves to Thee through Jesus Christ; to submit our wills to Thee; and receive from Thee that grace and power which will enable us not only to live the Christ life but also to meet Him in peace when He comes. *Amen.*

FRIDAY.

WHAT IS HEAVEN LIKE?

"Neither do I condemn Thee. Go and sin no more."—John 8: 11.

The picture of Jesus forgiving the adulteress is a symbol of God and His mercy upon a sinful and distant world. Heaven is like that as well as being like a great many other things. Henry Van Dyke wrote:

"Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. . . . It is peace, joy, victory, triumph—it is life. It is love, it is tireless work—faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ today, tomorrow, and the day after, through prayer and right living."

Prayer—Our Father, forbid that we shall shut up our souls to Thy Spirit? May all our spiritual moods and morbidness disappear in the daily joyful consciousness of Thy overmastering presence. *Amen.*

SATURDAY.

PRAYER.

"Pray without ceasing."—I Thess. 5:17.

"Prayer makes the common pebbles of God's temporal bounties more precious than diamonds; and spiritual prayer cuts the diamond, and makes it glisten more."—Spurgeon.

Prayer—O Lord, the Giver of all grace and the Bestower of all blessing, we would have Thy power within, Thy cuttings, and Thy polishings. Grant unto us forgiveness of sins, all Thy grace we can contain and use, and a life of service and happiness. Amen.

SUNDAY.

GOING TO CHURCH.

"He that sayeth I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

"But whoso keepeth his word, in him verily is the love of God perfected."—John 2:4 and 5.

One of the Ten Commandments says that "Thou shalt worship the Lord thy God and him shalt thou serve." This law is not made void by the believer in his faith in Jesus Christ. On the contrary faith in Christ confirms it.

Those who profess to be children of God and refuse to keep his commandments are completely mistaken as to what constitutes true worship. Our text defines that mistake.

Those who find going to church and preaching distasteful, even their prayers are said to be an abomination to God (Prov. 28:9).

Prayer—O Lord, Thou hast said that Thy commandments are not grievous, and that love makes happy. Help us to become impassioned over this truth and be Thy overflowing servants all the time. Amen.

A RIVER OF NATIONS.

(Continued from page 9.)

ence of Jesus. Now Jesus was never hostile to any man, nor an imperialist of any kind. Let the other religions come under his influence, and not we, but he, will be responsible for what happens within them. Certainly nothing will happen that will hurt or anger any man of good will, or destroy anything worth keeping.

What is the influence of Jesus? Let me see if I can find a definition both short and complete. Suppose we say, then, that Jesus stands for the supremacy of personal over material values.

He stands for the supremacy of personal values throughout the uni-

verse; that means God the Father of all men. He stands for the supremacy of personal values in social relations; that means fair play among the competent and group protection for the weak—or, as we say nowadays, democracy. He stands for the supremacy of personal values in the life of the individual; that means that, if we are to be true to the nature God gave us, our aim in living, our gauge of achievement, our source of happiness, must be recognized not in material possessions or public prestige but in personal growth—the winning of spiritual or eternal or heavenly treasure; not to have but to be, on an ascending scale.

How do we try to extend that influence, through the work of missionaries? In any and every straightforward way that is available. We make converts and organize churches, it is true. No movement can continue to move unless there are men rooted in the scene who are utterly committed to its advancement. Yet converts and the churches are but instruments to a larger end. We touch many more lives than we bring to open Christian profession. We give them a share in Christ's ideals, which of themselves inspire confidence. And from these, too, we expect great things. Slowly but perceptibly, from missions and churches as centers, the influence of Jesus spread without controversy into the hearts of our friends through ever widening circles. It begins to permeate whole communities and nations with new respect for human rights, new tenderness toward human need, and new hope of human betterment. If as American Christians with open eyes you were to visit the Orient, you could not but recognize that the influence of Jesus is under cover the driving force in those two mounting torrents of national regeneration, the New Life Movement in China and the National Congress Party in India. What if his influence is not openly admitted? Some day it may be. At any rate, what people do in his spirit is more important than what they say. His power is strong enough to drive a river of all the nations uphill toward the Kingdom of God.

There is so much more I could say, and illustrate pointedly from even my own limited observations, that I feel as if I had left everything unsaid. But in a word I see no other hope for the world than that which is born of the broadening influence of Jesus, through his churches and their missions, far and near. And I do see a hope there that can be depended on. For I have seen for myself some

of the results to date, at Madras and elsewhere, and they are amazing. I know that the Church of Christ is one fellowship across all frontiers throughout the earth, and that it is alive and effective in every land, the lands where the Christian message is fresh as well as those where it is an old story. It is at work as leaven, leavening the whole lump. It will survive all wars, today and tomorrow as in the past, until wars cease. For its roots are not in politics but in human hearts, that know in whom they have believed, and are moved toward righteousness by our Lord's pervasive and dynamic spirit.

Whatever may be the mode of America's political impingement upon the existing world order in the near future, whether in war or peace, here at least in the ongoing Christian movement we have a continuing opportunity for constructive international relations. And we can make a contribution precious beyond computing in the eyes of God and of multitudes of needy men and women, toward that world order that shall be when Isaiah's daring vision shall in the providence of God be fulfilled, and under the guidance of God's own justice all nations shall river upwards into the kingdom of enduring peace and brotherhood. That outcome will be as miraculous as God's love, and as natural as man's aspirations, and as glorious as the stars of heaven.

FOREIGN FLASHES.

(Continued from page 9.)

homes are huts with no furniture and only mats on a dirt floor where they sleep around the fire. Their covers for the cold nights are only the thin cotton clothes they wear during the day.

Banking on the Eternal.—Opening under a cloud of war, Pierce College in Ellenico, Greece, wondered last fall what lay ahead. They had a fine year. Now they face another even more threatening period. But when Dr. Minnie B. Mills, retiring president, last wrote, eager parents were enrolling their daughters in spite of threatening skies. The spirit of the national Christians and the missionaries in the Near East seems to be summed up in the words of the Greek pastor in Dr. Mills' church. He said: "Even if things get out of hand, they will not be out of God's hand." The alumnae of the school gave needed campus lights dedicated to Dr. Mills, and also money for an annual Mills Prize to the senior with the best literary record.—*The Missionary Herald*.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The first Thanksgiving offering we have received was made by the Western North Carolina Conference in session at Hank's Chapel Church last week. The offering was very generous and it gave evidence of a very wholesome interest in the work of the orphanage. This fine interest deserves to be commended to all our people throughout the Convention. The orphanage deeply appreciates this offering from the Western Conference and hopes that it will serve as an example that will inspire others throughout all our conferences to liberal gifts and hearty support which are so much needed at this time in carrying on our work here.

Yours very truly,

ALNER ISLEY,
Secretary to Mr. Johnston.

DR. LANKFORD WRITES.

Previous notice has been given in the orphanage column concerning the serious injuries sustained by Superintendent C. D. Johnston in a motor accident on Saturday, October 26, as he was returning from a speaking engagement at Rosemont Church, Norfolk, Va., the night before. The entire Elon College community and the orphanage family were shocked and grieved at this great misfortune to our good friend and their faithful and efficient Superintendent. "Charlie" Johnston is highly esteemed at Elon and is loved as a father at the orphanage. No one else could be missed at Elon more than he. While he is greatly missed at the orphanage and "about town," we are now looking forward to having him back with us before many weeks, as it is now reported that he is making satisfactory progress toward recovery at Granville Hospital, Oxford, N. C., where he has been a patient since the injuries occurred.

No doubt the feeling in our churches throughout the Southern Christian Convention is closely akin to that held at Elon and the orphanage. Many have been the earnest prayers that have been offered in behalf of Superintendent Johnston, and many, many hearts will rejoice when he is able to resume his place in the work that lies so close to his heart and in which our church people in general are interested. Let us all continue to pray for his complete recovery.

At the same time there is something else all of our churches should be thinking of seriously these days, namely, the annual Thanksgiving offering for the orphanage. It is generally known among us that a large portion of the orphanage's annual budget is raised through this special offering, and that Superintendent Johnston gives a number of weeks of untiring effort toward that offering at this season of the year. It has been his custom to attend all of the annual conferences, to visit many churches, and to call in person upon a large number of friends of the institution for their individual contributions. His injuries, however, make it impossible for him to do any of

these things this fall. But this situation should in no way prevent the raising of the entire budget for this most needy and worthy cause. Rather it should be a challenge and a call to every church and to every person interested in the orphanage to do our full duty in this work at this time. Let us make glad the heart of the Superintendent, and rejoice the hearts of the Board of Trustees by reaching the goal before the end of the year.

G. O. LANKFORD.

REPORT FOR NOVEMBER 14, 1940.	
Amount brought forward	\$12,954.79
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Beulah	\$.50
Damascus	3.25
	\$ 3.75
N. C. & Va. Conference:	
Happy Home	\$ 5.79
Durham	31.32
Union Ridge	6.48
Berea	2.00
Concord	.57
Monticello	12.43
Mt. Zion	5.54
Burlington	32.37
Lebanon	1.04
Ingram	4.65
Greensboro, First	9.19
	111.38
Western N. C. Conference:	
Conference Collection ...	\$ 30.03
Shiloh	2.00
Pleasant Cross	2.65
Ramseur	6.58
Flint Hill (M)	.43
Pleasant Ridge	22.22
Pleasant Union	2.00
Pleasant Hill	8.50
	74.71

Eastern Va. Conference:	
Bethlehem	\$ 6.16
Rosemont	25.33
First, Portsmouth:	
October	9.34
November	7.62
	48.45
Valley Va. Central Conference:	
Bethlehem	2.28
Special Offerings.	
Mrs. Phillips	\$ 20.00
Mrs. Burcham	6.00
Mr. Perry	10.00
Mr. May	3.00
Men's Bible Class, Rosemont S. S., on support of Robert Currin	12.50
	51.50
Total for week	\$ 291.77
Grand total	\$13,246.56

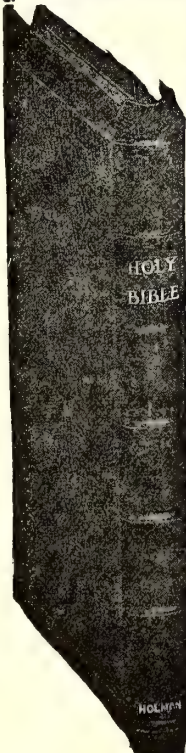
SUNDAY SCHOOL LESSON.

(Continued from page 11.)

only son cannot expect, of course, to have her son restored to life. But in this story as related by Luke, she can see drawn out in living letters the compassion of her Lord, and of his power, through faith in him in due time to restore her loved one again.

The Norfolk Christian Endeavor Union is conducting a Fall School of Training. The school began October 24 and will continue for six weeks, with one session each week.

The Best Bible That Can Be Made



Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN

INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible

With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NĒB-U-CHĀD-NĒZ'ZAR the king, unto all people, nations, and languages, that dwell in all the

B. C. 570.
25
ch. 2:4; 6

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra
Names Lettered in Gold ..35 Cents Extra

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D.Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
H. S. MADREN.....Christian Endeavor
A. LANSON GRANGER.....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00
One Year.....\$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

VALLEY CONFERENCE NOTES. (Continued from page 3.)

Mrs. Samuel Earman and Margie Alger.

Woman's Board—Mrs. A. W. Andes, Mrs. Fannie May Layman, Mrs. Myrle Eaton, Mrs. J. E. Bryant and Mamie Summers.

Social Service—Norman Morris, Anna Lou Showalter, Dora Life and Mrs. W. H. Alger.

Apportionment—R. Roy Hosaflook, R. A. Whitten, R. D. Coulter, Mrs. R. A. Larrick and Mrs. R. C. Myers.

At the Conference, in its annual session at the Bethlehem Christian Church, August 7 and 8, 1940, the Conference voted to ask Miss Thelma Morris to investigate the High Point Church property and money and report to the Conference President, R. A. Larrick. The East Liberty Church and the Christian Chapel Church

were dropped from the Conference Roll because of their inactivity. The Timber Mountain Church was retained on the Conference Roll and Bro. R. A. Whitten was asked to continue his services there as often as he could.

The Valley Conference now has five pastorates, all of the churches being grouped into these five pastorates: Rev. P. B. Sanger, Harrisonburg, Va., serves Antioch, Linville, New Hope, Beulah; Rev. A. Greig Ritchie, Elkton, Va., serves Bethel, Mt. Olivet (G), Mt. Olivet (R), St. Peter's, Island Ford; Rev. R. E. Newton, Luray, Va., serves Leaksville, Newport, Mt. Lebanon, Dry Run, Joppa; Rev. R. D. Coulter, New Market, Va., serves Whistler's Chapel, Wood's Chapel, Palmyra, Concord, Mayland, Bethlehem; Rev. R. A. Whitten, Winchester, Va., serves Winchester and Timber Ridge and the Timber Mountain Church. The Valley feels proud of such a fine array of ministers and each is working hard in his own parish. Most of these fields have parsonages and the other fields are hoping to have in the near future. (These pastorates should have names for identity.)

At the annual Conference, A. Greig Ritchie was licensed to the ministry. Mr. Ritchie has been at Hartford Seminary for the past two years.

The Conference will meet next year, Wednesday and Thursday before the second Sunday in August, with the Timber Ridge Church in West Virginia. The church reports were much better this year than last year and it is the hope of the officers that each church will gradually find itself in the Conference and its work. With five fine pastorates and five fine pastors, and with plenty of territory in which to expand, there is every reason to believe that the Valley of Virginia Central Conference will move forward in the name of the Most High God.

W. J. ANDES, *Secretary*,
Valley Virginia Conference.

EDITORIAL.

(Continued from page 4.)

of the sickness of the body. And because of his peculiar sensitivity of spirit, he realized that he must not give himself exclusively to ministering to man's physical needs. Jesus said, "What doth it profit a man if he gain the whole world and lose his own soul?" The church may very appropriately ask the question, "What real service has been rendered if we feed, house and clothe all the destitute; and leave them without the

knowledge of faith, hope and love in their own hearts?"

There is a Christian work of consolation, of encouragement, and of love which strengthens the spirit of man and leads to Christian living on the part of the needy. The word comfort, used as a verb, means to make strong. This type of Christian service calls for a daring exercise of faith. It assumes that by entering into the life of another in the spirit of Christ, we can lead that person to hope to be the sort of person Christ would have him be. It assumes that Christ can redeem and transform human personality. By our faith in man and Christ, we help a man to have faith in himself. The fact that Christ dares to love the man who has not shown himself deserving of love, is the world's most powerful incentive to worthy living.

It is this type of Christian work which the world so sorely needs today. We must not forget to do our part to help care for the homeless and hungry refugees whose land has been wrecked by war. But we must also remember that we are followers of the Prince of Peace. This beautifully descriptive title of the Master means more than that he practiced the ways of peace in his own life. It means that he brought to the world a message of love and a power of love, great enough to conquer all the world's hatreds. It means that his life always was radiant with this transforming love. Even as he was torn by his last agony upon the Cross, he prayed for forgiveness for those who hated him without cause.

We are considering the topic: "Christian Works the Evidence of Faith." We do not dare to undertake Christian works designed to transform the very nature of humanity, unless we have faith to believe that such a work of grace is being wrought in our own lives. We must also have faith to believe that what Christ is doing for us, he will also do for others when the wellsprings of their souls have been opened by his love manifested through us. As we think of such a service we are constrained to ask as did Paul, "Who is sufficient for these things?" The answer is, "No one is sufficient for these things except as the Spirit of Christ be in him."

Let our sincere prayer be: "Lord, I believe, help thou my unbelief." Amen.

(The above is a radio talk, delivered as the closing radio message of an eight weeks Church Loyalty Crusade, conducted by the churches of Durham, N. C.) S. C. H.

THANKSGIVING TIME

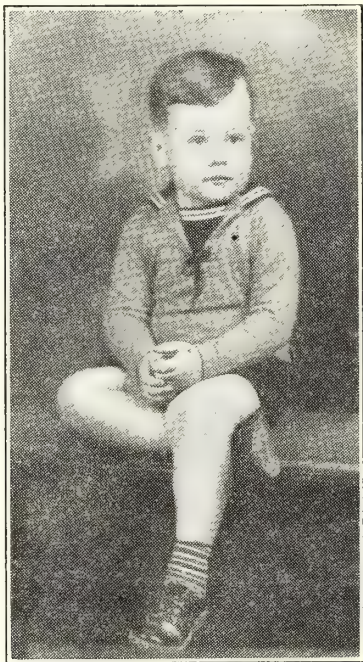
is the time for making others happy. Don't forget the little folks at the Orphanage, and be sure your Offering is generous.

THE PRESIDENT OF THE SOUTHERN CONVENTION
WRITES A LETTER.

Norfolk, Virginia,
November 8, 1940.

Dear Friends:

On my way back from the Western North Carolina Conference this week, I stopped to see Uncle Charlie Johnston, who is still in the Granville Hospital at Oxford, N. C., recovering from the effects of injuries which he received in the recent automobile accident. I found him improving steadily, even if it seemed to him slowly. He was still very stiff and sore, but he was propped up in bed and was to sit up a little while that afternoon.



The hospital is well appointed; he has a bright, airy, cheery room, the nurse seemed to be very efficient and kindly, and Uncle Charlie is not lacking for attention which will bring about recovery. I know that friends will be interested to learn of his condition and will be remembering him in their prayers.

Naturally, the conversation turned to the Christian Orphanage, and especially to the special Thanksgiving Offering. It was quite apparent that Uncle Charlie was thinking more about the orphanage and the offering than he was about himself. His eyes filled with tears and his voice broke as he talked to me about that which was closet to his heart. He is afraid that because he is not able to give the special offering the usual attention and do as much field work as he has heretofore done that the offering will not come up to the suggested goal. I told him that I believed just because he had been stricken down that that would strike a responsive chord in the hearts of the people,

and that they would rise to the emergency and make an even more generous offering than usual.

I am writing this letter in behalf of the Thanksgiving Offering. I hope that the Sunday schools and churches will go the second mile and thus not only underwrite the proposed budget, or quota, but will bring into the heart of this good man new inspiration and new impulse along the road to recovery.

Let every pastor and Sunday school superintendent take this matter seriously, and as a token of love and affection and confidence in Mr. Johnston try to raise a generous amount at the Thanksgiving Season.

H. S. HARDCASTLE.

THE CHRISTIAN ORPHANAGE
Elon College, . . . N. Carolina

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, NOVEMBER 21, 1940.

No. 47.

3X

copy 2

Elon College Library

Hymn of Thanksgiving

Great God of Nations, now to Thee,
Our hymn of Thanksgiving we raise;
With humble heart and bending knee
We offer Thee our song of praise.

Thy name we bless, Almighty God,
For all the kindness Thou hast shown
To this fair land the Pilgrims trod—
This land we fondly call our own.

We praise Thee that the Gospel's light
Through all our land its radiance sheds
Dispels the shade of error's night,
And heavenly blessings round us spreads.

Great God, preserve us in Thy fear;
In danger, still our Guardian be;
O spread Thy truth's bright precepts here;
Let all the people worship Thee.

—Anonymous.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. B. J. Earp of Paces, Va., has accepted a call to serve the church at Albemarle, N. C.

The First Christian Church, Portsmouth, Va., has recently added a nursery room to its Sunday school equipment.

Carolyn Irene French arrived safely Sunday afternoon at six o'clock. Mrs. French and the baby are doing fine in the care of General Hospital, Norfolk, Va.

Mrs. P. J. Kernodle, mother of the publisher of THE CHRISTIAN SUN, is slowly recovering after having been confined to hospital and home since the latter part of August.

Rev. and Mrs. Aubrey C. Todd of Sanford, N. C., are having a wonderful Thanksgiving this year. The stork has presented them with a brand new baby, and they report that it is doing just fine.

Group No. 4 of the Valley of Virginia Churches announce a prize of \$5.00 to the man, woman, boy or girl, to be awarded for the best name submitted for this parish. The group consists of six churches, namely: Bethlehem, Mayland, Concord, Wisler's Chapel, Wood's Chapel and Palmyra. Three of the churches are located in Rockingham County, and three are located in Shenandoah County. Send suggestions not later than December 20, 1940, to Rev. Roy D. Coulter, New Market, Va. Names will be presented to the churches and their decision will be final.

EASTERN VIRGINIA C. M. A.

The forty-ninth annual session of the Eastern Virginia Christian Missionary Association will meet at the Little Creek Congregational Christian Church (Shore Drive Road, out of Ocean View toward Virginia Beach), on December 3, at 10:00 A. M.

This is not a delegated body, but one to which every one is invited and to which many should go. The Little Creek Church is our youngest church, and a part of the C. M. A. program will be the service of dedication. It will be a happy day for the church, and pastors and people of the other churches in the conference should fill the new church to capacity. Let us strive to enroll many new member-

ships and renew every old membership. It is by that method that we are able to carry on the work of home missions in the conference.

JESSE H. DOLLAR,
President.

HAPPY HOME.

The last quarterly conference meeting of our church was held Saturday evening, November 2, bringing to a close a most successful year's work under the leadership of our pastor, Rev. W. J. Andes. At this meeting the following officers were elected for the new year: Clarice Gunn, secretary; Mrs. Arthur Powell, treasurer; Francis Gillie, pianist; Louise Sparks, assistant pianist; Dillard Hundley, sexton; Allen Evans, choir director; Gordon Searce, chief usher; R. J. Hudson, Sunday school superintendent; J. D. Carter, assistant superintendent; M. W. Sparks, chairman of Board of Health. Mrs. S. H. Hundley, Mrs. R. J. Hudson and Mrs. Gordon Searce compose the Finance Committee.

We regret that illness necessitates the retirement of our beloved church secretary, Mrs. Geo. W. Hill, after twenty years of faithful and efficient service. Her efforts and inspiration has meant much to us. May we by her good example go forward with the work of our Master.

REPORTER.

AN APPRECIATION.

Will CHRISTIAN SUN readers indulge in reading this article about the work in Carroll County, Va.? For three years I have been your worker sent to the mountains. Not so many visible results have been obtained. The experience, perhaps I should say experiences, will always mean a great deal to me. I have left a few friends, and friends of Christ that are tried and true. Friends outside of the membership at Elk Spur, that had never been to the church to service, decided that I must be given a farewell present, and so I was quilted—presented with a nice quilt. Friends at Rocky Ford also quilted me. That is one thing that mountain people can do as well as anywhere in the world, or perhaps better, as the climate up there is so much cooler, more quilts are needed, and so they get good practice making them.

The purpose of this paper is to ex-

press my gratitude to God for giving me health sufficient to be on time at every service twice a month for three years and we have driven 480 miles a month to say nothing of calls. The car turned over once but were not hurt. I am so grateful to the deacons for their cooperation, and I so much appreciate the faithful members who have prayed for me and attended the services so regularly. I am also thankful for the friends outside of the hills who have sent clothing and gifts to the mountain people, and last but not least, I shall never forget Col. West, Mrs. Parker and others of the Mission Board for sending me first as supply, then as pastor of this piece of *real* missionary work. More especially do I want to mention the fervent prayers of Dr. J. O. Atkinson, until God called him home last summer. Believe it or not, but his prayers affected me, while he lived, and while I was in the mountains of Carroll County. Bro. G. H. Veazey has been unanimously called to continue this good work, and may God's blessings be with him and the churches as they labor together.

BEN JOE EARP.

A LETTER FROM EAST ALABAMA ASSOCIATION.

November 10, 1940.

Dear CHRISTIAN SUN:

I should like to say "Hello" to the SUN family, and wish the editors and readers a successful year. In this new conference year we have recently held our annual conference with the church at Rocksprings in Randolph County, Ala. We had a fine representation and a great meeting. Nearly all our ministry was present and but very few churches failed to report.

The business of the conference was transacted in harmony and a good spirit prevailed throughout the session.

Our ministers and churches made fairly good reports, although we have had a very hard year in this section. We raised on the conference floor \$31.57 for the Christian Orphanage at Elon College.

A motion prevailed to place the Christian Orphanage in our list of apportionments, and so each year in the future our conference will remember the orphanage as one of our own enterprises.

The writer was sorry that no one could be present to represent THE CHRISTIAN SUN. A lot of our people go to conference expecting to renew for the church paper.

(Continued on page 15.)

Georgia and Florida News

GEORGIA CONFERENCE.

The ordination of Malcolm Vernon White was the feature of the eighty-eighth session of the Georgia Conference which met with Union Church, Demorest, October 29 and 30. The conference convened as an Ecclesiastical Council, conducting examinations on Tuesday night, the 29th, and on Wednesday afternoon conducting the ordination service. Dr. Douglas Horton, secretary and minister of the General Council, delivered the sermon and Dr. Hugh Vernon White, father of the candidate, delivered the charge. The other members of the ordaining presbytery consisted of Rev. Warner C. Carpenter, moderator; Wm. T. Scott, secretary; Rev. T. L. Leverett; Dean A. R. VanCleave and Dr. F. P. Ensminger. Malcolm Vernon White was ordained at the request of the churches of Macedonia Parish, and Mr. White's churches were present for the service in large numbers.

Besides a strong program during the entire conference session, an outstanding action was the approval of cooperating with the Florida Conference in a project for erecting a parsonage for the superintendent. The conference voted to undertake to raise a minimum of \$1,000.00 in cash for this project, and appointed a committee with power to proceed. The committee consisted of Malcolm Boyd Dana, David W. Shepherd and Warner C. Carpenter.

The 1941 session will meet with Fredonia Church near Barnesville, and the newly elected officers consisted of the following: Moderator, Rev. D. W. Shepherd, LaGrange; Assistant Moderator, Mr. J. P. Mahaffey, Househton; Rev. Wm. T. Scott was re-elected Superintendent, Registrar and Treasurer; and Miss Pattie Lee Coghill was re-elected Director of Young People's and Women's Work.

The Demorest Church provided for every comfort of the delegates, and the presiding of Moderator Ruth Ford Atkinson, the conference's first woman moderator, was a feature of the session.

The committee on memoirs reported the death of two ministers of the conference during the year: Gideon Horne and Rev. Myron Tyler, both of whom having been ordained nearly sixty years ago.

FLORIDA NEWS.

JUPITER.

The Junior Choir at Jupiter adds much to the church services. There are about twenty boys and girls in it. For the past year a junior church has been held instead of the regular Sunday school. The children and the Junior Choir take part in this service of worship, and the minister, Rev. Louis Schulz, gives a sermonette. The interest in the Sunday school has been increased.

AVON PARK.

Rev. Alfred C. Elliott, Th. D., has returned for another season and the prospects are bright for another successful year. Of special interest is the "Quiet Hour" services being held on Wednesday evenings. The attendance and interest are encouraging.

JACKSONVILLE.

Rev. Everett B. Leshner, the minister, recently called for the men of the church to meet to consider a more active department of laymen's work within the church. A goodly number of men assembled in the church vestry and without any formal organization, the group discussed the work of the church and agreed to undertake three things during the year: (1) To sponsor the Church Loyalty Crusade to be held in Jacksonville, October 13-December 15. The men have already conducted the parsonage visitation and roll call Sunday. (2) To finance the re-decoration of the interior of the church. Plans are already underway for this undertaking. (3) Planning and initiating a Laymen Sunday during the year.

Mr. Leshner is beginning a series of talks on "A Bible Portrait Gallery" to the circle of the Jacksonville Women's Auxiliary. This is the second year of this series, it being continued this year by request from the women.

CORAL GABLES.

The little tots in the beginners department decided they liked the name Kindergarten best for their department (several are now in school in Kindergarten and like it very much) so we now have a very live church school kindergarten with Mrs. Bowman F. Hinckley, a trained Kindergarten as superintendent of the department and Mrs. Leslie J. Barnette, sponsor for the department. They have selected the Tower Room and Balcony for their rooms and have done much already in making these

rooms more attractive. The walls have been painted and the children are making a Noah's Ark silhouette border. Some nice new pictures have been hung and a department store has given lovely carpet for the floor, the stairway and hall. This week on Wednesday the daddies are coming to paint the furniture and the mothers are fixing supper for them and also doing a number of things while they are here to make the rooms more comfortable and suitable.

PALM CITY.

Palm City had a very good summer. The average attendance was about fifteen higher than for several years. They had an honor roll this summer. The person that had a perfect attendance and had their Bible every Sunday for a month was on the honor roll. Then the class got one hundred points for each Bible and person there (in their class) every Sunday. At the end of the month a banner to the class with the most points was given. There were sixty-four present and forty-five Bibles at Sunday school last Sunday. The first church service for the fall began October 13. The new pastor, Dr. C. S. Laidman of Chicago, Ill., preached. A reception in honor of Rev. and Mrs. Laidman was given at the church October 18.

GEORGIA NEWS.

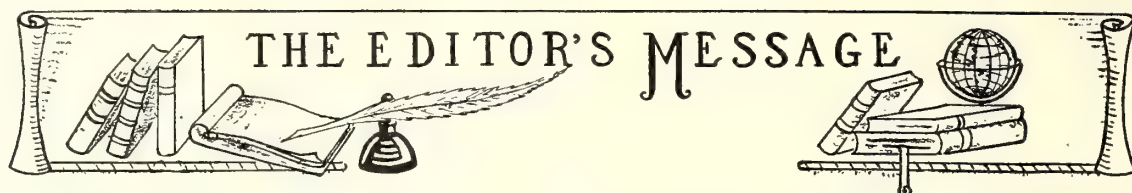
When the women of the Providence Chapel Church, Richland, canned during the summer they included one jar for the minister's family.

The women of Union Hill Church filled about sixty empty jars for their minister as they canned during the summer months. Mr. Long had just moved to the parish and this was a big help.

The Williams Chapel women made and sold two quilts and made another "Name" quilt, with 10c for each name embroidered on the squares and later gave the quilt to the nearby Children's Home. Several young people's societies presented the play "Together With God," which gives the story of a church which used the Lord's Acre Plan for raising money.

The Friendship Church, Baxley, young people took as their project for "improving the church" by keeping the building clean and the weeks were divided up between the young people of the society.

The Ambrose Church reported that its Vacation Bible School "did as much good in the community this year as the revival meetings." All but two churches in the Associations had Bible Schools this summer.



THANKSGIVING? INDEED!

Thanksgiving is an inner attitude and not simply an external proclamation and celebration. Thanksgiving may be related to, but not dependent on, external conditions. The first Thanksgiving was prompted by a harvest that was meager but sufficient. Paul and Silas sang at midnight. Christ gave thanks in the Upper Room and Gethsemane, preceding the supreme ordeal of human experience, "Ye have not yet resisted unto blood," therefore give thanks. Give thanks for God's goodness and mercy, for Christ and the Gospel, for life present and life to come. Peace is still ours. Nights of rest and tranquility are ours. Our churches have not been blasted, the Gospel is being preached. Give thanks indeed!

We must not be utterly disheartened by the present conflagration of hostilities, but remember that "all fires burn out at last." Hope thrives best in hard times. Courage is always the surest wisdom. The sinews of the soul may be developed. Times of soul-testing appear to be a part of our earthly lot and furnish a laboratory for the development of character. Tranquility of spirit and emotional equilibrium must be maintained. The venom of hatred and bitterness must be purged from our lives. Life may be pursued courageously and with purpose to the end. Neither Paul nor Christ could preach and worship in absolute peace. But our shores still lie peaceful beneath the autumn sun and the scythe of Mars has not swung along our coasts to leave a field of mute casualties. We who are alive in this age of accidents and atrocities have a mission to fulfil. The conscience of Christ must be kept alive. The pursuit of peace must not be abandoned. The roots of our international malady must be reached. The love of God must be revealed to apostate nations. The way to peace and victory is by way of dedication. Give thanks, indeed, and take courage.

SAINT WILFRED OF LABRADOR.

The death of Sir Wilfred Thomason Grenfell has removed one of the most conspicuous missionaries of all times. Years will be necessary for an adequate evaluation of this modern saint. Our troubled world will sorely miss the towering strength of such a missionary landmark and Christian statesman. Dr. Grenfell died at Charlotte, Vermont, and his funeral was held in historic Trinity Church, Boston, Mass.

"Grenfell made page seven in the morning paper," remarked a fellow minister. Yes, notorious characters make the front page of the daily press, "but many that are first shall be last; and the last shall be first." The claim of the dailies to "print all the news that is fit to print" may be taken with a grain of salt.

Young Grenfell was born into prosperity. His education in England was normal and adequate. In professional studies he stood well. His distaste for "the

display and waste of long dinners, the shallow gaiety and tawdry pride of the ballroom, the endlessness of intellectual dialectics, the twaddle of voluminous correspondence, and the unreliable padding of the Sunday papers" was not another case of "sour grapes." A Fellow of the Royal College of Surgeons of England and Fellow of the American College of Surgeons could have enjoyed success in any country. But this modest soul found no great deprivations in the simple life among the fishermen of Labrador. There was the satisfaction that he was the only and therefore the best doctor there! "Seek and ye shall find." He looked for a niche in the world suitable for his talents and found it early in life. Since his idea of pleasure was "a realization of utility" he was never conscious of any great renunciation or act of self-sacrifice on his part.

Dr. Grenfell wrote a book in 1924 called "Yourself and Your Body." The book was written for his children and was illustrated with numerous drawings by the author. Only a body with great physical endowments, free from the luxuries and softness of so-called civilization, could have survived the rigorous demands of Labrador and exceed by five the allotted three score years and ten. The recognition of his body as the soul's machine made his life a useful and enduring instrument in the service of mankind. Forty thrilling years were spent in a country where everyone not only could, but had to work. These years confirmed his conclusion that "difficulties, hard physical work and simplicity, are still invaluable assets in evolving the world's most important product—a real man." He believed in "play as the fourth in the quartette with work, and love, and worship, by which men live." This life was an unanswerable argument for temperance and a superb illustration of Romans 12:1 and 2.

Mission work for Grenfell was precisely what preaching was to Charles Sylvester Horne, romance in the truest sense. He preached as an adjunct to his professional work, rather than as the principal remedy for unfaith. The "Romance of Labrador" was dramatized before the world. Hundreds of people from all walks of life volunteered for service in this mission. The traditional distinction between the sacred and the secular was not recognized. "Love in action" was the motto, and "well done" was considered more important than "well comprehended." This courageous program grew out of a conviction that we do not work at missions enough and put enough of our energy and money into illustrating it to make it intelligently interesting to the average person. So this exponent of love took Christ seriously and brought heaven to earth wherever he went. Work was better medicine than pills.

Sir Wilfred thought of faith not in terms of assent, but of ascent and adventure. He abhorred the conventional and prosaic uses of faith and demonstrated an exuberance of love for, and faith in, those whose skins happen to reflect less white light than ours. He went to the Bible for practical information as much as to his

medical journals. Faith, "reason grown courageous," or "the soul's awakening," was centered in Christ and was the mainspring of his life. Full maturity brought ripe experience and an enriched faith in God. Faith in Christ meant to him that this world has the potential in it of a kingdom of God.

Contributions to medicine, surgery and prophylactic work, industrial, educational and mechanical engineering, cash stores, means for thrift, interest in health and sanitation, the value of artistic influences, more efficient missionary news, and the dignity of raising money are some of the contributions of this many-sided Twentieth Century saint. He initiated the efficient and indispensable coast guard system now conducted by the government. His medical work at

St. Anthony during the winter and his work on the hospital boat among the fishing fleets off the Labrador coast was instrumental in ministering to and saving the lives of thousands of grateful people. In this heroic spirit we see to what heights God's grace may lift the man who is devoted without reservation to attaining as nearly as possible here below the standard set by Jesus. In this humble doctor we recognize a high quality of victorious living, and realize that even within the limits of our mortal life great devotion is possible. His valedictory is the testimony of faith: "That the love which has made itself conscious to me through forty-odd years, and has not failed even when I failed, should desert me when in the presence of God I shall need it most, is to me unthinkable." R. L. H.

Remarks to Prudential Committee

By DR. FRED FIELD GOODSSELL,
Executive Vice-President.

At the outset of this meeting (October 28, 1940) I wish to remind you of some very important reaffirmations of our faith. So much depends upon our moving courageously and open-eyed along the highway of the great victories of the Christian faith.

I. *The Timeliness of Madras.*

By some inscrutable but gracious Providence it was possible for those 471 delegates from 69 countries and territories to meet for three weeks of unhurried communion and conference at Madras, India, in December, 1938, before the actual outbreak of the world storm which now envelopes us. That historic meeting of evangelical Christian men and women from all the world gave a most authentic lead to the forces of righteousness. The word that has sounded around the world since then is unmistakably clear: *God has created a world Christian Community at the heart of which is the Christian Church.* "The Christian Church today is called to live, and to give life in a world shaken to its foundations. There is, in this summons a note of urgency and insistence. We live in perilous days and the church cannot stand still; it dares not retreat, yet advance is only possible as the whole church unites in a new fellowship of the spirit to evangelize the world."

Thus at Madras the world-wide church was discussed and dramatized. No one now need doubt the reality of the World Christian Community. Its coherence, its purpose and its functions are clear. We stand before the fact and exclaim: "Indeed, how creative gathering. It marks the be-

ginning of a new era in the history of Christianity. We go forward in its light."

II. *The Timelessness of Faith.*

I wish to remind you of the most important reaffirmation we, as Christians, can and should make in these days of horror. God has not changed just because Italy has invaded Greece. God has not been defeated because Hitler is attempting to establish a world reign of terror. God is more real to more people today than ever before in the history of the world. There are more sincere Christian people in the world today than ever before. It is therefore more appropriate than ever before to reaffirm with a shout, blended both of humility and of triumph, the assertion of the Psalmist:

"The Lord hath prepared his throne in the heavens and his kingdom ruleth over all."

This to me means the timelessness of faith in God. No fortune or misfortune can overthrow the ongoing of God's purpose and program among men through the Church of Christ. We can depend upon him. We will make progress *only* as we depend upon him. Nothing can compare with the strength and wisdom which we can receive by communion with him. President Stafford's recent words are ringing throughout the churches of our fellowship today inspiring many to unite with us and with others in making this great reaffirmation of the timelessness of faith in God: Dr. Stafford says, "War time is no time for Christians to back down. We

must keep on at the long, hard, sure task of laying the foundations for a better world order, a real Christian community, through the persuasions of eternal truth." I add, it is for us as a Prudential Committee consistently to translate our faith into concrete action suited to the hour and occasion.

III.

What is it then that we see as the responsible directors of the American Board as we look across the war torn world?

In a word, we see a world Christian community—resourceful, patient, confident—of which the churches of our fellowship in America are a part and in whose service we would do our full share courageously and open-eyed. I say this community is *resourceful, patient and confident*. The experiences of Christian communities in China as well as in many other countries are proving day by day the resourcefulness and the untapped resources of the Christian Church. Similarly many in our midst and around the world have given undaunted, deep consent to the patient ways of God. We only have to sense the mood and temper and faith of our missionaries to renew our confidence in the future. That future lies not with the dictators but with the World Christian Community. That future lies with the forces of love and not with the forces of tyranny. That future lies with Christ, not with the anti-Christ.

I conclude that:

1. In the midst of war let us reaffirm our faith in peace.

2. In the presence of those who deny and flout God's loving purpose for humanity, let us renew our vows of allegiance to the Kingdom of God which is peace and righteousness.

3. That in the midst of confusion, suffering, defeatism and despair, let us ask the fellowship of which we are a "service order" to take thought with us as to what Christlikeness in this hour concretely demands.

"How Will a Revival Meeting Help?"—It will bring us together for a week of deepening spiritual experience; it will give opportunity for Christians to speak to their friends about becoming Christians; it will give a chance to young people and boys and girls to profess their faith in Christ and unite with the church; it will cause some who have not yet brought their memberships with them into their church here to do so; and it will re-kindle our appreciation of the great work of the church, and our relations thereto."—*Suffolk Church Bulletin*.

CONTRIBUTIONS

SUFFOLK LETTER.

The recent session of the General Council made a number of changes in the by-laws and policies of the organization. One of the changes, of interest to the constituency of the Southern Convention, pertains to the name of the Corporation. As amended the name is: "General Council of Congregational Christian Church." The *and* between Congregational and Christian was eliminated. This change of name meets with general approval among the ministers and churches of the Southern Convention. For the present, it is wise to consider the natural attachment of both groups to their former name. Ministers and laymen who have become accustomed to use a certain name, to designate their denominational affiliation, are slow to surrender their preference and devotion. There is something in a name, and its associations are dear and abiding, in the field of religion. The present name of the General Council is less cumbersome, since it has been amended.

The General Council suggested that Associations, Conferences and Conventions amend their names to conform to the present name of the General Council. Certain legal matters will make it necessary for some organizations to proceed slowly in changing their official names. Some of the churches of the Eastern Virginia Conference, for example, have deeds which conveyed the land on which the building was erected, with the provision that said property shall be the property of the church as long as it continues to be a "Christian Church," otherwise, it shall revert to the heirs of the person who sold, or donated the land. These conditional deeds make it necessary to use caution in making any legal changes which might jeopardize the use of the property.

A deep-seated, life-long conviction that the name "Christian" is the proper name for the followers of Jesus Christ, abides in the heart of the writer. The day is not far distant when all the churches will be willing to adopt this name for the family of God. Until that day shall come, many of the traditions and prejudices of former training will cling, with tenacity, to the denominational names used in our childhood. When the union of Congregational and Christian Churches was under considera-

tion, it was clearly stated, and distinctly understood, by both denominations, that local churches should be free to make their own decision in the future use of a name to designate denominational affiliation. In view of this, there should be no objection raised, by any one, in either group, if a local church prefers to continue the use of its historical name. There are "Congregational" ministers and churches; there are "Congregational Christian" ministers and churches; and there are "Christian" ministers and churches, all of which are united under the national organizations called now "The General Council of Congregational Christian Churches." These ministers and churches should be just as cordial, fraternal and co-operative, as it would be possible for them to be, if they were all agreed upon the use of one simple name, and accepted an identical expression and interpretation of the tenets of the Christian faith.

Where this ideal of union, or unity, has been accepted, the spirit of fellowship has been developing in a very commendable way. Here is hoping that ministers and laymen will appreciate the value of loyalty and unselfish cooperation in the various enterprises of our fellowship. We can all take a just pride in trying to conserve the valuable traditions and thrilling history of the past in our united fellowship; and pray with increasing faith, while we labor with unceasing energy to win this world for our Lord Jesus Christ.

I. W. JOHNSON.

A UNITED PROGRAM OF EDUCATION FOR THE CONVENTION.

The Christian Church has always been interested in education and has sought to formulate and present programs of education for all ages. Sunday schools and young people's organizations were the principal fields for instruction for many years. Through these departments the church laid an intelligent foundation for work and progress. Conscious of the need of a more adequately trained leadership in pulpit and pew, at great sacrifice and with consecrated enthusiasm the church founded Elon College and for fifty years has looked to her college for leadership in education and in church affairs.

Later the church awakened to its responsibility to extend its borders

in this country and to carry the gospel to foreign lands. Efforts in these particular fields require special instruction and training. To meet these needs the Mission Board of the Southern Convention was created and began propaganda for missions and instruction in the local church, in conference and in Convention sessions.

The Convention in session at Portsmouth, Va., in 1938, adopted a united program of education for the entire Convention, putting our educational work so far as the church is concerned under one board with one program extending from the Cradle Roll to the Senior Class at Elon College. This was a forward step in planning for the religious training of our constituency, particularly our children and young people. The conferences seem not to have grasped the idea or apparently have chosen to continue as before. The united program would seem to me to meet the situation more adequately and create a solidarity of purpose in the field of religious education. With a united program, we are less likely to neglect any particular field.

It seems to me that the conferences should have a committee that would deal with the ministry, licentiates and ordained, which should be known as a Committee on the Standing of the Ministry. There should also be a Committee on Christian Education, not Religious Education, but Christian Education, that would deal with the whole program of education in the local church, conferences and Convention and should concern itself with three particular fields for instruction:

1. *In the Local Church.*—The Committee on Education in the local church should deal with Sunday School, Christian Endeavor, Youth Fellowship, and all children's and young people's organizations unless it be in the field of missions. That should be left with the Mission Board. It should also deal with the question of Leadership Training Schools and stewardship classes within the local church.

2. *In the Local Conference.*—The Committee on Education in the local conference should deal with Sunday School and Christian Endeavor Conventions, Youth Fellowship Conferences, and Stewardship Institutes of a conference-wide nature.

3. *In the Convention.*—The Committee on Education for the Convention should deal with problems confronting the Elon Leadership Training School, Ministers' Institutes, Elon College, and Ministerial Education. The Board of Christian Education for

the Convention would serve in advisory capacity with the Committees on Education in the local churches and in the local conferences, and would have direction of the program of education of a Convention-wide nature.

I have listened with a great deal of interest to the presentation of the causes of education at our local conferences. It would seem that our present program is evading or overlooking certain phases of Christian Education that should be emphasized. We hear very little about education in the local church. The instruction given in this particular field is referred to in Sunday School and Christian Endeavor Conventions, but very little is done about this important phase of Christian Education even in our Sunday School Conventions. The committees suggested could be of great service in bringing to the attention of the officials and those forming programs for our various conventions the need of emphasis upon certain types of education needed in the different departments of our work. Education throughout our entire constituency is of such vital importance that it would seem to make a carefully planned united program not only advisable but necessary. The Board of Christian Education stands ready to render any service possible, either in the local church, in the local conference, or in the Convention, and hereby tenders this offer.

This article is not intended as criticism in any way whatsoever but as a stimulus to our program of Christian Education for the church.

L. E. SMITH.

LIBERTY VANCE CHURCH.

The business meeting of the church covering the last and fourth quarter of the year of 1939-40 was held Saturday, October 19, 1940, with a large number of members present. Rev. J. E. McCauley presided. Many minor and major problems of the church were discussed and cared for. Then came the reports covering the last quarter.

The Deacons Board, composed of E. M. Newman, W. G. Winn, L. L. Stainback, M. L. Grissom, C. O. Eaves, W. S. Ayscue, O. W. Renn and F. B. Fuller, reported the church in normal condition, but recommended that a working covenant, which had been drawn up by the pastor, be given each church member for them to sign. The covenant reads as follows:

Inasmuch as there is the greatest need for the kingdom of God to come on earth;

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

I'll bet you can't guess who is writing your page for today. I know you never would guess, so I might as well tell you at the beginning. I am Aubrey Todd, the husband of Mrs. Dorothy Todd, who has been writing your page for you. And now, I bet you can't guess why I'm writing. No, Mrs. Todd isn't sick. Guess again. Oh, I might as well tell you that, too. We have a brand new baby at our house. Now the secret is out! He is only five days old, and Mrs. Todd has him nestled snugly close to her. She is trying to teach him that he should cry only when the sun is shining, and never at night. I doubt

AUTUMN PRAYER.

Father, I thank Thee for the morn
Of autumn; for the gathered corn,
The falling fruit, the golden leaves,
The ripened fruit, the harvest sheaves.

I thank Thee that a child like me
So safely in Thy care may be;
That rain and dew and warm sunshine
Will make the wealth of harvest mine.

I pray Thee, let me eat my bread
In thankfulness that I am fed,
And, grateful for Thy loving care,
Teach me Thy gifts of love to share.

—Phila Butler Bowman.

if he will learn very fast. Do you suppose he will?

He has kept all of us busy these days, and I was afraid you would not have a page this week. I shall not have time to fix the puzzle, and I hope you will forgive me, but I will write you a story. It will be a Thanksgiving story. Would some of you like to write to Mrs. Todd and tell her why you are thankful this year?

Sincerely,

AUBREY TODD.

THANKSGIVING AT THE BLACKS.

Everybody helps with the Thanksgiving dinner at the Black's. Bobbie Black, who is only five years old, always insists on cracking the nuts. Diana, his sister, is old enough to help her mother with the cooking. Mr. Black's big job is to get the turkey cleaned for Mrs. Black to cook it. And, by the way, Mr. Black does a grand job of carving the turkey at the table.

The Blacks had a swell time at their home last Thanksgiving. Diana told me about it. When they were all seated at the table, Mr. Black asked them to tell why they were thankful. I think he wanted them to talk so they wouldn't pay too much attention to his carving.

Bobby began by saying, "I am thankful that I have mother and daddy and Diana."

"That's very sweet of you, Bobby," said Mr. Black, "and I'm sure we are thankful that we have you. Now, Diana, what do you have to be thankful for?"

"We've been studying about the Chinese in our Sunday school class," began Diana, "and we've learned that many of them don't have anything at all. Many of them will starve this winter. I am thankful that we have a warm house and enough food."

Mother's turn was next and she said, "I'm thankful that we are thankful. We are still humble enough to realize the goodness of God in giving us so much. I hope none of us gets too busy or too proud to stop long enough to thank God for his blessings."

By this time Mr. Black had carved the turkey and was ready to serve it, so he gave his thanks in the prayer which he prayed before they began eating. His prayer went something like this:

"Dear Lord, Thou hast given us a good land in which to live. Thou hast given us friends, food, clothes, and health. Thou hast been very good to us when at times we have not been good to Thee. For all Thy blessings make us humbly thankful. Amen."

Diana said that after she had helped her mother with the dishes she went to sleep and dreamed of Pilgrims in tall hats and Indians with arrows. I think it was because she ate too much turkey and pumpkin pie.

ANSWER TO LAST WEEK'S CROSS-WORD PUZZLE.

ACROSS—1. Bows. 3. Irad. 5. Pun. 7. Posts. 9. Dirt. 11. Omar. 13. Ni. 14. An. 15. Daze. 17. Urns. 19. Egypt. 21. Geo. 22. Boys. 23. Need.

DOWN—1. Bend. 2. Spot. 3. Into. 4. Door. 6. Us. 7. Prize. 8. Smart. 10. Ina. 12. Ann. 15. Dumb. 16. Eggs. 17. Upon. 18. Shed. 20. Ye,



OUR MISSION BOARD LOOKS FORWARD.

During the three closing days of October the Prudential Committee of the American Board of Commissioners for Foreign Missions sat around a table in Boston, Mass., and considered the future of the church around the world. These thirty-six men and women are commissioned to use the money furnished by Congregational and Christian Churches in building Christian brotherhood among the nations of the world. At no time during the three days did the group look back, try to dodge the hard facts of the present, or become discouraged. They worked under the leadership of the chairman of the committee, Dr. Russell Stafford, and in the spirit of his words:

"War time is no time for Christians to back down. We must keep on at the long, hard, sure task of laying the foundations for a better world order, a real Christian community, through the persuasions of eternal truth."

Reports from the fields indicate that the missionaries are working overtime with less pay, and that in all fields Christian influence is increasing. In some areas great difficulties must be faced, but courage is equal to the opportunities. In a few places rapid progress is being made, notably in the Philippine Islands. War is causing untold hardships in Japan, China, Africa, Syria, Greece, and other places, but none of the missionaries are willing to desert their comrades in the time of their distress.

The treasurer's report indicated that the income from individuals and churches last year was about the same as the year before, and that the Board came through the year with a balanced budget.

Since only a few recruits have been sent to the fields in the past fifteen years, and because of the increased demands on the missions because of war conditions, it was agreed that we must send more than fifteen new missionaries each year for years to come, and especially in the immediate future. The Board is now looking for doctors, nurses, teachers, evangelists and social workers for Japan, China, India, Africa, and the Near East. The writer of this article would be glad to correspond with anyone who is ready, or will soon be ready, to undertake one of these jobs.

The needed advance along all lines will cost additional money. The countries of northern Europe that have been supporting missionaries are either unable to continue, or must greatly reduce the amount contributed for this work. Our people in America are in better financial condition than usual. It is therefore expected that the coming year will show an increase in gifts of at least ten thousand dollars for the regular work. The new missionaries can be sent in part by the regular gifts, but in large part this will be accomplished by individuals and churches undertaking the support of one or more missionaries.

The foreign mission board of our church is battling valiantly in defense of world-brotherhood, international understanding and peace. It is hoped and expected that all churches in the Southern Convention will join heartily in this attempt to sustain the church around the world.

F. C. LESTER.

MEMORIAL TO DR. J. O. ATKINSON.

A memorial to Dr. J. O. Atkinson was given by Mrs. V. E. Kitchens at the twenty-first annual session of the Women's Conference of Congregational Christian Church of the East Alabama Association which met with Lanett Christian Church, Lanett, Ala., October 6, 1940.

"On July 2, 1940, the great Father of us all called home our beloved brother and fellow laborer, Rev. James Oscar Atkinson, D. D., at the age of seventy-three years. His home was at Elon College, N. C.

"For more than twenty years, the women of our Alabama Missionary Conference have looked to him for advice and guidance. As long as he was physically able he attended our district rallies and conferences of our missionary societies, together with the annual conference.

"He also held a Life Membership Certificate in our Woman's Conference. He was a pillar of strength and inspiration to our churches in all their missionary undertaking.

"It is impossible to think of him as being separate and apart from missions. We shall miss that friendly smile, unfailing light of sympathy, and good will so freely offered us.

"We are grateful for his life and what it has meant to our missionary societies. He helped to organize our societies back in their infancy. The heritage of faith, courage, and high ideals which he left us urges us to press forward and carry on, as he would have us do.

"This is the greatest memorial that we can give, and one in which we can all have a part. May we strive to emulate his many fine qualities, and even keep before us his loyalty and devotion to the church and the cause of missions.

"Therefore be it resolved, that we hereby give expression of a deep sense of sorrow and loss; and further, that a copy of these resolutions be spread on the conference minutes."

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 16, 1940.

Sunday Schools.

Apple's Chapel, Gibsonville, N. C.	\$ 11.17
Ether, N. C.	1.18
Belew Creek, N. C.	1.60
Waverly, Va.	4.00
Linville, Va.	8.61
Class No. 2, Mt. Auburn, Manson, N. C.	1.00
Mayland, Broadway, Va.	1.94
Big Oak, Eagle Springs, N. C. ..	6.30
New Lebanon, Elberon, Va.	6.00
Mt. Lebanon, Shenandoah, Va. .	2.25
Total	\$ 44.05

Individuals and Churches.

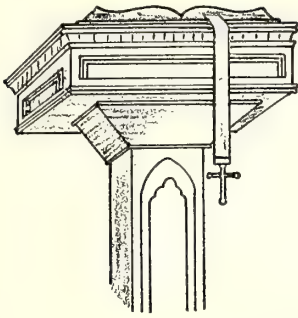
Apple's Chapel, Gibsonville, N. C.	\$ 37.06
Mt. Auburn, Manson, N. C.	3.80
Concord, Timberville, Va.	1.12
Antioch (R), Seagrove, N. C. ..	1.06
Total	\$ 43.04

Mountain Work.

Piney Plains Church, Raleigh, N. C.	\$ 5.00
Total for week	\$ 92.09
Previously acknowledged ...	3,803.13
Total since Sept. 1, 1940 ...	\$3,895.22

We acknowledge with deep gratitude the above offerings for missions and appreciate the kindness and thoughtfulness of such liberal donations. Our giving to this worthy cause enables us to send the missionary message abroad as well as spread the gospel at home.

Gratefully,
MATTIE COX PARKER,
Secretary.



OUR PREACHER FOR THIS WEEK IS
REV. CARL R. KEY,
TORRINGTON, CONN.

GIVING THANKS.

The United States is still Thanksgiving conscious this year. It is good that we are really doing some thinking about this traditional religious festival. The President prevails in his effort to change the date of our special day of thanksgiving to God.

The Pilgrim Fathers first held a Thanksgiving festival in 1620 after a good harvest. The New England Colonists have continued the practice every since. Abraham Lincoln proclaimed the last Thursday in November as a day of national thanksgiving in 1864. Since that time the whole country has observed it with appropriate festivals and worship in families and churches. Anyone saturated with the Christian Spirit of Thanksgiving to God does not wish to see the day tampered with or commercialized or made one of ribaldry.

Thanksgiving to the Lord God should not be taken lightly. Paul combatted this same attitude in his day. Many forms of religion, especially among the Dionysians, regarded intoxication as a means of communion with the Divine. In our meditation we find that Paul offered something as an antidote for this practice, something high and holy, that any Christian would be proud to do. *"And be not drunk with wine, where in is excess; but be filled with the Spirit; Speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."*—Eph. 5:18-20.

We join Paul in this heart-felt desire, in the hope that greater reverence and respect may be shown toward God and much more gratitude expressed in adoration and praise for his manifold gifts and mercies. It is then our task to discover what Paul is saying to us in these few sentences. How should we give thanks?

I.

As a Christian people we ought to give thanks. We have plenty of precedent for it. Our spiritual fathers, the Hebrews, held each year the "festival of ingathering." It was one of their national holidays when the people made prayers of thanksgiving and offerings to God out of the deep gratitude of their hearts. It is an experience that all shared alike and out of it came the famous saying of the Psalmist: "It is a good thing to give thanks unto the Lord and to sing praises unto his name." It was Paul's feeling that a person filled with the Divine Spirit would sing praises to God when he wished to give thanks for his loving kindness and abundant mercy. The Psalmist and Paul agreed here.

Since the beginning of Christianity it has been the custom of all believers to give thanks. The Pilgrim Fathers treasured this heritage in the life of the colonies. We should be grateful to them and to God that such a beautiful season has been preserved for us. Today, America is the only nation outside the scattered Jews, that celebrates a day of thanksgiving once a year.

At times the river of life flows swift and sweet. At others it leaps about from crevice to crag, and we, like pebbles, are being crushed in one degree or another. How hard it is to give thanks when things are difficult. Yet, "All things work together for good—evil days as well as good days. Nothing comes altogether amiss to the child of God. In the heaviest loss, the severest pain, the sharpest sting of injury—"in everything," the ingenuity of love and the sweetness of patience will find some token of mercy. If the evil is to our eyes all evil and we can see in it no reason for thanksgiving, then faith will give thanks for that which we 'know not now, but shall know hereafter.'"

Evil days are upon us now. The world has forsaken the way of love in settling its difference and turned to force as the way out. Those who follow such a path find themselves lost in the deep wilderness in a far-off dawn. There seems to be no way out of such misery and distress. We have a right to be thankful that we have avoided the holocaust so far. Then let us see to it that all future thanksgiving will not be marred by such dreaded destruction. God, help us to make this our national prayer.

II.

How often should we give thanks? *The Apostle Paul would have us give thanks always.* His letters to the churches are filled with admonitions

and examples of thanksgiving. He praised God in the Philippian jail. After four years of Roman imprisonment he writes the text of the day to the Ephesian church. Likewise he has reminded the Corinthian and Colossian churches of this great virtue in much the same manner.

It is good to be constant in our cultivation of giving thanks. Our churches provide regularly for thanksgiving through meditation, through hymns, through Scripture and through their prayers. Daniel found this practice so rewarding that he would not give it up even while in captivity and under penalty of death. In spite of the king's decree he continued his daily custom. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks unto his God, as he did aforetime." What more could we expect from a loyal and devout soul like this one?

How many of us, like Daniel, could purpose in our hearts to give thanks each day for life, health, happiness and peace? Many of us have already determined to do this. By our "Thanks-With-Giving" this day we make it possible for others to share this spirit and this attitude with us. By so doing we join hands with a great host of Christians, past and present, who give thanks always.

III.

It is not enough to give thanks always. It is not enough to give thanks for only a few things. Paul would have us give thanks always for *all things*. That goes deeper yet. The deeper it goes the more difficult it gets. He, no doubt, would include as much as one of our Litanies of Praise contains. We praise God, in it, for the day, the earth, the sky, our food, our shelter, our fathers and mothers, the gift of children, good friends, for joy, for mirth and for health. Chrysostom would thank God for disease, poverty and even hell. The one sweetens life. The other disciplines it. Only the negligent or ungodly would forget such an important act of devotion to God and appreciation to our fellowmen.

To few of us are like the one leper who returned to Jesus to express his gratitude for having been healed of a dread disease. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus (Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

THANK GOD FOR RESPONSIBILITY.

In a world of fleet changes, of overwhelming problems, of endless possibilities—thank God that we are not mere driftwood carried by the purposeless waves of a purposeless universe. Made in the very image of God, we may become His partners in fashioning a world in which justice shall flow like waters and righteousness as a mighty stream.

Citizens of a republic, in which men and women and youth—each count for one, thank God that we may build, that we may pioneer. No dictator shall compel our thinking. No autocrat can reduce us to automatons. Our minds are free. Our wills are our own. High privilege is ours and stern responsibility: to mould our own destiny and to help shape the destiny of men and nations.

Disciples of Him, through whom light came to the world's darkness and abundance of life to those in bondage, we may reflect in our own lives the light that is the light of men. Thank God for the responsibility of revealing the way and will of Jesus Christ.

We would feel the guiding presence of God in our midst. We would think His thoughts after Him. We pray that we may be consumed by His love, propelled by His truth and righteousness, empowered by wisdom and strength. May we never, for an hour, escape the consciousness that God depends upon us.

Thank God for responsibility.—
Harry Thomas Stock.

SHALL WE BE THANKFUL?

A prominent New York minister admitted the other day that he had recently been receiving letters from people all over the country asking, "What do we have to be thankful for this year?" One suspects, however, that the mood of most people at this Thanksgiving is not that they shall find it too hard but rather to easy to be thankful. In a world in which the contrasts between life and life are constantly being more sharply drawn, some of us find it easier to say, "How thankful we are." We insist that we

are thankful when we think upon these who are stricken and suffering by the horrors of war; or those who are driven from their homes, terrorized and lonely; or those who are persecuted for conscience's sake; or those whose bodies and spirits are bent by numbing toil, whose houses are shacks, and whose bodies are racked with disease. But are we really thankful? Or is it that we secretly mean, we are glad we are not in their shoes.

What do we mean when we say we are thankful? Is it that our thanksgivings are merely pious mouthings to God of our inner self-righteousness, that we are really praying, "I thank thee, O God, that I am not as other men?"

In the midst of the world's agony, on the one hand, and our own comparatively sheltered lives, on the other, thanksgiving is a hypocritical farse unless we are constantly seeking to share more fully the burdens of the world's pain. For thanksgiving is authentic only as it is tempered with humility, only as it springs from the realization of how much goodness costs, and of how much we may have been the recipients of a sacrificial mercy and love which we ourselves have neither earned nor merited. It is the mood of the Psalmist praying: "What shall I render unto the Lord for all His benefits towards me?"

NORTH CAROLINA-VIRGINIA PILGRIM FELLOWSHIP MEETING.

On Saturday afternoon, November 30, at the First Congregational Christian Church in Greensboro, the North Carolina-Virginia Pilgrim Fellowship will have a meeting, beginning at 2:00 o'clock in the afternoon. It is earnestly hoped that representatives from every church in the conference will be present. The program will include reports from the National Council meeting at Mills last summer, and discussion groups planned especially to be of definite help to local youth organizations.

Ruby Wright of the Reidsville Christian Church is the president of the fellowship, and has charge of the program.

(Continued on page 15.)

HOW OUR BIBLE CAME TO US.

CHRISTIAN ENDEAVOR TOPIC
FOR DECEMBER 1, 1940.

SCRIPTURE: Isaiah 34:16;
II Peter 1:20, 21.

Daily Readings—

Monday—Sustaining Word—Deut. 8:1-3.
Tuesday—Discovery of the Law—II Kings 22:8-13.
Wednesday—The Law Interpreted—Neh. 8:1-8.
Thursday—Dependability of God's Word—Isa. 40:6-8.
Friday—The Great Commandments—Mark 12:28-31.
Saturday—The Incarnate Word—John 1:1-14.

This is the first of a series of three topics on the world's best book, the Bible. We are concerned in this topic with how we got our Bible.

There are two main divisions of our Bible, the Old and the New Testaments. There are thirty-nine books in the Old Testament and twenty-seven in the New. A number of authors, many of whom we do not know anything about, have had a part in composing the Bible as we have it. The Old Testament was selected and put together in its present order sometime in the pre-Gospel period. It was written in Hebrew and relates the history and experiences of the Hebrew people. These writings reflect the culture of the generations in which they were written. None of the original manuscripts is in existence. The oldest manuscripts we have are copies of copies of the originals.

The new Testament was not put in its present form until about the third century. Jesus did not leave any writings, and many years after His death, some of those who had personal contact with Him wrote of the experiences of Christ in the world; others wrote of their experiences, etc.

The first complete English Bible was published by John Wycliffe in the fourteenth century. William Tyndale published one in the early 1500's. Many other versions have followed: The King James Version, the American Revised Version; Moffatt's Translation, Goodspeed's Translation and Weymouth's Translation.

Someone may tell of the process of printing the early Scriptures. Others may tell of the various translations and what contribution each bears.

For Discussion—

1. What version of the Bible is used in most pulpits of our churches? Why?

2. How can we encourage the use of the Bible on a wider scale?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

ATTITUDES TOWARDS THE GOSPEL MESSAGE.

LESSON VIII—NOVEMBER 24, 1940.

GOLDEN TEXT: *Take heed therefore how ye hear.*—Luke 8:18.

LESSON: Luke 8.

DEVOTIONAL READING: John 15:1-6.

Jesus put great truths in simple language. He often put them in the form of a story. The lesson for today is an instance in point. Jesus wanted to tell people about the various responses which the gospel message received in the lives of the hearers. He was seated in a boat talking to the multitudes, and it is quite likely that he got his suggestion, or his text, from something close at hand.

Perhaps in a distance he saw a man sowing seed. In these days there were not fences such as we have today, and often the fields were marked off from one another by a hard beaten path on which men and animals walked. Here was this man sowing his seed. As he sowed, some of the seed fell on a hard beaten path, and, as is often the case, at sowing time, or planting time, the birds came down and quickly picked up the grain. Other seed fell on perfectly good ground, but it had no depth; the soil was shallow and held no moisture. Therefore it took no root and did not spring up, for it had nothing to water and nourish it from below. Other seed fell in ground which had become overgrown with thorns and thistles. The soil was rich enough in itself, but as the tender young plants grew up they were simply choked to death by the harsh briars and thorns. Then, of course, some of the seed did fall on good ground, and it took root, sprang up and grew, and brought forth a hundredfold. This was the simple story which Jesus told to illustrate the attitudes toward the gospel message of those who heard.

Now, simple as the story seems, the disciples themselves did not understand it, and they asked Jesus what it might mean. Jesus frankly tells them that it had been given to them to know the mysteries of the Kingdom of God, that they would have spiritual insight which many others did not possess. On the other hand, there were many who were not prepared to receive that which he had to say. For them he spoke in parables, or in

stories. If they had the will to hear and the desire to understand, the story would carry its own message. If, on the other, they did not have ears to hear or eyes to see, the mystery would remain hidden from them. He then proceeded to interpret the parables for his disciples.

The Seed the Word of God.

"Now the parable is this: The seed is the word of God." God's truth, or God's word, is like seed. Ministers, teachers, and Christian workers are not responsible for results, but they are responsible for sowing the seed. Just as there can not be any crop for the farmer unless he sows his seed, just so can there be no Christian harvest unless in season and out of season Christians sow the seed. Unlike grain it, of course, does not have its season, for sowing the word of God is not bound—it is always in season to speak a word for Christ.

Hardened Hearers.

"And those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved." Our forefathers talked about those whom they called "gospel hardened." They referred to those who heard again and again the gospel call and the gospel plea, but never made any response. Gradually, and perhaps inevitably, their hearts became hardened and they became impervious even to the most compassionate plea. Our modern world is full of just such people. They either never go where they hear the gospel, or going they are absolutely unresponsive to its appeal. And by an inexorable law of life every time they refuse to respond they therefore harden their hearts all the more. They were serious words which Jesus spoke, "Then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved." It is a dangerous thing constantly and consistently to say no to God, and thus to harden ones heart toward God. Jesus frankly says that it is the work of the devil, and that through unbelief men are lost. Let everyone take heed how he hears.

Fickle Hearers.

"And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in

time of temptation fall away." There are a great many good people in the world who mean well. They give heed to the spoken word, and with enthusiasm and joy they receive it. They mean to do something about it, in the words of Jesus, "They have no foot." They have shallow minds and shallow hearts. They start out all right but they do not go very far or very deep. When the time of temptation comes, they fall away. It is he that endureth to the end who is saved.

Preoccupied Hearers.

"And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." This type of hearers includes many good people. They are intelligent, they are responsive, they mean well. They are not desperately wicked people; in fact they are good people. Just as the tender plants are crowded out or crushed down by the thorns, just so do the cares and anxieties, the riches and the pleasures of this life crowd out their spiritual nature, dwarf spiritual instincts, and result in what is tragic in the Christian experience, an unfruitful life. This is just another instance in which Jesus insists that Christians are not only to be good, but to be good for something. Our father is glorified as we bear much fruit. So are we his disciples. Perhaps the largest group in our modern world belong to this group of preoccupied hearers.

Fruitful Hearers.

"And that in the good ground, these are such as in an honest and good heart, having the word, hold it fast, and bring forth fruit with patience." Nature has to be prodded. The oak tree drops a thousand acorns in hope that even one will take root and reproduce. The fish lay a million eggs so that the perpetuation of the species might be assured. In like manner we must be about the truth. We must sow in season and out of season and on all kinds of soil so that we shall be sure of a harvest.

In every Sunday school class, in every congregation, and in every church organization there are those who have honest and good hearts, who give heed to the word, who hold it fast, and in whose lives fruit is brought forth with patience. Often that life brings forth fruit a hundredfold.

Let every man be diligent to sow the seed; let every man also give heed how he hears!



BY CHAPLAIN

H. E. ROUNTREE

LORD, I GIVE THANKS.

(Psalm 69: 30, 31.)

Lord, I give thanks!

Last year Thou knowest my best ambitions failed;
 My back with scourges of defeat was flailed;
 My eyes felt oft the sharp salt wash of tears.
 No guerdon bless'd the tireless toil of years;
 Fast in the snares my helpless feet were tied;
 Yet in my woes, Thou didst with me abide.

Lord, I give thanks!

Lord, I give thanks!

Last year my lone ship came back to me
 A ruined wreck of what she used to be;
 No cargo within her hold, storm-stained and scarred.
 O Lord, Thou knowest well 'twas hard,
 To watch her drifting hulk with hopeless eyes;
 Yet in my desolation Thou wert nigh.

Lord, I give thanks!

Lord, I give thanks!

Last year the one I love the dearest died,
 And like a desert waste became the desert wide
 And weary world. Love's last sweet star went out;
 Blackness of darkness wrapped me round about,
 Yet in the midst of my mad misery,
 Thou lendest Thy rod and staff to comfort me.

Lord, I give thanks!

THANKSGIVING DAY.

(Psalm 50: 14, 15.)

Come, ye thankful people come,
 Raise the song of harvest-home!
 All is safely gathered in,
 Ere the winter storms begin;
 God, our Maker, doth provide
 For our wants to be supplied;
 Come to God's own temple, come;
 Raise the song of harvest-home.

What is earth but God's own field,
 Fruit unto His praise to yield?
 Wheat and tares therein are sown,
 Unto joy or sorrow grown;
 Ripening with a wondrous power,
 Till the final harvest-hour;
 Grant, O Lord of life, that we
 Holy grain and pure may be.

Come, then, Lord of Mercy, come,
 Bid us sing the harvest home!
 Let Thy saints be gathered in!
 Free from sorrow, free from sin;
 All upon the golden floor
 Praising Thee forever more;
 Come, with thousands angels, come;
 Bid us sing Thy harvest-home.

—Anon.

A NEW EARTH.**A Prayer for Our Responsibilities.**

(Col. 2: 6, 7.)

God grant us wisdom in these coming days,
 And eyes unsealed, that we clear visions see
 Of that new world that he would have us build,
 To life's ennoblement and his high ministry.

God give us sense—God-sense of life's new needs,
 And souls aflame with newborn chivalries
 To cope with those black growths that foul the ways,
 To cleanse our poisoned founts with God-born
 energies.

To pledge our souls to nobler, loftier life,
 To win the world to his fair sanctities,
 To bind the nations in a pact of peace,
 And free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross
 Has time such prospect held of life's new birth:
 Not since the world of chaos first was born
 Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
 Above the ruts and failures of the past,
 But, with his help who did the first earth build,
 With hearts courageous we may fairer build this last.
 —John Oxenham.

THE SUN'S PULPIT.

(Continued from page 9.)

answering said, Were there not ten cleansed? but where are the nine?" How many of us have been ungrateful by mere neglect and lack of devotion?

This experience of Jesus is but the ancient counterpart of a recent story of ungratefulness. "One morning in September, 1860, Edward Spencer, a student at Northwestern University, heard that *Lady Elgin*, the finest passenger boat on the Great Lakes, had sunk about three miles from shore. He ran to the lake, plunged in, and saved a woman clinging to a piece of wreckage. That day he repeated his heroic act again and again until he had saved seventeen lives; but he had broken his health and thwarted his career. Many years later, Spencer, then an old, white-haired man, confessed that not one of the seventeen ever thanked him!

"So thoughtless and thankless men can be, and no one knows this human weakness of ours better than does our Heavenly Father. We accept His gifts but forget to thank Him! Only one of the lepers retraced his steps to thank Jesus for his healing. Shakespeare was right when he said: 'How sharper than a serpent's tooth it is to have a thankless child.'"

It would be well to give thanks after the manner of Joseph Addison for all *God's Mercies*:

Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the best a cheerful heart
That tastes those gifts with joy.

IV.

Out of the depths of this great soul of Paul this expression of gratitude has risen. The sweep of his imagination and the power of his spirit pulls the curtains of heaven back and we are in the presence of the Almighty. Amid the splendor of it all we hear him say: "Give thanks always for all things *unto God and the Father*." In his presence this day we stand, trying in our feeble way, to give humble and hearty thanks for the many mercies that have been ours during the year. At this time we are not asking God for something. It is our high privilege to praise him. "Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." "Oh that men would praise the Lord for his lovingkindness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." "O give thanks

unto the Lord for he is good: for his mercy endureth forever."

Henry Ward Beecher expresses the same spirit in a most pertinent way. "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold!"

V.

We should "give thanks unto God and the Father in the name of our Lord Jesus Christ." Paul was speaking out of experience when he uttered these potent words. The Roman Christians had suffered all types and kinds of abuse, persecution and death for their faith. It was their perseverance which provoked thanksgiving in the heart of their spiritual father. "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

Again, Paul advises the Colossian Christians to use the same method of thanksgiving. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

"Drink to your fill of the Spirit; and when you want to sing, sing praises unto God." In such close communion with God, the Father, through our Lord Jesus Christ, let us hear again a great hymn on nature, art, home and church, which reminds us of thanksgiving always for all things at all times.

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies:
Lord of all, to thee we raise
This our hymn of grateful praise.

For the wonder of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light:

For the joy of ear and eye,
For the heart and mind's delight,
For the mystic harmony
Linking sense to sound and sight:

For the joy of human love,
Brother, sister, parent, child,
Friend on earth, and friends above,
For all gentle thoughts and mild:

For thy church that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love:

For thyself, best Gift Divine,
To our race so freely given,
For that great, great love of thine,
Peace on earth, and joy in heaven;
Christ, our God, to thee we raise,
This our hymn of grateful praise.

PLYMOUTH CHURCH.

The famous Plymouth Congregational Church of the Pilgrims in Brooklyn, N. Y., is now about to have a change of pastors. Plymouth Church was organized in 1847 with Henry Ward Beecher as the minister. Two other noted ministers to serve this historic church were Dr. Lyman Abbot and Dr. Newell Dwight Hillis. The Church of the Pilgrims was made famous by the preaching of Dr. Richard R. Storrs. More recent ministers of this church have been Dr. Richard Roberts, now in Canada, and Dr. John C. Walker, who is now minister of the Second Congregational Church, Waterbury, Conn. These two churches decided to unite and in 1926 Dr. J. Stanley Durkee became the minister. After fourteen years of successful administration, during which time 1,000 persons have united with the congregation, Dr. Durkee has presented his resignation. Plymouth Church has always been one of the free churches of America. Its great preachers have been liberal-minded, and from their pulpits they have spoken with great conviction and force the message of Christ for the present world. Whosoever may now come to this great church of our fellowship shall have large responsibilities and corresponding opportunities.

OVERSEAS NEWS.

By DOROTHY CUSHING.

Heroes of Unseen Battles.—The faces around the table were drawn and thin, marked by heavy burdens. Practically all had been ill with malaria. But courage was high and strong. They were the faculty of Foochow College, now refugeeing in Ingtau, China. Rev. Robert W. McClure from Foochow reports that as he spoke to these co-workers, he felt "as though I were talking to a bunch of heroes after a great battle. The way they have faced their difficulties and found solutions for them is a marvel. . . . There were eighty-seven boys sleeping in one big room on a board shelf built around the edge. . . . When I left they had rice enough for another three days—and after that it was faith."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Superintendent Charles D. Johnston came home last Friday after spending three weeks in the hospital in Oxford, N. C., suffering from injuries received in an automobile accident. His condition is still improving, but he is confined to his home, and it will be some time yet before he will be able to return to his post of duty where he so diligently serves in behalf of the little children who are members of the orphanage family.

We are indeed grateful for the Thanksgiving contributions received this week and also for the chickens sent to us from the Ladies Aid Society of Berea Christian Church of Driver, Va., for the children's Thanksgiving dinner.

The letter which follows was written by a young lady whose picture appears on page sixteen of this issue of THE CHRISTIAN SUN. She was reared in the Christian Orphanage, and the institution feels very proud of her. Such appreciation as her letter shows proves the value of the Christian Orphanage.

Yours very truly,
ALNER ISELEY,
Secretary to Mr. Johnston.

Durham, N. C.,
September 28, 1940.

Mr. C. D. Johnston, Supt.,
Christian Orphanage,
Elon College, N. C.

Dear Mr. Johnston:

As one goes into the world to journey life's highway he must have some foundation to build on and around. The foundation leads back to childhood training, at home or elsewhere. To make a success this foundation must be strong and firm. Many situations arise that seem to rock the stability, but the builder must have courage and strength to keep it intact.

My foundation was given me at the orphanage by qualified employees, namely, matrons and superintendent. It was built upon faith, hope and charity toward our fellowmen. This was accomplished through competent training, covering the many essential things necessary to make a success. The details stimulated me to build and strive to make my foundation stronger and firmer. This direct training was made possible, of course, through the support of churches and Sunday schools and the many friends of the orphanage throughout the Southern states. I am indeed grateful to them for giving me a chance to travel along life's highway with a feeling of security. I hope that many other boys and girls may have the same chance I have had.

Sincerely,
EDITH VIRGINA BRYANT.

REPORT FOR NOVEMBER 21, 1940.	
Amount brought forward	\$13,246.56
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Youngsville	\$ 6.00
Plymouth	11.25
Mt. Auburn	3.85
	\$ 21.10
N. C. & Va. Conference:	
Gibsonville	\$ 3.04
Apples Chapel: Aug., Sept.,	
Oct. and Sept.	14.98
Apples Chapel Church ...	15.75
	33.77
Western N. C. Conference:	
Smithwood	\$ 1.37
Pleasant Ridge	4.80
	6.17
Eastern Va. Conference:	
New Lebanon	\$ 4.00
Waverly	4.50
Oak Grove	1.73
	10.23
Valley Va. Central Conference:	
Mayland	\$ 1.75
Timber Ridge	1.72
Mt. Olivet (G)	4.25
	7.72
Ga. Conference:	
Vanceville	1.00
	1.00
Thanksgiving Offerings.	
Eastern N. C. Conference:	
Hope Mills	27.30
Thanksgiving Offerings from Individuals.	
Alfred Haywood	\$ 25.00
J. A. Trollinger	10.00
T. W. Trogdon	5.49
H. C. Simpson	5.00
Ideal Mercerizing Co. ...	5.00
R. O. Browning	10.00

Mrs. Lura Montgomery ..	5.00
Chas. V. Sharpe, Inc. ...	25.00
	90.49
Endowments.	
L. S. Holt	150.00
Special Offerings.	
Mrs. Gibbs	\$ 5.00
Mr. May	3.00
	8.00
Total for week	\$ 355.78
Grand total	\$13,602.34

A LETTER FROM H. C. SIMPSON.

To the Patrons and Friends of our Orphanage at Elon College, N. C.:

Probably you all know that Bro. Johnston, Superintendent of our orphanage, was hurt in a wreck and will not be able to make his usual appeal to us. I am asking and hoping that we will help him and the orphanage at this time.

Please push this in your churches and among your friends. Don't be content to less than you have been doing because the orphanage needs our help badly and Bro. Johnston would be greatly encouraged.

Let's make it the best Thanksgiving the orphanage has ever had.

With best wishes,
H. C. SIMPSON.

The Best Bible That Can Be Made

Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLY BIBLE

HOLMAN

HOLMAN

INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible

With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/2 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

N

EB-U-CHAD-NEZ'ZAR the king, unto all people, nations, and languages, that dwell in all the

B. C. 570.

ch. 3:4; 6:25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold . . 35 Cents Extra

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.
R. L. HOUSE, B. D. Editor
S. C. HARRELL, D. D. Associate
W. T. SCOTT, D. D. Associate
F. C. LESTER, B. D. Associate
H. S. SMITH, Ph. D., D. D. Associate
I. W. JOHNSON, D. D. Contributing
L. E. SMITH, D. D., LL. D. Contributing
C. A. LINCOLN, D. D. Contributing
J. T. KERNODLE. Managing Editor

DEPARTMENTAL EDITORS.
H. S. HARDCASTLE, D. D. Sunday School
H. E. ROUNTREE. Quiet Hour
S. E. MADREN. Christian Endeavor
A. LANSON GRANGER. Young People
Mrs. A. C. TODD. Children's Page

SUBSCRIPTION RATES.
Six Months. 1.00
One Year. \$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

FROM EAST ALABAMA.
(Continued from page 2.)

I am suggesting that each pastor in our conference represent the church paper in their respective churches. We need more subscribers to THE CHRISTIAN SUN. It is not hard to interest those who take THE CHRISTIAN SUN in the various enterprises of the church, and then the pastor's salary will be cared for. I am hoping, trusting and praying for a great year in all our churches next year. Our next annual meeting will be at Pleasant Grove Christian Church, Chambers County, Ala., next October.

Rev. L. L. Stanley of Lanett, Ala., was elected president; Rev. O. E. Sheppard, vice-president; Bro. H. P. Beaird, secretary; and Bro. J. W.

Payne, treasurer, with Bro. Leon Payne, assistant treasurer.
God bless the editor and the readers of the dear old CHRISTIAN SUN.
G. D. HUNT.

LIBERTY VANCE.
(Continued from page 7.)

and inasmuch as it can come only through the individual life, then into the group; and inasmuch as I am conscious of a need for a closer walk with God, and inasmuch as I feel the need of a deeper spiritual life in my church, and a revival of faith throughout the world, I hereby covenant with God and my fellow church members and Sunday school mates:

1. To seek an enrichment of my own spiritual life by praying more, reading my Bible more, and studying to show myself approved unto God; and
2. To attend Sunday school each Sunday unless hindered by some excuse satisfactory to God and myself; and
3. To attend church the third and fourth Sundays at the regular services unless hindered by some unforeseen reason; and
4. I will try to interest someone else who does not attend church and Sunday school; and
5. I will covenant with all others who will join with me in trying to make my church and Sunday school as near an hundred percent as possible for the Conference year of 1940-41.

Officers for the coming year were elected: Secretary, Miss Margaret Alston; Treasurer, C. O. Eaves; Pianist, Mrs. Curtis Stainback; Assistant Pianist, Mrs. J. E. McCauley; Choir Leader, Mr. Fletcher B. Fuller; Finance Committee, Messrs. M. L. Grisom, W. S. Ayseue, H. B. Newman, Tollie Smith and J. Ira Weldon; Ushers, Messrs. H. B. and B. M. Newman, R. H. and Sidney Ayseue, Brookston and Joe Ben Eaves, Fletcher B. Fuller, Jr. and B. D. Foster.

On Saturday afternoon, Mr. McCauley brought a very inspiring message, using as his topic, "What Shall I Do?"—Scripture, Exodus 17:4: The people in that day were murmuring and complaining against Moses. Then Moses cried unto the Lord, and said, "What shall I do?" Moses was a man of great ability, education, and one of the best learned men in his day. Yet he came to the place that he know not what to do. The man who wrote the much loved hymn, "Lead Kindly Light," came to the place that he knew not what to do. Often when facing life's problems, every individual gets to the place that he knows not what to do. What are we doing about the problems of winning others to Christ. Moses had to go to God when he knew not what to do. If we follow Him, He will work out a solution for us as to what we should do. Sunday's service, October 20, Mr. McCauley used as his topic, "The

Keys to the Kingdom"—Scripture, Matt. 16:19. Knowledge, wisdom, service, sharing, cooperation and love are keys given us to use. What are we doing with these keys? We are taught to search the Scriptures for wisdom and knowledge from above. As to service, Christ's example of going about doing good teaches us that we should render service as to sharing. He teaches us, "It's better to give than receive."

On Sunday, October 28, Rev. E. M. Powell of Henderson was guest speaker at Liberty Congregational Christian Church. In absence of the pastor, Rev. J. E. McCauley, who preached in Henderson. The subject of his message was, "Re-digging Choked Wells"—Scripture, Genesis 26:18.

MRS. FLETCHER B. FULLER,
Church Reporter.

PILGRIM FELLOWSHIP.
(Continued from page 10.)

Those who plan to attend are requested to write Miss Dorothy Cox, East Whittington Street, Greensboro, N. C., letting her know how many are coming from your church.

THE FOUR MILLION.
In this country there are now probably 4,000,000 young men and women out of school, in need of jobs, and totally unemployed. Other millions are in part-time jobs or marking time in schools or on the farm. For these young people the fundamental conditions of real freedom do not exist. We have taken away liberty by allowing conditions to exist that deny liberty. We cannot say that these young people are to achieve life and liberty only by struggling successfully as individuals from a morass for which we are all economically, politically, and morally responsible.—*American Youth Commission.*

Announcement was made several weeks ago concerning the Pilgrim Fellowship Program Guide which has been prepared jointly by the Eastern Virginia Pilgrim Fellowship and the Pilgrim Fellowship Council of the Southern Convention. We regret that the guide has been delayed in being issued. But it is now in the process of being mimeographed as rapidly as possible, and should be ready to be sent out shortly.

If customers had only needs, slot machines could do the work.—*Dr. Temple Burling.*

YOUR THANKSGIVING OFFERINGS

Help Make Such Careers Possible



Miss Edith Virginia Bryant came to the Orphanage from Harrisonburg, Va., when she was nine years old. She grew into such a splendid young woman that two good people in our church became interested in her future. They sent her to Elon College two years and then to the School of Nursing, Duke University, where she is now in her last year of training. Edith Virginia is loved by everyone who knows her. Soon she will be one of the "Angels of Mercy" whose every effort will be devoted to restoring health to the sick.

THE CHRISTIAN ORPHANAGE
Elon College, . . . N. Carolina

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, NOVEMBER 28, 1940.

No. 48.



THE REV. JOHN R. SCOTFORD.

Mr. Scotford, who is one of the associate editors in our national work, has promised "The Christian Sun" an article from time to time. That they will be interesting and timely is proven by the one published this week, "Living With 200 Children." And let us remind you, here, that this is the time to make your gift to the Orphanage at Elon.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. Arnold Slater was the speaker at the Eastern Virginia Ministers' meeting in Suffolk last week. It was voted to have his address printed in THE CHRISTIAN SUN and it will appear in an early issue.

Mrs. F. C. Lester is doing a nice job for the North Carolina women in the preparation of their suggestive programs. These programs are, of course, not for the exclusive use of North Carolina societies, and others might well use them to advantage.

Pastors and members of rural churches will doubtless be greatly benefited by attending one or more of the Rural Institutes being sponsored by the North Carolina Council of Churches next week. See announcements elsewhere in this paper.

We hope that there will be a "Children's Page" next week. We know that the young folks will miss this feature which Mrs. Todd has been so faithfully presenting. We have not heard from her at the time THE SUN must go to press, but hope that nothing serious has caused this omission.

Miss Mildred Widber of Boston, Mass., specialist in children's work for our denomination, and one of the editors of "Children's Religion," is teaching the unit on children's work in the Religious Education course being offered at Elon College this year. She is teaching from 11:30 to 12:30 on Monday, Wednesday and Friday from November 25 to December 13.

In the near future THE CHRISTIAN SUN will carry several addresses from the pen of Dr. Frederick K. Stamm of New York City. During the past year Dr. Stamm has spoken frequently over the Red Network of the National Broadcasting Company. Those who have heard him over the radio will look forward to reading his addresses in this paper. Dr. Stamm was also one of the guest speakers at the Eastern Virginia Conference.

The Rev. Jesse H. Dollar, pastor of the Newport News Church, is leading the revival services being held in the First Congregational Christian Church of Richmond. Mr. Dollar held a school on Stewardship on Friday and Saturday evenings of last

week, and the church held its every-member canvass on last Sunday. Three-fourths of the church's budget was subscribed to on Sunday, with over a third of the members yet to make their subscriptions.

MR. JOHNSTON'S ILLNESS.

We all regret the automobile accident which has incapacitated our Superintendent of the Orphanage for aiding in his usual way in the drive for our Thanksgiving Offering. As a trustee of this institution I am appealing to our supporting constituency to show their sympathy for our Superintendent and appreciation for his long service by rallying to our needs in this hour. If you fail the orphans in this Thanksgiving effort, it will be too bad so far as 1940 is concerned for we are depending upon this offering to completely meet our year's budget. We will thank you for an extraordinary personal effort on the part of those who read this item in behalf of the orphanage at this time.

Very sincerely yours,
C. D. WEST.

SUPERANNUATION.

Balance on hand after paying beneficiaries July 1, 1940	\$ 29.26
Linville, Va.	\$ 11.26
Fuller's Chapel, Henderson, N. C.	3.00
Monticello, Brown Summit, N. C.	3.00
Gibsonville, Va.	2.47
Lynchburg, Va.	6.00
Personal donation by Mrs. A. S. Dunn of Lynchburg, Va.	6.00
Shallow Ford, Elon College, N. C.	4.20
Elon College, N. C.	64.00
First, Burlington, N. C. ...	14.90
Apple's Chapel, Gibsonville, N. C.	17.60
New Hope, Louisburg, N. C.	3.25
	129.68

Total to date	\$ 158.94
Balance on hand, Nov. 27, 1939 ...	\$ 521.88
Balance on hand, Nov. 27, 1940 ...	158.94
Loss	\$ 362.94

The Christmas season is drawing near and it is our custom to send checks to the beneficiaries just before Christmas. If you have taken an offering for Superannuation will you please send it to this office at an early date, or if you have not taken the offering will you see that it is taken and sent in before December 15. We are very anxious to have the funds in

hand by December 15 and to see that the checks go out as usual. Articles concerning the Superannuated Fund will appear in THE CHRISTIAN SUN from week to week so be sure to look for them.
MATTIE COX PARKER.

PROGRAM OF EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

The following is the program of the forty-ninth annual session of the Eastern Virginia Christian Missionary Association which is to be held at Little Creek Church, December 3, 1940:

Morning Session.

- 10:30 Call to Order—Rev. Jesse H. Dollar, President.
- Devotional Service—Rev. J. L. Neese.
- NOTE—All churches and individuals will please report memberships to Rev. Joe A. French, Financial Secretary, immediately upon arrival. This is very important.
- Treasurer's Report—Mr. James Jones.
- Recognition of Visitors.
- Appointment of Special Committees.
- Reports from Churches Assisted by the C. M. A.:
 - Richmond—Rev. R. L. House.
 - Little Creek—Rev. J. H. Warren.
 - So. Norfolk—Rev. O. D. Poythress.

Service of Dedication for Little Creek Church.

- Hymn No. 400.
- Historical Sketch of the Church—Rev. J. H. Warren.
- Scripture Lesson—Rev. J. F. Morgan, President, Eastern Virginia Conference.
- Solo—Rev. O. D. Poythress.
- Prayer—Rev. H. S. Hardeastle, D. D.
- Dedicatory Sermon—Rev. Will B. O'Neil, D. D.
- Dedicatory Formula—Rev. Jesse H. Dollar.
- Dedicatory Prayer—Rev. John G. Truitt, D. D.
- Doxology.
- Benediction—Rev. R. L. House.

Afternoon Session.

- 1:30 Call to Order—Rev. T. Fred Wright, Vice-President.
- Devotional Service—Rev. I. W. Johnson, D. D.
- Roll Call of Churches—Miss Edna Fulcher, Secretary.
- Report of Financial Secretary—Rev. Joe A. French.
- Report of Committee on Plans—Col. J. E. West, Chairman.
- Special Music—The Preacher Quartet.
- Business Session:
 - Report of Committee on Finance.
 - Report of Committee on Resolutions and Memoirs.
 - Report of Committee on Place of Meeting.
 - Discussion of Pending Resolution to Change date of C. M. A. Meeting to Tuesday after the third Sunday in September.
 - Report of Committee on Nominations.
- Inspirational Address—Rev. Jesse H. Dollar.
- Closing Hymn.
- 3:30 Benediction—Rev. Arnold Slater.
- Lunch will be brought by those attending. Tea and coffee will be furnished by the entertaining church.

STEWARDSHIP

JESSE H. DOLLAR, *Convention Chairman.*

The General Council of Congregational Christian Churches is made up of State Conferences and Conventions, such as the Southern Convention. These State Conferences, in turn, are made up of Associations, as our Southern Convention is made up of the several conferences. The conferences are composed of local churches, and the local church is composed of individuals who have become a part of its fellowship. The General Council looks through all the units which constitute it and sees an individual back in the local church. The individual in the local church should be able to see through the program of the local church the whole program of the General Council. Such a vision brings with it great inspiration—the inspiration one has from the realization that though he is only an individual, he is indeed the foundation upon which a world-wide fellowship has been built, and if the foundation crumbles that fellowship will fail and fall.

It is the lack of understanding on the part of those individuals back in the local church which has created the problems which engage the General Council of our denomination, as well as its conferences, and indeed the Southern Convention.

But the conference has its problems, too. It has been given a share of the total financial program of the convention, and it feels a keen sense of duty that it discharge to the Convention that portion in order that its total program may go forward. But this conference can pay to the convention only what is sent here by the local churches. If they fail to meet their apportionments to the conference, there is nothing the conference can do to make up the deficit caused by the failure of the local churches to meet their full apportionments.

Likewise, the local church has its problems. It can pay only the amount to the conference which the individuals in its membership bring into its storehouse. If the individual members fail to furnish sufficient money with which the church can meet its obligations to the conference, the church is helpless, and must go to conference in default of its obligations.

So, you see, when the individual member fails to measure up his church is measured short, and when

the church comes up short on its apportionments, the conference has to default, and when the conference defaults the convention is embarrassed, and when the convention can't meet its obligations the General Council has to suffer, and a school has to close, or a hospital has to go out of the business of healing, or a missionary has to be called home, or a pastor must suffer a cut in salary, or perhaps his church must close because its missionary aid is cut off. After all, it is the matter of making the whole program suffer and the entire program of the Kingdom of God must wait because I, as a member of some local congregation, have failed to do what was right that I should do as a member of that church.

Then our problems, after all, are local church problems, but they are the problems presented to us by the individual who has failed in his Stewardship in the church back home.

It is with the individual that our program of Christian Stewardship is concerned. It begins with the problem at its root.

Find a church whose membership has been made conscious of their responsibility as Stewards of God's great bounty, and you will find a church which is meeting its obligations to its conference and is cooperating in the total program of the denomination and is sharing in the responsibility of spreading the *good news* to the uttermost parts of the world.

In order that we may get to the heart of our problem and see where our weakness is, let us turn to records. The total membership of the churches in the Southern Convention, as reported in the Year Book for 1939, is 31,638. Total gifts through apportionments amounted to \$44,250.00, or \$1.40 per member. Our per capita gifts to benevolence by the 1,049,775 members of churches throughout the denomination were \$2.24. If our per capita gifts had been on the average for the denomination, our total per capita gifts to benevolence in the Southern Convention last year would have been \$70,869.12.

What are we to do about it?

Our failure in the past has been our endeavor to find a substitute for Christian Stewardship as it relates to money, when, as a matter of fact, there is no more substitute for Chris-

tian Stewardship in financing the work of the Kingdom of God than there is a substitute for salvation. We are quick and caustic to tell men that there is none other name given under heaven whereby men must be saved than the name of Jesus Christ, but we are slow to grasp the truth that there is no other way given among men to carry on the work of the Kingdom of God than is given in Christian Stewardship.

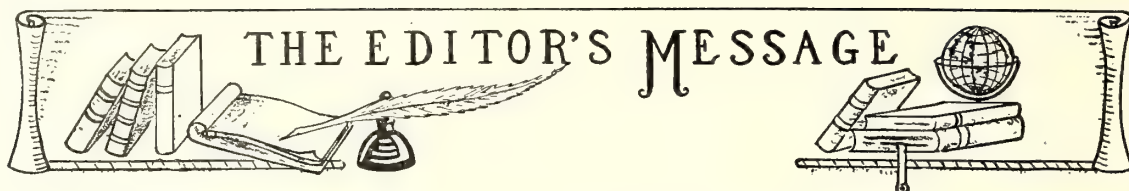
We have either been unwilling as pastors, to take up the teaching of stewardship in our local churches because it is an educational process entailing a lot of work on our part, or else we have lacked faith in the consecration of our parishioners which would afford us a receptive hearing and a willingness on their part to learn stewardship methods and respond in the light of that learning. Whatever the cause, the result has been a lack of Stewardship instruction, and that lack has resulted in the fact that our church finances, generally speaking, have neither been spiritualized nor exercised as a vital part of the program of spreading the *good news* of the kingdom of God.

There are pastors and boards of finance who fear that to give due emphasis to benevolent giving will mean a loss of contributions to local expenses, perhaps causing the pastor to have to wait for his salary. Strange as it may seem, the exact opposite is true. The church which has no vision beyond its own needs is unlikely to have either the grace or the pardonable pride to keep its own house in order.

Not only have we failed to effectively train our people in proportionate giving, but we have paid too little attention to the methods used to obtain the little which has been collected. If ours were the faith of the early Hebrew, our god would certainly be appeased by the incense of soup and stew which smell to high heaven from many a church kitchen. Let us be assured that neither a sense of Christian Stewardship in the individual member, nor the foundation of the Kingdom of God in our local churches can be firmly laid in a bowl of soup.

We have resorted to great and disgusting extremes to get money to run the church without resorting to the practice of Christian Stewardship, and some of the means we have used have shriveled the souls of the churches which have used them. We have gone about financing the church as though God were a beggar standing at the door of the commercial world begging for a few crumbs.

(Continued on page 15.)



SPIRITUAL LITERACY.

The Bible is the central evidence and reminder of the dependence of the Christian religion on the written word. While Christianity is not primarily a religion of a book, but of a person, it is not a religion without a book. Ours is historically a publishing faith. The numerous letters of Paul indicate a growing dependence on the written word. The early church soon awoke to the possibilities of publication. The writing of the Bible was no simple or mechanical task. The faithful recording of Palestinian personalities and their ponderous proclamations too precious to perish was extended over approximately a thousand years. A book produced at such a cost merits careful study. Casual acquaintance with this profound book is not sufficient. The study of the Bible itself and study of books which explain and expound the Bible should be an essential part of our education. Religious books written in non-technical language for the average layman should be of great assistance in making the Bible a living book. Modern translations restore to our generation the fresh, everyday language in which the Bible was originally written. Now the evangelists and apostles are freed from the limitations of King James and are able to speak plainly and directly to the contemporary mind. The Bible need not be "The Book Nobody Knows." Preaching of the highest order cannot compensate for the lack of carefully directed Bible study throughout the church. Preaching fulfils its true destiny only where there is the proper foundation of wholesome Biblical knowledge.

The church hymnal may be used as a constant ally in the warfare against spiritual ignorance. This permanent and indispensable part of the church property should be chosen with extreme care. A poorly selected hymnal remains as a constant handicap to an enriched program and a perpetual reminder of the poverty and poor judgment of the church. The hymn book should be a text book as well as a song book. So the mere purchase of a good hymnal will not solve our problems. Congregations must be gradually led into a knowledge and appreciation of the rich literary and musical history of the church. The poet is the true theologian and the composer gives long life to the memory and wings to the imagination. The imperishable truths of life must sing their way into the future, and those who sing not only perpetuate the truth but are themselves perpetuated by the truth.

Secular and even scientific knowledge divorced from religious knowledge is a menace to modern civilization. A spiritually illiterate generation holds little hope for a better tomorrow. An acquaintance on being invited by the minister to attend Sunday school and church insisted that he had graduated in such matters. Further conversation led to the conclusion that he really had not graduated in religion, he had simply "flunked out." His religious quotient was that of a child. Numbers of those within the church have heard with the

hearing of the ears but have not studiously read, therefore they lack an adequate understanding of the faith which is ours. Religious literature should be more diligently used. There is an abundance of such literature to fit the pocket, the pocketbook and the occasion. Ours is the task and opportunity of making people literature-conscious. Our denominational literature beautifully accommodates itself for use in the sick room or hospital, the jail visit or the pastoral visit, the literature table, the home or the personal letter. The diligent use of the unsurpassed materials published by our united church will greatly edify and strengthen each local unit in our nation-wide fellowship. As ministers we may add to these halting voices of ours the weight and resources of the printed word. This constant infiltration of wholesome literature into the home will be as seed sown in good ground. We must match these, who so efficiently write and publish, with equal devotion and persistence in the distribution of the same in order to insure its fullest use. To neglect those pearls of great price would represent unpardonable short-sightedness and miserable stewardship on our own part and the consequent failure of the church to grow in spiritual literacy.

"The Christian Sun" has been used for nearly a century in the nurture of our constituency. Its usefulness may be increased in proportion to its circulation. Subscriptions are of value not only to the individual subscriber but are essential to the life of the paper and the church it represents. Only those who studiously read the church paper can hope to be conversant with the total life of our church. Subscriptions may be secured in any church. Union Church (Southampton) in Eastern Virginia had only two or three "Christian Sun" subscribers when the goal was set for each church in the Convention. This church now has thirteen subscribers, thirteen families in our denominational school of religious correspondence. This record has been and may be duplicated in many churches. Any failure to reach our publication's goal is not a result of financial difficulty. Ingenuity and persistence, consecration to our task, faith in our Christ and loyalty to his church constitute the real price of success in the circulation of our church paper. The neglect of this important matter in any church seriously cripples our program of publication and lays an unnecessary burden on the Convention.

R. L. H.

FIVE AND TWO-TALENT MEN.

They went to work and gained others, and it was said: "Well done." No one can just hold his own and please the Lord; you must bear fruit, and that means an increase. Some say they are just holding their own, and barely that. Well, if that is so, get ready to be cast into outer darkness, for that is what will result. God wants and accepts only profitable servants. The one who does not gain is not such, and he is to be cast out. How is it with you?—H. M. Phillips in "Gospel Advocate."

Living With 200 Children

By JOHN R. SCOTFORD.

It was her ambition to become a dietitian which led Alice to make her residence in an orphan asylum. She needed a place where she could earn her room and board while she studied at Pratt Institute, and the Home for Children offered her just that!

The neighborhood is old and be-draggled; the building large and gloomy—yet Alice seemed happy.

"What do you do for your keep?" I asked.

"Sit here at the desk, watch the door, answer the telephone and make myself moderately useful during the evenings and Saturdays."

"And what do you get for it?"

"A room of my own with two good meals a day."

"What do you enjoy around a place like this?" I asked, glancing at the lofty ceiling and the old fashioned woodwork.

"The kids! The little ones are cute, the big ones pert and interesting. You can't have the blues with two hundred youngsters around. There's always something happening. Their ages run from two and a half to seventeen, so we have plenty of variety. They go to seventeen different schools scattered over Brooklyn and Manhattan. The older ones are studying all sorts of interesting things—the mechanics of aviation, machinery of all sorts, the textile trades, hair-dressing, how to cut meat, how to run a store as well as the more ordinary things one learns in school. That gives us plenty to talk about."

"How do the young people feel about coming from a children's home? Are they sensitive about it?"

"No, they're proud of it! You see they have the edge on most of their schoolmates in several ways. Being 'orphans' they are given free tickets to all sorts of entertainments and concerts. They really get to go more places than do most young people of their age. Then when summer comes they are packed off to a camp on Long Island while this place gets its annual cleaning. I suspect that they are better dressed than most of the boys and girls they go to school with."

"How is that managed in such a big place? Aren't orphans supposed to dress alike?"

"Not here. Everybody dresses differently, and we try to look out for such details as the color of your eyes and the nature of your complexion. The smaller children are outfitted

from the store room. Clothes which have been outgrown are 'passed on' but the older children are taken to good stores and given a chance to pick their own within certain price limits and subject to approval as to taste."

"Who decides when Jack is to have something new to wear?"

"Clothes are checked over rather carefully at the opening of school. After that it is up to the youngsters to make a case if they want something new. Just now one of the boys has started a campaign to get himself a new coat. The other day he gathered up some ads for bargain sales of coats, tied them up in a fancy package and left them on the superintendent's desk. Last night he stuck his head in the door and said, 'Now about that coat!' One of these days he will get it."

"I take it that these children are not particularly repressed."

"Not at all. They're quite normal. But they certainly do stick up for each other. Anybody who starts a quarrel with one of them has the whole bunch on his hands. That is also true of the age groups. The other night one of the big boys started to pick on one of the middle-sized boys. He encountered a little spontaneous group action which soon put him to flight."

"Do they require much looking after?"

"Less than you would think. They're used to doing things together and to taking care of each other. That even goes for their lessons. The fellow who does not do his school work becomes the subject of what might be called 'group pressure.' It is far more effective than anything that a teacher might do or say. Failing in school is something which just isn't done around here."

"The same psychology applies to health measures. Every six months every child goes to the dentist. Whatever is necessary is done, and without any groaning. Tonsils also come out with no audible complaints. If you get a cold, they put you to bed, and that is that."

"The older children are accustomed to looking after the younger ones. The big girls even supervise the scrubbing of the little girls. I do not know if that is true of the boys or not. The boys 'pick up' the playground every morning; the girls help with the cleaning and the housework. To work

in the infirmary taking care of the sick is quite an honor."

"How about punishments?"

"There are only two. People who do something which they should not are either put to bed early or else kept in their part of the building."

"What are the sleeping arrangements?"

"They are divided by sex and ages. Usually there are thirty children in a big dormitory with a room off of it for the supervisor who keeps an eye on them. They say that the middle-sized boys sometimes shove all the beds over to one side and play football. Everybody has a locker of their own."

"And how do they eat?"

"They have one dining room for the children and another for the staff. Boys and girls eat in the same room but not at the same tables. Each table seats seven and is in charge of a monitor who is expected to run things. They take turns setting the table and doing the waiting. Anybody who has a birthday gets a cake, which he shares with his particular friends. It would take too big a cake to go all the way around."

"How about their spare time?"

"Except on rainy days there isn't any. We have a playground which they pretty much manage themselves, a scout troop, a basketball team, roller skating, sleds in the winter and the privilege of going swimming at the 'Y.' They have plenty of chances to let off steam."

"What happens on Sunday?"

"In the morning we all go to the church on the corner. In the afternoon we have Sunday school with volunteer teachers from outside. It is also the big day for visitors. Many of the children are not orphans at all but youngsters who for one reason or another are better off here than at home. Their parents and relatives come to see them. Then the 'alumni' like to return to see their particular friends and to tell everybody how fine life is on the outside. As soon as our young people get to be seventeen they graduate, usually into a job."

"Apparently you do not feel sorry for 'the poor orphans?'"

"Not at all. They may miss some things their parents might give them but they learn how to get on with other people, which is rather important. We don't have any spoiled children around here—or boys and girls who cannot take care of themselves. So far as food, health, play and education are concerned they fare better than the average. It's really a happy place to be!"

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Missionary Association will meet at Little Creek Church, near Ocean View, Va., Tuesday, November 3. The easiest way for delegates and visitors to reach this church is to go to Ocean View and take the Shore Drive in the direction of Cape Henry, stopping at the 3200 black, where the church is located.

The Little Creek Church is the youngest church in the Eastern Virginia Conference and delegates will see what has been done within a few months. A large attendance is desired. Delegates and visitors will take lunch with them, according to the plan of entertainment announced in these columns.

The Christian Missionary Association has done a worthy work during its history. The work has not been large, compared with many other organizations, but it has been constructive. It has made a commendable contribution to the worth of our churches. At the present time the membership is confined to a small percentage of the churches of the Eastern Virginia Conference. Last year, according to the official records, only eighteen of the forty-four churches were represented in the membership. The total membership fees for 1939 amounted to \$980.00. Of this amount, four churches, through their members, contributed a total of \$675.00, as follows: Christian Temple, \$160.00; Liberty Spring, \$110.00; Newport News, \$185.00; Suffolk, \$220.00. If all the churches of the Conference would give this Association liberal support, the annual offering would be greatly increased and the work would be much encouraged. The annual income should exceed \$3,000.00. The members who have paid their fees every year, through a period of years, have been enriched by their sacrifice and devotion to the cause of Christ.

Only eight of the active pastors of the Conference were listed as members in 1939. The following names appear in the minutes: Revs. H. S. Harcastle, J. H. Knight, R. L. House, I. W. Johnson, J. H. Dollar, Joe A. French, J. F. Morgan and John G. Truitt. If the other seventeen pastors were added to this list, it would mean an increase of \$170.00 annually over the present receipts for home missions. If one membership

were added from each of the twenty-six churches not on the present list, it would add \$260.00. There are, probably, one hundred laymen and as many women or young people who should become members of the Association. The present membership, with the addition of these suggested, would make a grand income of \$2,910.00. This looks very easy on paper. Fantastic idealism, you say? Maybe, but not impossible.

It would be a great achievement if all the building debts of our churches were paid in full. Those of us who have had experience in paying off debts for building know that after a few years, these debts become like a mill stone around one's neck. A local church should not expect outside help in the payment of its current expenses. In a reasonable time, a church should expect to be self-supporting. But circumstances sometimes make it necessary to build for the future and that may incur an expenditure of money beyond the capacity of the local church. In such cases the denominational agencies should count it a privilege to share in this burden. The churches of the Eastern Virginia Conference have been very generous in this respect with Conference and Christian Missionary Home Mission Funds. There is great need within the Conference of an awakened interest in the development of stronger churches.

I. W. JOHNSON.

ELON MUST PAY.

In 1935 Elon College owed a total of \$768,000.00. By adjusting with the creditors the many claims against Elon College and by a generous bequest by the late P. J. Carlton of \$53,000.00, the college was able to reduce its indebtedness to \$168,000.00. The Virginia Trust Company lent the college \$144,000.00 with which to pay off outstanding claims against the college, leaving a balance of \$24,000.00 to be cared for. This amount was paid by October, 1938. Since that date, we have paid \$33,000.00 on the debt, leaving a balance of \$111,000.00. This balance is due and payable January 1, 1941. We are morally and legally bound to pay. We want to meet this obligation which would free the college of its debts. This can be done. Here is the plan:

One thousand individuals giving \$100.00 would total \$100,000.00. If

one thousand of the alumni, church, and friends of the college will give \$100.00 each, the faculty at Elon will give \$11,000.00. We will pay the debt and be ready for real progress without financial handicaps. There certainly are one thousand individuals among the friends of Elon who are able and who could and would make this donation if they really understood. Would you be one of the one thousand? In other words, would you pay the last \$100.00 on the debt of Elon College?

Perhaps there are those who would like to do it but cannot pay the entire \$100.00 on such short notice. If so, if such individuals would give the college a bankable note indicating payments not to extend beyond 1945, the college would have the notes discounted, pay the debts of the college, and the maker of the note pay the bank. Gifts in cash or notes are not to be asked for until the entire amount of \$111,000.00 is assured. Will you please write the undersigned immediately your decision. It may be that you know of others who would contribute as you are willing. If so, please let me have their names and addresses. This is an appeal, and it would be glorious if it could be the last appeal for the payment of the accumulated debts against the college.

In the morning mail I received this letter from a friend:

"My wife and I are happy to enclose a Thanksgiving check to Elon College. Use it for any purpose."

A check for \$200.00 was enclosed. Aren't there others who are grateful for material prosperity who would be happy to share with the college in its needs?

L. E. SMITH.

A UNIQUE BAPTISMAL SERVICE.

"Baptism," it has been well said, "is the oldest ceremonial ordinance that Christianity possesses; it is the only one which is inherited from Judaism." In the case of infants, it goes just as far back, when it was the custom of the church of Israel to have their children brought to the altar for consecration. Mary and Joseph thus presented Jesus to God before the altar in the Temple. A mother and father standing before the altar with a new-born babe in arms dedicating themselves and their child to a Christian life and to service for the kingdom is a scene unsurpassed in significance and beauty.

The apartment of William G. Walker and Susie Elder, his wife, of San Diego, Calif., was the scene of such a sacrament yesterday, Novem-

ber 17, 1940. The day was rainy, "dark and dreary," but, as if to make way for the heavenly scene and admit the out-pouring of the Holy Spirit from the heavens, the rain ceased, the skies cleared, and the sun shone out just as the little party assembled in the privacy of their home, and mother and father stepped forward before the altar and presented their baby to the Lord. The officiating minister pronounced the dedication that consecrated the parents to their sacred task and sanctified the child, Mary Helen Walker (four weeks old) to a life of Christian service, through the power of the Holy Spirit.

The uniqueness of this ceremony was that the Sacrament was celebrated by a Congregational Christian minister, with the Episcopal ceremony and the act made valid and registered in the Episcopal Diocese. Rev. Stephens of the local All Saints Episcopal Church was present and took the part of invoking the blessing. Although he was there as a friend and notwithstanding it being true that his part in the ceremony made the Baptism valid for Episcopal purposes, nevertheless he stated that had he not been there he would have validated the ceremony.

Mr. and Mrs. Walker live in Manila, the Philippines. Mr. Walker is manage of the Underwood Elliot Fisher Typewriter Company of the Philippines. Mrs. Walker is our own Susie Elder, alumnus of Elon and sister to Chaplain W. W. Elder of the United States Navy. Their vacation of nine months having terminated, Mr. Walker left shortly after the ceremony for his home in the Islands. Mrs. Walker, with her two children, expects to sail about the first of the year. Until then they will make their residence in San Diego.

H. E. ROUNTREE,
Officiating Minister.

San Diego, Calif.,
November 18, 1940.

ALAMANCE LEADERSHIP TRAINING SCHOOL.

It is the custom of the Congregational Christian Churches of Alamance County to hold an annual training school for their church and Sunday school leaders. This year the school will be held in the Religious Education Building of Elon College. The opening session will be Sunday evening, December 8, and the school will close on the following Friday night. All sessions open at seven o'clock and close at nine, with the exception of Sunday when the school

adjourns at 8:15 to attend the rendering of Handel's "Messiah" by the college choir.

"My Christian Beliefs" will be the subject discussed by Dr. J. H. Lightbourne of Burlington, while Dr. Merton French of the College faculty will present "Jesus and His Teachings."

In the field of Sunday school work the Rev. W. M. Stevens, pastor of Union Christian Church, will lead a discussion on "The Superintendent and His Task"; Miss Tora Rudd, assistant to the pastor of the Burlington Christian Church, will discuss the "Building and Administering of a Total Youth Program"; and Miss Mildred Widber, Secretary of Children's Work, Division of Christian Education, Congregational Christian Churches, of Boston, Mass., will discuss "The Home and Church Working Together in the Religious Nurture of Children."

There are no registration fees or other charges for the school except the purchase of such books as may be required to complete the work for credit. It is hoped that each church within reach of Elon will be well represented. All teachers of children and parents of small children are especially urged to attend because we are fortunate enough to have one of the very great teachers of children to lead this discussion. Miss Widber is recognized as a specialist in this field, and will be very helpful to those who share in her course.

F. C. L.

RURAL INSTITUTES SCHEDULED.

The North Carolina Council of Churches, under the direction of Rev. Ernest J. Arnold, executive secretary, has scheduled five regional institutes on the theme: "The Community Task of the Rural Church."

Leaders for these institutes include Rev. Ralph L. Woodward, director of religious field work of Yale Divinity School, and Mr. L. R. Harrell, director of 4-H Club work at North Carolina State College. Other leaders will include representatives from the State Board of Health, Board of Welfare, Board of Education, the Library Commission, Home Demonstration Agencies and 4-H Clubs. An attempt will be made to visualize the work of all the agencies now operating in the rural communities.

Only one address per day is scheduled. This will give ample time for discussion of problems confronting the rural churches as they face the needs of the communities.

All meetings will open at 10:30

A. M. and close at 4:30 P. M. There will be no registration fee. Delegates will secure their own meals. All who are interested in rural church work are invited. Institutes are scheduled as follows:

Monday, December 2—Howard Chapel, Atlantic Christian College, Wilson, N. C.

Tuesday, December 3—Christian Education Building, Elon College, Elon College, N. C.

Wednesday, December 4—Recital Hall, Music Building, Catawba College, Salisbury, N. C.

Thursday, December 5—Drexel High School, Drexel, N. C.

Friday, December 6—Carthage Presbyterian Church, Carthage, N. C.

Our churches in North Carolina share in the work of the Council, and it is hoped that many of our people will attend the most convenient institute.

F. C. L.

CHURCHES.

As I sit in Ingram Church parsonage, by the open fire, it burns brightly in the fireplace. Outside the clouds look angry and every minute seem as if they will give forth water to water the dry earth. This gives one a dreary feeling. My thoughts wander to a country graveyard where, a week ago at this very hour, my mother's body was placed in a vault in the red hills of Georgia.

I am thinking of the kindness of the minister of the Rose Hill Christian Church in Columbus, Ga., where my mother died. Rose Hill Church has some valuable servants in the persons of Rev. and Mrs. Booth who report progress in their church work. I shall never forget their kindness.

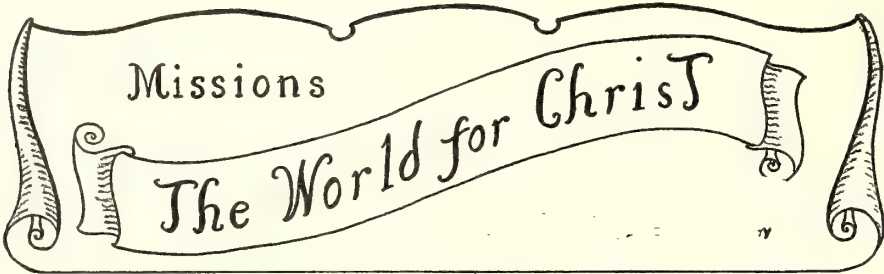
Another, who seems perhaps nearer, is Rev. S. A. Penn of Richland, Ga., my mother's pastor. Mr. Penn has won the confidence and love of the people in the vicinity of Red Hill and Richland. They speak of him in most endearing terms.

The good people of these churches, my girlhood friends, seem closer in the time of sorrow. For such kindness and sympathy shown by each of them I am truly thankful.

Leaving Ingram Church, where for four years we have enjoyed such happy fellowship, is not easy. With our furniture packed we are almost ready to embark to a new place, Albemarle, where we are expecting to meet new friends, and expecting to have another Thanksgiving where my own two daughters will be our guests.

The Virginia Thanksgiving dinner was enjoyed so much at Carlbrook.

MRS. B. J. EARP,



SUGGESTIONS FOR NORTH CAROLINA WOMEN'S MISSIONARY SOCIETIES.

DECEMBER MEETING.

The Christmas meeting in our missionary societies should be one of especial beauty and meaning, and one which will result in service for others in the name of Christ.

In the packet of literature (which we hope has been secured by each society!) you will find an attractive red and green folder with a hymn, "Savior of the World," on the front page. This is material for your Christmas program. Suggestions for its use are:

1. Have the front page hymn sung as a solo, or read to the accompaniment of soft music, at some point in the service.

2. Use the stories of Christmas in our various mission stations, from China to Alaska, in some effective way. Simple costumes representing the countries from which the stories come can be worn by the women who tell of Christmas in "their" country. The members of your young people's missionary society will no doubt be delighted to represent some of these mission stations, and thus share with you in your program.

In "Missionary Worship Programs" you will find one which is especially prepared for a Christmas service—"Good Will To All Men." This may be used in your society or in your Sunday school. It is a complete program all worked out and ready for your use.

In the Envelope Series for July, 1940, which concerns itself with China, you will find a section on "What Shall We Do For China?" (Page 40.) Have someone bring to the attention of your group some of the things your society may do now for China. At Christmas, when we think of others, it would do well to plan something definite we can do for our missionaries or the people they serve.

This material is all found in the packet for North Carolina Women's Missionary Societies, which may be purchased from Mrs. F. C. Lester, Elon College, N. C., for fifty cents.

"SHIFTING POPULATION" STUDIED STUDIED BY SOCIETY.

The Holy Neck Missionary Society met with Mrs. M. J. March in November with Mrs. B. D. Jones presiding. Mrs. Jones presented a year book to each member. The treasurer reported receipts of \$46.26. Mrs. Allen Piland conducted devotionals on "Shifting Population." The study of the home mission books was begun with Mrs.



OUR WORK FOR 1940-1941.

CHINA—

Present workers	118
Needed recruits:	11

- Surgeon for Coochow
- Medical family for Shaowu
- Evangelistic family for Shaowu
- Two single women workers for Shaowu
- Physician for Fenchow (North China)
- Physician for Taiku (North China)
- Woman Religious and Social Worker, Paoting (North China)
- Woman Religious and Social Workers, Tientsin (North China)
- Nurse (North China)
- Evangelistic Missionary for Taiku (North China)

Budget—

For Salaries:	
Foochow Mission	\$18,786.85
North China Mission	55,517.30
Shaowu Mission	1,136.49

Total \$75,440.64

For General Work:

Foochow Mission	\$ 1,012.00
North China Mission	4,334.80
Shaowu Mission	560.00

Total \$ 5,906.80

NOTE: This is the beginning of a series on our Mission Pages of the needs among our missions in the foreign field for the coming year.



Arnold Slater reviewing "The Genesis of the Exodus." Mrs. W. John Norfleet spoke on "Youth on the Highway," and Mrs. H. L. Worrell on "The Family Pulls Up Stakes." The theme "From Crop to Crop, From Shack to Shack, They Follow the Road" was discussed by the society, in talking of the increasing labor migration.

In December the society will meet with Mrs. Arnold Slater and the study of "Shifting Population" will be continued.

MISSIONARY OFFERINGS. WEEK ENDING NOVEMBER 23, 1940.

Sunday Schools.	
Conecord, Elon College, N. C. . . .	\$ 1.85
Liberty Spring, Suffolk, Va. . . .	5.00
Durham, N. C.	10.81
Pleasant Hill, Liberty, N. C. . . .	6.60
Liberty (Vance), Henderson, N. C.	14.34
Rosemont, Norfolk, Va.	22.36
Union (N. C.), Burlington, N. C. . . .	2.00
Mt. Carmel, Walters, Va.	2.42
Flint Hill (M), Biscoe, N. C. . . .	.29

Total \$ 65.67

Individuals and Churches.

Elk Spur, Fancy Gap, Va.	\$.67
Rocky Ford, Fancy Gap, Va. . . .	1.75
Wentworth, Raleigh, N. C.	2.48
Morrisville, N. C.	2.02

Total \$ 6.92

Specials.

First, Burlington S. S., Burlington, N. C.	\$ 31.59
Ladies' Class, Rosemont S. S., Norfolk, Va.	12.50

Total \$ 44.09

Total for week \$ 116.68

Previously acknowledged 3,895.22

Total since Sept. 1, 1940 \$4,011.90

We could wish that every Sunday school and church would make a monthly offering to missions. However, we are grateful for the above offerings since they indicate a continued interest on the part of many and of their unselfishness in sharing with others the life of our Lord. Surely, there is no need greater than that of spreading the gospel throughout the world.

Gratefully,
MATTIE COX PARKER,
Secretary.

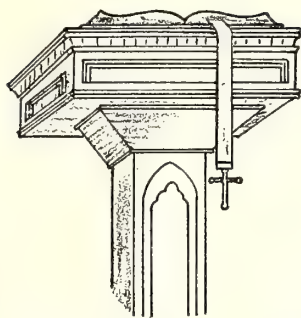
MISSION BOOK STUDIED.

The Barrett Circle of Bethlehem Christian Church held its recent meeting with Mrs. W. E. Jones, with Miss Mary Jones and Miss Annie Ashley associate hostesses. Mrs. T. H. Dilday presided. Miss Ashly led devotionals. Taking part in the program were Miss Ashley, Mrs. Claud Eure, Mrs. W. J. Griggs and Mrs. T. H. Dilday. The mission study book was taught by Mrs. Dilday. The treasurer reported having collected \$13.59. The circle will meet in December with Mrs. Claud Eure.

A TELEGRAM.

Little Creek Christian Church will be dedicated the morning December 3. Our neighbors and friends are invited to attend. The former members of Saram Christian Church, Gates, N. C., are especially invited to join us.

J. H. WARREN,
Pastor.



OUR PREACHER FOR THIS WEEK IS
DR. ROY C. HELFENSTEIN,
MASON CITY, IOWA.

LET THE LIGHT SHINE!

A prominent layman recently declared: "We are indebted to the church for our American advantages of democracy and for the Christian idealism that makes life safer in America than anywhere else in the world. The material progress in America the past one hundred years has not been matched with an equivalent spiritual progress. In order for humanity to progress, it must believe. It must have faith in certain absolute spiritual values, or at least it must have faith that certain absolute spiritual values exist. The solutions to material problems are not to be found within materialism. Without spiritual leadership, the maladjustments of our political economic system must inevitably increase; unemployment, lack of opportunity, maldistribution of wealth, and lack of confidence will symptomize a long retreat."

An editor of a local daily paper made the following statement in a recent editorial: "An adherence to the principles of Christianity is an absolute essence of success in the American form of government. Without its influence down through the years, we verily believe it would have been impossible to rise to our present national greatness. The moral code and the way of life embraced and promoted by Christianity is the framework upon which a representative democracy can be build—the only one, we might add as our studied opinion. The one is a perfect complement to the other. They go hand in hand down the path of abundant life and good government. The thousands who never give a thought to organized worship owe a debt—a debt they not only never will pay but probably never will recognize—to the faithful men and women who support our churches. These constitute the leavening which raises our national moral standard to the level demanded by a form of government that could succeed in no other land."

Those declarations sound like echoes

from Mt. Sinai, and are as true as any declaration made by Moses or by the Old Testament prophets. When all laymen begin to talk like that, it will put a new fire into the hearts of the clergy, and with a new sincerity, they will seek to bring messages fresh from the heart of God for our day. The same layman first quoted, further declared, "The church as an interpreter and teacher of the absolute spiritual values is the guardian of the people's faith in those values, and unless the church teaches the absolute spiritual values, Christian civilization is doomed." There is absolutely no denial of that fact. Surely that must be the conviction of every sincere layman and of every worthy minister of the Gospel. How thankful the clergy ought to be for laymen who have this conviction!

Indeed, the church is responsible to God and to society to guard well the distinctive spiritual values, and rightly and zealously, to interpret those values to a rapidly changing world. God have mercy upon society and upon humanity if those values are not safe-guarded, and if the church does not faithfully interpret those values in terms that can be understood, even by the wayfaring man, as well as by the social elite! Those values must be interpreted in terms that the modern man can understand. The medieval interpretations of those values will not suffice in the modern world. Antequated interpretations but make the modern man's confusion the worse confounded.

Every true disciple of the Man of Galilee is zealous that the light of the Gospel shall shine in a world made dark by man's wrong doing. The light of Christian faith is a cluster light made up of many lights. It would be tragic for any one of those lights to be extinguished or even to be dimmed. And yet even if one of the lights of Christian idealism failed, its other lights would not automatically cease to shine to light man's way through the darkness of his earthly pilgrimage. Peace is one of the many lights which the church holds before the world—a light so sadly needed in this day!

God grant that the church may henceforth ever be true to that light! May that light never cease to shine upon man's pathway. And may the other lights of Christian faith, of which the church is the custodian, ever shine with never failing brightness. Every light of the church is of eternal significance, embodying absolute spiritual values—for instance, the light of forgiveness of sins, the light of personal reconciliation with

God, the light of spiritual empowerment, the light of Divine Guidance, the light of personal communion with God, the light of "The Golden Rule," the light of social justice, the light of social service, etc., etc.—all these lights embody absolute spiritual values. These have never failed, and please, God, can never fail!

During the World War many of us ministers were guilty of forgetting our Christian idealism in our thinking as well as in our preaching and perhaps in our praying, allowing anti-Christian hatred to supplant Christian love. All the ministers were not thus guilty, thank God. And may God forgive those of us who were thus guilty. The ministers of the Gospel today should profit by the lamentable mistake of the ministers of yesterday, who forgot their idealism of peace in war time and preached hate instead of love.

But it is unfair to implicate all the churches and all the ministers in that guilt. There were thousands upon thousands who refused to bow the knee to the Baal of War or to worship at the shrine of hate. There were thousands upon thousands of ministers and laymen who were faithful to the light, faithful to the Christian idealism of peace—men and women who literally suffered the agonies of Christ in that Gethsemane of the twentieth century. There are countless thousands of faithful Christians in the different warring nations today who, though helpless victims of the war system, are true to the Christian ideals of love and peace, and in whose hearts no bitterness or hatred is held against those in the opposing war camps. The light of faith in the Prince of Peace did not fail in the World War, nor is it failing in the present war. Thousands kept the light of Christian idealism burning on the altar of their hearts and upon the altars of the church during those hideous years of the World War. And those who hid their light under the bushel of ignorance or of expediency or of fear have in sincere penitence humbly borrowed from those who kept the light, and have lighted the candle of their faith again, never again to allow the light to be snuffed out by the winds of hate.

The clergy learned a lesson in the last war that most of them will never forget.

The fact is that there likely has never been a time in the entire history of the church when there was a more genuine searching of hearts on the part of the clergy than is true today, or when the universal emphasis

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

ADVENT.

Next Sunday marks the beginning of Advent. This is the season at which the church celebrates the coming of Christ into the world. Historically the church has used this time to emphasize His Second Coming, but increasingly it has begun to place emphasis upon the past Incarnation and the future Coming as eternally present facts.

As Lent is the period preparatory for Easter, Advent is to enable us properly to observe Christmas. Its purpose is to bring us with humility and thanksgiving, reverence and love to Christmas, that we may be worthy to receive God's inestimable gift to mankind.

It is a hopeful sign that many of our churches whose services of worship and religious emphases have not followed the church year are now beginning to recognize the values inherent in this season. Especially in this dark hour of the world's history, there is no mistaking the desperate need for the message: "Prepare ye the way of the Lord." Christmas can become more meaningful and hopeful as these days of preparation are employed for more thorough criticism of ourselves and wider receptivity of the Word which has become flesh.

Young people as well as adults will find help in the daily use of the "Devotional Guide for Advent," prepared this year by Robert Merrill Bartlett, which may be secured from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York.

This season is also an opportune time to follow the suggestion made by the Commission on Personal Action at the National Council meeting at Mills last summer "that each individual formulate his own statement of faith as a guide for his daily life."

NORTH CAROLINA-VIRGINIA PILGRIM FELLOWSHIP MEETING.

Young people of the North Carolina-Virginia Pilgrim Fellowship who are planning to attend the meeting at the First Congregational Christian Church in Greensboro on next Saturday afternoon at 2 o'clock are

asked to notify Miss Dorothy Cox, East Whittington Street, Greensboro, of the number expected from their local church.

It is eagerly hoped that every church in the conference will be represented at this meeting. The program, which has been planned by Miss Ruby Wright, president, will include reports from the National Council meeting, and discussion groups on young people's interests and problems.

NEW OFFICERS FOR WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

At the meeting of the Western North Carolina Pilgrim Fellowship on Sunday, November 3, at the Presbyterian Church in Asheboro, the following officers were elected for the year 1940-41:

President—Sybrant Pell, Asheboro.

Vice-President—Juanita Owens, Pleasant Hill.

Secretary—Ollie May Beane, Pleasant Ridge.

Treasurer—Marie Beane, Pleasant Ridge.

The following Superintendents were elected:

Devotional Life—Thelma Thomas, Big Oak.

Social Action—Earl Farrell, Hank's Chapel.

Leadership Training—Marie Humble, Smithwood.

Missions—Jewell Lawrence, Seagrove.

Publications—Ruth Bray, Ramseur.

Adult Counselors—Mrs. Orva Brown, Rev. D. M. Spence, Rev. A. Lanson Granger, Jr.

God be praised for moments of inspiration, when we are lifted up as on wings, and enabled to see what we might be. But God be praised even more for daily strength coming from quiet, steadfast fellowship with Him, whereby we may climb steadily day by day, step by step, toward that true dwelling place of the soul which is upon the heights which we have glimpsed in our moments of vision.—
William P. Merrill, D. D.

USING THE BIBLE WHEN IT COUNTS.

CHRISTIAN ENDEAVOR TOPIC
FOR DECEMBER 8, 1940.

SCRIPTURE: Heb. 4:12; II Tim. 3:16.

Daily Readings—

Monday—Profitable Usage—Deut. 6:1-9.

Tuesday—Source of Understanding—Ps. 119:97-104.

Wednesday—Infallible Efficacious—Isa. 55:10, 11.

Thursday—Jesus Interprets Prophecy—Luke 4:16-22.

Friday—Study for God's Approval—II Tim. 2:15.

Saturday—Enduring Quality—I Peter 1:24, 25.

The method of using the Bible will determine the value we derive from it. A Bible is of little value unless it is used. The following thoughts may be used as starters for short talks:

The Bible may be used as a devotional book in early morning private worship—to give one a fresh sense of the reality and power of God, to help one renew life purposes, to give one a new vision of goals in life, to establish one's faith in Christ, to get one ready for the work of the day.

The Bible may be used as an aid in evening meditation—to turn one's attention from worldly concerns of the day to matters of the spirit, to put one in touch with the Father, to bring peace of mind, to put one in the attitude of trust.

The Bible may be used as a source of help in every time of personal need—to bring comfort, reassurance, a sense of safety, the assurance of forgiveness, power to resist temptation.

The Bible may be used as our source of information about Jesus Christ—what He did, what He said, what others said about Him, the influence of His life and teaching upon the world of His day, the significance of His coming into the world.

Questions for Discussion—

1. What would happen if we took the Bible seriously in regard to (a) war, (b) crime, (c) worldly pleasures, (d) boy and girl relationships?

2. Do young people of our acquaintance these days read their Bible with more or less regularity?

3. How can Bible reading best become a part of our daily schedule?

4. What printed helps for Bible study are being used such as concordances, Bible dictionaries and Bible indexes?

5. How many wish to renew their pledge as comrades of the Quiet Hour? How many wish to become comrades of the Quiet Hour?

Close the meeting with a consecration service.
S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

AN EXACTING DISCIPLESHIP.

LESSON IX—DECEMBER 1, 1940.

LESSON: Luke 9.

DEVOTIONAL READING: Matt. 16:24-27.

GOLDEN TEXT: *No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.*
—Luke 9:62.

Tolerance and Intolerance.

"And John answered and said, Master, we saw one casting out demons in Thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not: for he that is not against you is for you." John was a zealous kind of fellow, he was ambitious for his Lord. Therefore, one day when he saw a man, who was not an immediate disciple of Jesus, casting out evil spirits, he told him to stop it. But when he reported the matter to Jesus, Jesus kindly rebuked him for his intolerance. He called attention to the fact that no man who was doing the same kind of work that he was doing could be counted against him. Jesus also revealed a fact, which is so often overlooked in our modern world, that he has many unrecognized and even unconscious disciples in organizations not a part of the church itself and which do not make any profession of being religious organizations. In lodges, in labor organizations, in industrial and social brotherhoods, in many kinds of social service, in philanthropic and reform societies, even in many forms of public relief, there are those who are carrying on work that is near and dear to the heart of the Master. To be sure, this does not mean that there is not a place for the church. Jesus himself would have these people who are not his avowed and open disciples come to a better knowledge of him, and he would not forbid them in any way from doing the work in which they are engaged. As Dr. Borden Bowne says, "We must hold that all true goodness is moving Godward, though men may be at different stages on the road, and may not know the origin nor the goal of their movement."

One does not have to look very far in our modern world to see the fruits and the tragedy of intolerance. Hitler's hatred and treatment of the Jews in Germany is an outstanding instance. In local churches, between denominations, as well as between

nations and races, classes and creeds, and in our personal lives, there is all too much of the spirit of intolerance. Christians should have convictions, but the very fact that they are Christians will make them tolerant of the views of others.

We have another instance of intolerance in today's lesson in the instance where James and John wanted to bid fire to come down from heaven and consume the Samaritans who refused to give Jesus lodging in the little village for the night. Jesus turned and rebuked them—one of the evangelists says, "Ye know not of the spirit ye are of." It seems strange that James and John, who had been with Jesus so long, should have had this bitter and deadly spirit. Literally, they would have been glad to have had the Samaritans consumed by fire. The Bible always gives an honest picture of men and conditions; it does not gloss over the faults of even the disciples. The fact is that although they had been with Jesus, they had not yet been completely transformed by his spirit. Like us, they were a mixture of strength and weakness, of love and hate, of tolerance and intolerance.

The Set Face.

"And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem." Jesus knew what awaited him at Jerusalem, but he set his face to go there. There was a look on his face that impressed both his own disciples, and the Samaritans of the village in which he sought lodging for the night. It was an outward expression of a great inner purpose, a sign that a great inner compulsion had laid upon him, that he had given himself to a great sense of duty, that he was moving toward a self-accepted goal. Neither the threat of the cross, the bribe of a crown, neither hosannas nor hisses could turn the Christ to the right or to the left. With face set steadfastly, he pressed on toward Jerusalem.

The great tasks of the world have been accomplished by men with "set faces." They have been done by men with a great purpose who organized their lives around these great dominating purposes which give stabilizing and sustaining power to their lives. The same thing is true in the realm

of great character, as well as great achievement. When men and women have "set faces" concerning Christ's way of life, others will take knowledge of them. They will not easily be turned from their path, and they will go on from strength to strength.

Concerning Discipleship.

Luke gives us three instances of disciples who said that they wanted to follow Jesus, but who gave various reasons as to why they were not going to do it immediately. The first man said, "I will follow thee whithersoever thou goest." This man was an enthusiastic sort of fellow, and perhaps was honest, but Jesus instinctively and intuitively saw that he did not have the stuff of which true discipleship is made. Discipleship to Jesus was no soft, easy-going thing; it involved hardship, loneliness, even suffering. Jesus very frankly said that there were times when he had not where to lay his head. He constantly told men that they ought to count the cost of discipleship before they followed him.

The second man said that he wanted to follow Jesus, but he also said, "Lord, suffer me first to go and bury my father." This did not mean that his father was already dead. If so, the young man would have been at his father's funeral, for it was the custom in that day to bury the dead on the day of their death. What the man was really saying was, "Lord, I am going to follow you, but I can't do it just now." In modern language he was saying, "Let me first do all that I want to do, and then when nothing else calls me I will follow you."

As Dr. Marcus Dods says, "Always there is something else that must first be done, and the time for following Christ is still future." Alas, for the people who intend at sometime to become a follower of Christ, but who first want to earn a little more money, hold on to their sins a little longer, or wait for a more opportune time.

The third man said, "I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house." This man had made up his mind to follow Christ, but his affections were calling him back. He had not learned that if a man would follow Jesus that there are times when he must forsake father and mother, wife and children. Jesus replied, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Perhaps the point in all this is the difficulty in getting started. It is not

(Continued on page 14.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

JESUS CHRIST THE ANSWER.

"With God *"all things are possible."*—Matt. 19:26.

Dr. Arthur Braden recently said in Los Angeles:

"There isn't a problem in human life today that would not be on the way to solution if we would but allow Jesus Christ to really triumph in the hearts of men."

Because we have God on our side, we are not discouraged and though we realize to some degree the depth of the problem, we know that through Him all things are possible.—*California Liberator*.

Prayer—Dear Father, help us with Thy Spirit to keep the vows betwixt us made. Solve our problems. May we abide always in Thy fellowship. *Amen*.

TUESDAY.

FOLLOWING GOD.

"*I will follow thee whither Thou goest.*"—Matt. 8:19.

Son of man, whenever I doubt of life I think of Thee. Nothing is so impossible as that Thou shouldst be dead. I can imagine the hills to dissolve in vapor, and the stars to melt in smoke, and the rivers to empty themselves in sheer exhaustion, but I feel no limit in Thee. Thou never growest old to me. Last century is old, last year is old, last season is an obsolete fashion, but Thou art not obsolete. Thou art abreast of all the centuries. Thou goest before them like the star. I have never come up with Thee, modern as I am.—*George Matheson*.

Prayer—Our Father, we thank Thee for Thy unerring leadership in Jesus Christ. Help us to cherish the fellowship of the mystery we have with Thee. *Amen*.

WEDNESDAY.

MOTTO.

"*Thy hands have made me, and fashioned me; give me understanding*

that I may learn Thy commandments."—Psalm 119:34.

You may bring to your office and put in a frame

A motto unique and quaint;
But if you are unfair while playing the game
The motto won't make you a saint.
You may placard your mottoes all over the wall

But the truth I desire to announce,
It isn't the motto that hangs on the wall,
But the motto you live that counts.

Webster, South Dakota.

Prayer—How precious are Thy thoughts unto me, O God! Increase our faith, for it is Thy pleasure to give us the kingdom, if we will be true. *Amen*.

THURSDAY.

A GOOD TIME COMING.

"*Thou wilt keep him in perfect peace whose mind is stayed on Thee.*"—Isaiah 26:3.

We all realize that the world is in bad shape. But, as Tennyson said, "Good shall fall—at last—far off—at last to all." It matters not how severe the winter nor how long it is prolonged, spring comes with its flowers and fruit. Blessed is the mind that is stayed on the Lord, for it shall know His peace. The Lord is faithful.

Prayer—O Lord, we praise Thee for the assurance that all things work together for good to those who love Thee. Help us to be faithful. *Amen*.

FRIDAY.

THE LIFE THAT TELLS.

"*Let us not love in word . . . but in deed.*"—I John 3:14-24.

"Actions speak louder than words. What you do speaks so loud I cannot hear what you say."

When Peter protested his love to Jesus, each time Jesus called for proof by action. The consecrated life cannot be refuted. The good tree must bring forth good fruit. The Christian must become like his Lord.

Prayer—We thank Thee, our Father, for Christ. Help us this day to follow His example. *Amen*.

SATURDAY.

SERVICE—STRANGE AND TRUE.

"*Who went about doing good.*"—Acts 10:38.

He helped a lame dog over the fence. That was goodness. How much time Jesus spent doing good—being kind to people! Such goodness makes loads lighter, the way easier, the heart happier. We can all prove our love to Christ by our concern for people, animals and things about us.

Prayer—O Lord, we pray for the thoughtful heart, the willing hand, for steadfastness of purpose, that our lives may be a blessing. *Amen*.

SATURDAY.

THE UNCHANGING GOD.

"*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*"—Rom. 8:35.

Sickness, trial, sorrows, misfortunes, wars, and many such things cloud our vision and understanding. We ask ourselves, "Is life worth while?" To Christians it certainly is. As clouds cannot extinguish the sun, neither can troubles extinguish God, nor our faith in God. By His grace we will prove more than conquerors.

Prayer—O Thou, who art the same always, we thank Thee for the certainty of Thy unchanging love and blessing. *Amen*.

SUNDAY.

HE LEADETH ME.

"*I am the Lord, thy God, which leadeth thee.*"—Isaiah 48:17.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.

So, as He leads, my path I make,
And step by step I gladly take—
A child, in Him confiding.

Just as God leads I onward go,
Out amid thorns and briars keen;
God does not yet His guidance show,
But in the end it shall be seen.
How by a loving Father's will,
Faithful and true, He leads me still.
And so my heart is resting.

—Unknown.

SUN'S PULPIT.

(Continued from page 9.)

from the pulpits of the land was more genuinely spiritual than it is today.

There was absolutely no excuse for any churches or ministers to surrender the spiritual values in the World War, nor is there now. It is true that even in the church and with all of us ministers of the Gospel the carnal mind has too often prevailed. "The world has been too much with us late and soon." Unconsciously, we have erected altars to the god of Mammon and have allowed the allurements of materialism at times to count more with us than has idealism.

The solution to society's problems is not to be found in material realism, but in spiritual idealism. The church dare not allow itself to be blinded by materialism, for that is the trouble with the world at large. And "if the blind lead the blind," both society and the church will fall into the ditch of disintegration, if not into the ditch of extinction.

But sometimes un-ideal methods have to be adopted in an un-ideal world in order to obtain ideal results. Irritations are frequently treated by counter-irritants. Poisons are often used as antidotes for other poisons. Even the sins of man, when recognized as sins, may become stepping stones to a higher righteousness.

Thousands upon thousands conscientiously gave themselves upon the altar of the World War in the belief that it was "a war to end war" and to end the possibilities of future war. Their's was a vicarious offering on what they thought was the altar of peace. With the light of their faith in the Prince of Peace still burning in their hearts, and without hatred or bitterness in their souls, they went forth to battle, not because they wanted to kill their fellowmen, but because they were victims of a war system that made it impossible for them to do other than they did, and because they were obsessed by the illusion that they were to lay down their lives in defense of idealism. They were victims of war's vicious propaganda, and on the cross of illusion they were crucified. That is why the church and all Christians

hate war; namely, because war is based upon and promoted by lies, illusions and animosities; and because war cheats innocent worthy lives out of the joy of living.

The tempest of war not only shatters the social structure, but it also dethrones reason, deranges personality, and creates hysteria in every realm of life. Home life is disrupted; business is unbalanced; industry is paralyzed; science is subsidized; education is propagandized; and even religion itself is victimized by the heresy of war. The cyclonic winds of the World War caused some of the lights of the church to flicker and burn low, but those devastating winds did not extinguish the lights of eternal values which, thank God, still burn upon the altar of the church.

General Sherman's depiction of war seemed forcefully graphic until the World War made that depiction too tame. Sherman said that "war is hell." But war in the modern world is worse than hell. There is no word or grouping of words that can adequately describe the terribleness of modern warfare. And it is an unpardonable reflection upon God Almighty as well as a flat denial of all spiritual values to implicate God in the precipitation of any war.

War is man's insanity. It is humanity's brainstorm. Its cyclonic winds lay in waste and destruction the results of man's labor down through the centuries. Though in nature itself, we find a parallel to the tragedy of war, there is never any justification for the causes of war. That is not saying that there never is any justification for a nation to take up arms in defense. Defense against an aggressor nation in war is only response to nature's law of self-preservation, which is the first law of life.

At heart nature is wonderfully kind. She nurses the weakest forms of life with sunshine and shower to make them strong with self-sustaining power of resistance and adaptation. With her warm breath, nature calls forth the bud to burst into full flower. With her gentle winds, she disciplines the tender sprout until it becomes a gigantic oak, able to stand and to sway before the furious winds. But suddenly nature seems to forget herself—to forget her past kindness, her laws and her responsibilities. All her kindness and gentleness is forgotten, and with fiendish fury, nature seems to unleash her devastating winds as the tornado sweeps its path of death and destruction across the landscape, snapping off great oaks and elms which she has so gently nursed for many decades—snaps them

off as if they were but matches broken by an angry child. And with maddening fury, homes, schools, hospitals, and churches that lie in its path are tumbled to the ground in utter destruction. But the long course of nature, and not its spasms of misconduct, constitutes the basis on which nature is to be judged.

Humanity should likewise be judged—namely, by its long course of history rather than by its war spasms at which times not only man is forgotten but God himself is forgotten. We need to consider "the pit from whence we were digged." Humanity should be judged upon the basis of its entire history down through the centuries, rather than on some sudden frustration of passion or some temporary lapse of fidelity to its ideals, deplorable and unpardonable as such might be.

The Christians of each of the warring nations have Christ in common today. They are one in their hopes and prayers that the war shall cease and that peace shall reign supreme. The ministers of the Gospel of every name and creed are today seeking to hear the voice of God as He speaks to their own souls, that they may declare without apology and without compromise, that they may declare to our generation with passion and conviction what the prophets and Jesus declared to their generations, "Thus saith the Lord."

God grant that in these days of tragic peril that the church of Christ, despite all its foibles and shortcomings may hold aloft before the world higher than ever before in all history the only light that can guide humanity into the ways of security—the light of divine forgiveness for lives rich and poor, high and low; the light of divine compassion; the light of personal reconciliation with God; the light of personal communion with God; the light of divine guidance; the light of spiritual empowerment; the light of the Golden Rule; the light of social justice; the light of human brotherhood; the light of social service; the light of peace for individuals and for nations; the light of trust for today; the light of hope for tomorrow; the light of assurance for the future, believing that the future is as bright as are the promises of God. Well may we all thank God that these and the many other lights constituting the cluster of light of the church are today being held by the faithful servants of God before a world which would be as dark as midnight were it not for these lights of the church of our Lord. *Let the light shine!*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Mr. Johnston is still confined to his home, but his interest in the Christian Orphanage and the special Thanksgiving campaign has not been diminished because of his four weeks' absence from the office. He thinks about his work all the time and keeps up very closely with the progress of the campaign.

We were quite surprised and happy, too, last week, when we were remembered by the Hines Chapel Missionary Society with chickens, eggs, pumpkins and many other good things that go to make a special dinner for Thanksgiving Day. The children will enjoy it immensely.

We appreciate the special Thanksgiving collection taken at the Eastern North Carolina Conference which met at Pope's Chapel Church last week. We are grateful for all the contributions that have been sent to make up the fine report for this week. We are thankful for every kindness shown us.

We hope all the churches will do their very best in the Thanksgiving offering this year. The orphanage needs your help. It is through your support that homeless children are given an opportunity to become good citizens. Nearly a hundred children have a home here now. Remember that your contributions go to feed, clothe and train these little ones. We hope you will make your offerings generous. The Lord will bless you in your giving.

The Scriptures say, "Let us come before His presence with Thanksgiving."

Yours very truly,
ALNER ISLEY,
Secretary to Mr. Johnston.

REPORT FOR NOVEMBER 28, 1940.
Amount brought forward \$13,602.34

Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Wake Chapel	\$ 6.81
Hayes Chapel	1.00
Mt. Auburn	1.50
Wentworth	8.65
Liberty, Vance	4.56
Popes Chapel	2.41
	\$ 24.93
Eastern Va. Conference:	
Liberty Spring:	
Sunday School	\$ 7.00
Bertie Johnson Class ..	1.00
	8.00
N. C. & Va. Conference:	
Mt. Zion	\$ 17.50
Concord	1.85
Haw River	17.60
Reidsville	9.20
	46.15

Western N. C. Conference:	
Biscoe	\$ 1.52
Randleman	5.31
	6.83
Valley Va. Central Conference:	
Wood's Chapel	\$ 1.01
Winchester, Primary Dept.	1.35
	2.36
Thanksgiving Offerings.	
Eastern N. C. Conference:	
Conference Collection	26.05
Moore's Union	5.50
	31.55
N. C. & Va. Conference:	
Pleasant Ridge	\$ 10.00
Bethel	10.09
Haw River	43.42
	44.22
Western N. C. Conference:	
Glendon	\$ 21.46
Pleasant Union	5.26
Spoons Chapel	10.00
Pleasant Grove	7.50
	44.22
Eastern Va. Conference:	
Windsor	\$ 41.16
Hopewell	3.75
	44.91
Ga. Conference:	
Ambrose	\$ 10.00
United, Columbus	1.00
	11.00
Ala. Conference:	
Pleasant Grove	2.25
Thanksgiving Offerings from Individuals.	
Mrs. Florine Pearce	\$.50
Mrs. Sallie E. Holland ..	1.00
Mrs. H. E. Pearce	5.00
Dr. J. A. Clarke	7.00
Mr. & Mrs. Harold Barney	10.00
Warren H. Denison	5.00
Mrs. Eugenia Wilson	5.00
Rev. and Mrs. T. J. Green	5.00
John M. W. Hicks	50.00
	63.51
John Sprunt Hill	
Junius Parker	50.00
R. L. Ellis	25.00
Julian Price	25.00
Rev. & Mrs. R. H. Coble .	2.00
Birdie Wilson	1.00
Alice Wilson	1.00
Nannie Wilson	1.00
Sallie Wilson	2.00
Mrs. Andrew Sanders	1.00
Mrs. I. W. Pritchard	1.00
James Sloan	100.00
A Friend	5.00
Mrs. Cameron Morrison ..	25.00
	356.50
Special Offerings.	
Mr. May	\$ 3.00
Mr. Stout	20.00
Mrs. Brame	5.00
Mrs. Dalton	6.25
	34.25
Total for week	
Previously acknowledged ...	\$ 676.46
	13,602.34
Grand total	
	\$14,278.80

SUNDAY SCHOOL LESSON.
(Continued from page 11.)

always because we do not greatly desire to do so, but because other things put in their claim for prior attention. But Jesus said that any man who is constantly looking back, who is thinking in terms of the sacrifices which he made, who is thinking of what he could do if he were not a disciple, is not a disciple, is not a worthy disciple; he does not have the stuff of which Christian discipleship is made.

The Best Bible That Can Be Made

Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN

INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible

With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

N

E-B-U-OH

A-D-N

E-Z'

ZAR the

king, unto all people, nations,

and languages, that dwell in all the

B. C. 570.

ch. 3: 4; 6: 25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold ..35 Cents Extra

CENTRAL PUBLISHING CO., Inc.
1536 East Broad Street
Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor

S. C. HARRELL, D. D.....Associate

W. T. SCOTT, D. D.....Associate

F. C. LESTER, B. D.....Associate

H. S. SMITH, Ph. D., D. D.Associate

I. W. JOHNSON, D. D.....Contributing

L. E. SMITH, D. D., LL. D....Contributing

C. A. LINCOLN, D. D.....Contributing

J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School

H. E. ROUNTREE.....Quiet Hour

S. E. MADREN.....Christian Endeavor

A. LANSON GRANGER.....Young People

Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00

One Year.....\$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

INSTITUTES FOR LOCAL CHURCH WORKERS.

This week and next there are being held in North Carolina a series of institutes for local church workers. "The Home and Church Working Together in the Religious Nurture of Children" will be discussed by Miss Mildred Widber of Boston, Mass. This course is planned for both teachers of children and for parents of small children. Mrs. F. C. Lester will talk with young people and their leaders, and this writer will talk with church officials about their problems.

The schedule is as follows:

Monday, November 25—Liberty Christian Church, Liberty, N. C.—7:00 P. M.

Tuesday, Nov. 26—First Christian Church, Greensboro, N. C.—7:30.

Friday, Nov. 29—Salem Chapel, Walnut Cove, N. C.—2:30 and 7:30.

Saturday, Nov. 30—Belew Creek Christian Church, Belew Creek, N. C.

Sunday, Dec. 1—Union Christian Church, Union Ridge, N. C. (For local church only.)

Monday, Dec. 2—Sanford Christian Church, Sanford, N. C.—7:30.

Tuesday, Dec. 3—Hank's Chapel, Pittsboro, N. C.—7:00.

Wednesday, Dec. 4—Seagrove Christian Church, Seagrove, N. C.—7:00.

Thursday, Dec. 5—Ramseur Christian Church, Ramseur, N. C.—7:00.

Friday, Dec. 6—Auburn Christian Church, Auburn, N. C.—7:00.

Saturday and Sunday, Dec. 7-8—Bethany Pastorate, near Reidsville, N. C.

Saturday and Sunday, Dec. 14-15—Franklinton-Youngsville Area (definite places and times to be announced later).

These places have been selected with the hope that most of the churches in North Carolina can attend one or more of the institutes. Of course, the churches near Elon will attend the week school in preference to the shorter institute. We are exceedingly fortunate in having Miss Widber spend this much time with us. It is expected that all of the children's teachers will endeavor to hear her as many times as possible.

F. C. L.

STEWARDSHIP.

(Continued from page 3.)

This is evidenced by the practice of going out into the neighborhood asking our grocery merchant to give us a few cans of soup or a head of cabbage or a few weiner bunds in order that the cause of the Kingdom might not perish from the earth.

Any and all such schemes of financing the work of the Kingdom of God are an abomination. I feel that God is saying to us, "Away with your soup suppers, rummage sales, bingo parties and the like, their odors are a stinch in my nostrils. Bring ye all your tithes into the storehouse, that there may be meat in mine house, saith the Lord of Hosts, and see if I will not pour you out a blessing that there will not be room enough to receive it."

Our Stewardship of faith is sadly lacking. We are not willing to believe that God will do all he has promised, so we set up our own feeble scheme of financing His Kingdom.

The Kingdom of our God deserves to be financed in a more dignified way. We spend a lot of time, as well

we should, building a dignified program of worship for our services, but when we come to the solemn exeprience of laying upon the altar our gifts to the King, we proceed to "take up collection."

The remedy for all these ills lies within easy reach of every pastor and can be made applicable to every church in the convention. We make the following suggestions in the faith that they have in them real worth.

FIRST—There is a wealth of Stewardship materials, much of which is free, which any pastor can get by writing the Commission of Evangelism and Devotional Life, 287 Fourth Avenue, New York City, or by writing to the office of the Promotional Secretary at Elon College.

We should start with a careful study of the whole field of Stewardship, and this study should first be made by the pastors themselves. Such a program of study is being planned and will be announced through Mr. Lester's office at the proper time.

SECOND—When the pastors have availed themselves of the information on a well rounded stewardship program, there must be a dedication of the pastors to the practices of Stewardship. We have no right to call upon the membership of our churches to do something the ministers themselves are without faith to practice.

THIRD—The pastor being informed about Stewardship and dedicated to its practice, will naturally begin to distribute to his church constituency the leaflets and pamphlets which will give them the message, and by his own example will teach them, and from his pulpit will preach Stewardship until his hearers are not only informed, but inspired to be stewards of which the Lord of the Harvest shall not be ashamed when the fruits are gathered at the time of reaping.

Great spiritual power will come to the church through the pastor who looks upon all life as a sacred trust, and seeks to use all means of life to further the interests of the Kingdom of God.

NOTE—The above is an address delivered by the editor of this page, who is also Chairman of the Convention Committee on Stewardship, before the North Carolina and Virginia Conference.—Managing Editor.

To tell people they can do as they please, to give them in democracy free speech, free press, free assembly, is not the solution of the problem. That is the problem! No other way of life so much as democracy calls for intelligence, character and moral responsibility inside the citizen.—Harry Emerson Fosdick.

What is Your Answer to Our Thanksgiving Appeal?



RECENT ARRIVALS.



OUR TWINS.



BACK HOME FROM SCHOOL



TWO CHUMS

These and many other children are dependent upon the answer that you give. Make your gifts as generous as you would wish others to make theirs, if one of these children were yours.

THE CHRISTIAN ORPHANAGE
Elon College, N. Carolina

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, DECEMBER 5, 1940.

No. 49.

Elon College Library 3.5



DR. FREDERICK K. STAMM.

The Eastern Virginia Conference was fortunate this year in having Dr. Stamm as one of its guest speakers. Dr. Stamm is minister of the Clinton Avenue Congregational Church of Brooklyn, N. Y., and is a most popular radio speaker. The address which is printed in this issue was delivered by him over the Red Network of the National Broadcasting Company.

LET THERE BE LIGHT

NEWS AND VIEWS

Dorothy Catherine Grote was married to Carl Hermann Voss on Monday, November 25, at Pittsburgh, Pa.

Contributors are urged to get their material for publication into the Richmond office by Monday morning if possible.

The editor attended a Seminar in Baltimore on Monday of this week. On Tuesday he was at the Eastern Virginia Christian Missionary Association.

The Suffolk Christian Church received forty-six members last year, paid \$3,266.00 on Conference apportionments, contributed \$6,601.00 to missions and benevolences. The total amount raised for all purposes was \$23,955.69.

THE MIRACLE OF CHRISTMAS.

The Rev. John H. Knight, pastor of the First Christian Church, Norfolk, Va., began on December 1, a series of Advent sermons entitled, "The Miracle of Christmas." Mr. Knight, in this series of sermons is endeavoring to prepare the minds of his people for a deeper recognition of the factual basis of the festival of joy which is called Christmas.

The sermons in the series are announced as follows:

Dec. 1—"Present Day Skepticism Regarding the Miraculous" (Matt. 13:58).

Dec. 8—"The Mystery of the Incarnation" (I Tim. 3:16).

Dec. 15—"The Essential Godhood of Jesus the Christ" (Col. 2:9).

Dec. 22—"The Rationality of the Virgin Birth" (John 1:14).

FIRST CONGREGATIONAL CHRISTIAN CHURCH, HENDERSON.

We have just completed one of the most successful years in the history of our church under the leadership of Rev. J. Frank Apple. The entire church feels very fortunate in having Rev. Mr. Apple with us and has given him an indefinite call with a raise in salary.

The church has made great progress during the year. Thirty-five members have been added to the church roll. Material progress has been made by painting a portion of the parsonage interior, underpinning the parsonage and building a garage at its back. Just at this time we have a very ac-

tive building committee who are busy with plans to build an addition to the church to be used as a meeting room and class rooms.

The Sunday school attendance has averaged around eighty percent during the past year and the church attendance has greatly increased. The mid-week prayer services have been well attended, and most interesting, since they have been in the form of a school with discussions on the scripture lesson each week.

The Finance Committee reports collections came in fine and the church went to Conference with all Conference apportionments and current expenses paid, and no debts on the church or Sunday school.

Our aim: More souls saved, more hearts locked one with the other, more names added to our rolls, and a stronger church in the future.

MRS. V. E. RAWLES, JR.,
Church Reporter.

A LETTER OF APPRECIATION.

Dear CHRISTIAN SUN:

Permit me to express in some way my appreciation for a generous surprise given to me by my friends of the Vanceville Church in south Georgia. At my last appointment there the brethren informed that they had assembled fifty-five bushels of corn, and also, Bro. J. W. Tomlinson of Lafayette, Ala., who is operating a truck to Florida, came by and hauled the corn to his residence in Lafayette without charge. Bro. J. H. Royston of White Plains, Ala., moved the corn from Lafayette to my farm near Wadley, Ala.

I certainly do thank everyone who had any part in this affair, and pray that the good Lord may richly bless all who gave, and all who hauled, this fine corn to its destination.

God bless people who thus think of their pastor's needs. All of our churches would be stronger in faith and good works if they would exercise themselves more in Christian giving. And our preachers would be able to do better service if they could but realize that their efforts were more highly appreciated. I trust I shall ever be humble and appreciative of the kindness shown me in my ministry by this church and these friends.

The only way we can divide our substance with God is to give through the agencies of the church. May God increase their faith and add to them

the riches of His Heavenly Kingdom.

I am so unworthy to be thus remembered, and yet I feel so thankful for this kindness.

G. D. HUNT.

STANDING COMMITTEES OF EASTERN NORTH CAROLINA CONFERENCE.

Executive—S. E. Madren, A. C. Todd, E. M. Carter, and J. E. McCauley.

Education and Standing of the Ministry—A. C. Todd, C. Rexford Raymond, J. F. Apple.

Christian Education—J. E. McCauley, J. F. Apple, A. P. Robinson.

Superannuation—C. Rexford Raymond K. B. Johnson.

Foreign Missions—A. P. Robinson, J. F. Hilliard, J. A. Denton.

Home Missions—L. L. Vaughan, A. H. McIver, E. M. Powell.

Apportionments—A. H. McIver, J. A. Kimball, Miss Margaret Alston

Stewardship—J. F. Apple, J. L. Foster, R. T. Grissom.

Evangelism—R. T. Grissom, J. Lee Johnson, V. O. Taylor.

Religious Literature—Martin Grissom, Jr., Mrs. R. L. Ross, Mrs. B. M. Newman.

Social Service—V. O. Taylor, B. J. Howard, J. E. Franks.

Program—E. M. Carter, J. E. McCauley, A. C. Todd, S. E. Madren.

Finance—E. M. Powell, C. D. Harton, W. H. Hudson.

Historian—Rev. J. Lee Johnson.

NOT MANY PERSONAL FAVORS.

Jesus did not ask many personal favors for himself. The occasional hospitality of his Bethany friends, a cup of water at Jacob's well in Samaria, a friendly and sympathetic hour of watching with him in the Garden, and a request at the last Passover supper with his disciples that they remember him are about all the requests that our Lord made for himself. "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." The hospitality at Bethany, the cup of water in Samaria, the hour of watching in Gethsemane were confined to his earthly life. But the command, "Do this in remembrance of me," extends to the end of the ages. This is the one insistent and never failing request of our Lord and Master—to keep him in perpetual everlasting remembrance.—*N. C. Christian Advocate.*

"CHRISTIAN SUN" SUBSCRIPTIONS.

Money received for subscriptions to THE CHRISTIAN SUN during November, 1940, amounted to \$336.50. The following people have helped us by subscribing since the last list was sent in. Thank you.

These changes will appear on next week's labels.

F. C. LESTER,
Elon College, N. C.

NEW SUBSCRIPTIONS.

Mrs. J. W. Dunn, R. 1, Roanoke, Ala.
H. A. West, Holland, Va.
W. J. Byrd, R. 3, Suffolk, Va.
Mrs. R. O. Luter, R. 3, Suffolk, Va.
Mrs. J. C. Davis, R. 5, Tifton, Ga.
Mrs. A. O. Rudd, Brown Summit, N. C.
A. R. Perry, R. 2, Wake Forest, N. C.
Rev. F. E. Church, R. 4, Reidsville, N. C.
Miss Dorothy Sutton, R. 4, Burlington, N. C.
Mrs. H. W. Donnell, R. 5, Greensboro, N. C.
Miss Edith Bryant, Duke U., Durham, N. C.
C. L. Allen, Ramseur, N. C.
Duke Harton, R. 5, Sanford, N. C.
Miss Iona M. Doggett, Raleigh, N. C.
Mrs. J. Clyde Blakely, Winston-Salem, N. C.
Walter R. Lanier, R. 3, Asheboro, N. C.
Mrs. R. J. Edwards, R. 4, Henderson, N. C.
Rev. Emmanuel Hedgebeth, New Haven, Conn.
Mrs. A. F. McDaniel, Thomaston, Ga.
Miss Evelyn Dickey, Burlington, N. C.

RENEWAL SUBSCRIPTIONS.

Mrs. L. A. Brittle, R. 1, Wakefield, Va.
Mrs. J. B. Kitchen, Wakefield, Va.
Wm. E. Harward, Washington, D. C.
W. H. Burchett, Suffolk, Va.
W. J. Harry, R. 1, Glenn, Ga.
E. R. Cox, Lafayette, Ala.
C. Carl Dollar, Friona, Texas.
Rev. Arnold Slater, Holland, Va.
Mrs. John Britton, R. 2, Holland, Va.
F. E. Branch, Waverly, Va.
Mrs. P. S. Gornto, Norfolk, Va.
Mrs. J. Davis Reed, Jr., London Bridge, Va.
R. J. Hudson, R. 4, Reidsville, N. C.
W. M. Sparkes, R. 1, Ruffin, N. C.
Mrs. G. D. Ellington, R. 3, Reidsville, N. C.
Mrs. W. A. Hand, Tifton, Ga.
Mrs. W. H. Vinson, R. 2, Burlington, N. C.
J. A. Kagey, R. 1, Edinburg, Va.
Clarence Snow, Dyke, Va.
G. W. Rothgeb, Luray, Va.
Miss Nonie Fitch, R. 2, Burlington, N. C.
C. L. Walker, R. 3, Burlington, N. C.
A. H. Blalock, Burlington, N. C.
Rev. Melvin Dollar, R. 3, Burlington, N. C.
H. Braxton Rountree, Red Bank N. J.
Patrick N. Boyd, R. 3, Virgilina, Va.
G. F. Carden, R. 3, Burlington, N. C.
H. G. Earp, Milton, N. C.
Mrs. Walter M. Scott, Semora, N. C.
I. F. Cummings, R. 1, Summerfield, N. C.
Mrs. P. P. Jones, News Ferry, Va.
Miss Georgia Bradley, Mebane, N. C.
Mrs. D. E. Mitchell, Reidsville, N. C.
W. R. Barnes, Reidsville, N. C.
Rev. B. J. Earp, Albemarle, N. C.
Mrs. T. D. Matthews, Norfolk, Va.
Clarence A. Phillips, Cootes Store, Va.
Herman Capps, Norfolk, Va.
Miss Ruth Madren, R. 2, Elon College, N. C.
D. C. Elder, Abanda, Ala.
Mrs. J. C. Tate, R. 2, Elon College, N. C.
E. B. Rascoe, Burlington, N. C.
Mrs. E. L. Aldridge, R. 2, Elon College, N. C.

W. E. Walker, B. 1085, Burlington, N. C.
H. W. Dunn, Paces, Va.
L. E. Carlton, Paces, Va.
Rev. C. E. Newman, Virgilina, Va.
J. H. Bray, Nathalie, Va.
Rev. S. W. Phillips, Portsmouth, Va.
V. E. Kitchens, Roanoke, Ala.
Julius Pace, R. 3, Mebane, N. C.
Mrs. J. A. Williams, Franklin, Va.
Mrs. J. S. Morgan, Suffolk, Va.
Rev. R. T. Grissom, R. 2, Raleigh, N. C.
Rev. J. Lee Johnson, Fuquay Springs, N. C.
Clarence Smith, Hope Mills, N. C.
G. C. Oliver, R. 4, Raleigh, N. C.
Mrs. S. F. Coghill, R. 4, Henderson, N. C.
W. J. Ballentine, Fuquay Springs, N. C.
Miss Dora E. Ayscue, Henderson, N. C.
Mrs. W. H. Stevens, Henderson, N. C.
Mrs. E. T. Vickers, Henderson, N. C.
Mrs. Eddie Fenimore, Harpersville, Va.
Mrs. A. M. House, Franklinton, N. C.
M. L. Grissom, R. 1, Henderson, N. C.
Miss Lessie Pugh, Morrisville, N. C.
Mrs. L. W. Ayscue, R. 1, Henderson, N. C.
Miss Olive Showalter, R. 4, Harrisonburg, Va.
E. Floyd Showalter, R. 4, Harrisonburg, Va.
Miss Norma Showalter, R. 4, Harrisonburg, Va.
Owen W. Andes, R. 4, Harrisonburg, Va.
Mrs. B. F. Frank, R. 4, Harrisonburg, Va.
Miss Maggie Byrd, Harrisonburg, Va.
Rev. Paul B. Sanger, R. 2, Harrisonburg, Va.
Mrs. W. K. Saunders, Zuni, Va.
Miss Zola Winn, R. 1, Henderson, Va.
Miss Margaret P. Alston, R. 1, Henderson, N. C.
B. M. Newman, R. 1, Henderson, N. C.
Mrs. Glenn White, R. 1, Pittsboro, N. C.
J. L. Brown, Youngsville, N. C.
Mrs. W. L. Ball, Norfolk, Va.
Col. E. E. Holland, Suffolk, Va.
Mrs. W. H. Gilliam, Elon College, N. C.
Mrs. W. J. Whitlow, Catasba Sanitorium, N. C.
Mrs. Maynie Flynt Neal, Winston-Salem, N. C.
Mrs. T. A. Barbee, Suffolk, Va.
Rev. E. Carl Brady, Hemp, N. C.
Mrs. Homer Andrews, Gibsonville, Va.
C. C. Holmes, Franklinton, N. C.
Chas. E. Savedge, Richmond, Va.
Mrs. W. J. Sanborn, Southern Pines, N. C.
Mrs. E. J. Brickhouse, Norfolk, Va.
Rev. I. T. Underwood, Yanceyville, N. C.
G. N. Payne, R. 1, Brown Summit, N. C.
Dr. C. W. McPherson, Burlington, N. C.
Mrs. T. L. Chandler, R. 2, Durham, N. C.
Mrs. W. S. Briggs, R. 4, Henderson, N. C.
Mrs. W. J. Cantrell, R. 2, Burlington, N. C.
R. L. Hurdle, Burlington, N. C.
Mrs. R. B. Bailey, R. 1, Jackson Springs, N. C.
Mrs. E. H. Rawles, Suffolk, Va.
Mrs. Nannie J. Holland, Holland, Va.
S. W. Pierce, Norfolk, Va.
Mrs. T. J. Chrismon, Brown Summit, N. C.
H. W. Johnson, Fuquay Springs, N. C.
B. L. Sawyer, Portsmouth, Va.
J. G. Duck, Walters, Va.
Mrs. E. D. Midyette, Norfolk, Va.
Mrs. J. B. Ellington, Henderson, N. C.
W. R. Reitzel, R. 2, Ramseur, N. C.
T. W. Trogdon, High Point, N. C.
Rev. W. T. Scott, Jacksonville, Fla.
Mrs. Delia Callaham, Pisgah, Ala.
R. E. Rogers, R. 1, Suffolk, Va.
D. A. Burgess, Ramseur, N. C.
Mrs. R. L. Smith, Suffolk, Va.
R. T. Brittle, Dendron, Va.
D. W. Gilliam, R. 6, Reidsville, N. C.
Mrs. J. R. Corbett, Sunbury, N. C.
Mrs. Sallie S. McCauley, Chapel Hill, N. C.
Miss Grace W. Paige, Burlington, N. C.
Mrs. C. A. Marwitz, Richmond, Va.

INTRODUCING LESSONS JESUS TAUGHT

A New Course for Intermediates
and Seniors

By MARGARET SLATTERY

*Famous author, lecturer and friend
of young people*

Deals with many of the Parables of Jesus and the amazing teachings inherent in them for His Time and for Our Times. Through Miss Slattery's skillful treatment of these lessons, young people readily identify themselves with the problems and situations involved in the current illustrations and Parables, and find guidance in clarifying foggy ideas, in strengthening moral and religious convictions, and the courage for Christian living.

30 cents

OUR TIMES What Has the Bible to Say?

A Study Guide for Adult Classes
and for the Individual Reader

By DWIGHT J. BRADLEY

Stimulates Thinking
Leads to New Insights and
Convictions

The Bible holds the central place in this study. Through suggestions for its intelligent reading and use, one is shown how to build anew a theology, a social philosophy, and an understanding of the laws of psychology which give meaning and purpose to life and religion in times like these.

50 cents

The Pilgrim Press

14 Beacon Street
Boston, Mass.

19 S. La Salle Street
Chicago, Illinois

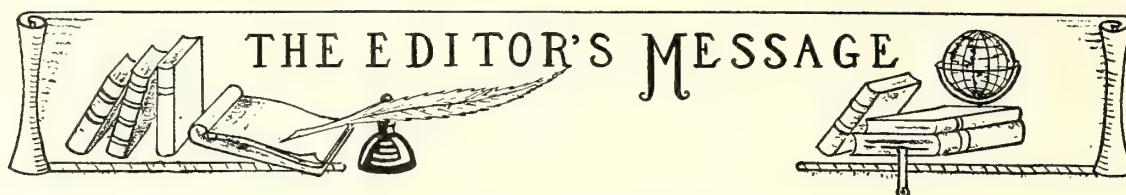
BETHLEHEM (LITTLETON, N. C.)

Bethlehem Church sent two delegates and two alternates to Conference at Popes Chapel. They reported a splendid Conference and described their hosts' hospitality as unsurpassed.

Application was filed with the secretary of the Conference for funds to paint our church. We are very proud that we raised money enough to put a roof on our church, build a flu and replace windows.

We need, besides the paint, an entrance and windows in the pulpit, but if we fail in this, what we have accomplished has saved God's house for a neighborhood that stands very much in need of it.

Sincerely,
MRS. J. L. JOHNSTON.



ADVENT—A MONTH OF CHRISTMAS.

We are in the first week of Advent, a season of preparation for the divine event of Bethlehem. The Advent season enables us to enjoy Christmas in advance and enter more fully into its vast meaning which is too great to be comprehended in a day. Advent links itself to man's oldest and most persistent quest, the search for God. Worthy and aspiring spirits of every age have been dismayed and sometimes driven to despair by the oppression and injustice so prevalent in our world. Hard enough at the best, belief in God is made infinitely harder by the antagonism of enthroned iniquity. Perspective is needed in these troubled times. Christ's opening words of His public ministry remind us of the contemporary evils when He stood up in the synagogue at Nazareth and confidently decreed: "The Spirit of the Lord is upon me, because He hath anointed me to preach good news to the poor. He hath sent me to heal the broken-hearted, to herald deliverance to the captive and recovering of sight to the blind, to set at liberty them that are bruised." These utterances of the Prince of Advent are as applicable to the twentieth century as they were to the first. The revelation of truth, love and justice begun by Israel's prophets and consummated in Christ is the ultimate remedy for our present woes.

STEWARDSHIP AND CHRISTMAS.

A deplorable amount of money is usually wasted during the Christmas season. Character is revealed by the way one spends money. Parents should spend their money judiciously. Money for children may be transmuted into the symbols of war or into the symbols of peace and, therefore, may prepare for Advent or for Alcatraz. Pampering children is a poor way to honor the Christ who was born in a stable. Money spells power—terrible power. Some facetiously remark that it burns a hole in the pocket, but the haunting danger is that it may burn the heart out. The proper teaching of stewardship should begin with the child, and Christmas is the appropriate time to begin. The evils of extravagance and stinginess should be equally avoided.

IT WORKS!

Rev. Jesse H. Dollar recently completed a Stewardship Institute and a week of special services in Richmond. The results of his stay here were quite satisfactory. The financial needs for the coming year were assured, and the security of the church was strengthened. Unsuspected resources were disclosed and new leadership was developed. The realization of a task well done is a timely tonic for any church. Stewardship, evangelistic preaching and pastoral visitation constitute a three-fold base on which the church may be securely built.

The principles of a successful financial program in the local church may also be applied to our Convention program. An Every-Church Canvass should be con-

ducted until the entire Convention budget has been subscribed. Constant deficits should not be tolerated. The work of our Convention may be adequately and easily financed if the program of our Committee on Stewardship is taken seriously. Stewardship Institutes must be considered as important as revival meetings. The machinery with which to do our Convention work is already installed and in operation. We have institutions of enviable proportions. Our members are not on charity. We labor on the sacred soil of our origin. These assets should enable our convention to stand on its feet, discharge its every obligation, and become known as a unique body in our national fellowship.

"OUR TIMES—WHAT HAS THE BIBLE TO SAY?"

This little book by Dr. Dwight J. Bradley, Executive Director of our Council for Social Action, is an excellent study guide for mid-week study groups or for the individual reader. The author traces the law of love throughout the Bible and relates it definitely to the complex world in which we live. Dr. Bradley begins by saying: "The Bible is becoming once more the accepted guide book to personal and social salvation. As the nations plunge insanely toward chaos and the ultimate abyss, humanity seeks a way of escape from doom. Many are coming to believe, as their fathers did, that the means of redemption and the pathway to renewal are set forth clearly in the Jewish-Christian Scriptures—in the Old and New Testaments of God's great love and man's answering faith."

"Against the wierd background of our times there rises up a strong, sure tower of spiritual strength. Through the darkness of historic calamity a light still shines. Across the wilderness of modern confusion the pillars of cloud and fire lead steadily onward. Beneath the treacherous quickmire of contemporary sophistication our feet may come to rest on solid ground."

"This little book presents itself, therefore, as a kind of 'tract for our times.' Its object is to point away from itself to the Bible. Its only possible claim to any importance would rest on whatever ability it might prove to possess to entice its readers to search the Scriptures for a revelation of truth."

R. L. H.

Nor is a sullen temper the only unthankful recipient of benefits. There is a complacency resulting from too high a self-estimate, which equally prevents a man from entertaining the idea of gratitude. Those who are possessed with the notion of their own importance take everything as if it were their due. Gratitude is essentially the characteristic of the humble-minded, of those who are not prepossessed with the notion that they deserve more than anyone can give them; who are capable of regarding a service done them as a free gift, not a payment or tribute which their own claims have extorted.—J. B. Mozley.

Fountains of Deliverance

By DR. FREDERICK K. STAMM.

One wishes it were possible to sound the depths and reach the heights of the old prophet's words: "Joyfully then shall you draw upon the fountains of deliverance." There is, however, lying on the surface, the profound suggestion that no one can do without bread and water. One can live without clothing or shelter, but not without bread and water. In *Wind, Sand and Stars*, the author, Antoine De Saint Exupery, tells what water meant after he and his companion had been lost for days in the desert. "And when the water came," he says, "we drank like calves with our faces in the basin, and with a greediness which alarmed the Bedouin so that from time to time he pulled us back. . . . A man may die within reach of a salt lake. He may die though he hold in his hand a jug of dew, if it be inhabited by evil salts. For thou, water, art a profound divinity, allowing no alteration, no foreignness in thy being. And the joy that thou spreadest is an infinitely simple joy."

It is evident that a thirsty man standing before a fountain of water does not need to be argued into a frame of mind which will compel him to stoop down and drink. With an exclamation of joy upon his parched lips he accepts the claim of the water to quench his thirst. One doesn't need to give a definition of "joyfully" when one watches a thirsty man slaking his thirst at a fountain of water.

Imagine, if a fountain of water could speak, how silly it would be for the fountain to enter upon a long string of arguments as to what it could do for a thirsty man. It doesn't need to argue. It just makes a claim and waits for the thirsty man to accept it.

So God makes his claim as the fountain of deliverance for the thirsty soul. And the proof of that claim lies in the willingness of the individual to make trial of it. I know of no way to prove that there is a source of deliverance from the thirsts which beset a man than that he throw himself eagerly at the Divine fountain of deliverance.

And one doesn't need to go far afield to discover that there is need to drink at something other than a broken cistern. It is not difficult to discern traces of this thirst in the faces of those we meet in the common way. If we take our stand at the corner of the street and scan the faces

of the passing crowd it is only now and again that we gaze upon a countenance which is suggestive of peace. How rarely the face suggests the joy and the serenity of a healthy satisfaction! We are confronted with an abounding unrest! People seem to be afflicted with the pain of an unsatisfied want. Their very faces are suggestive of a disquieting thirst. We have words which describe this situation, not only among the flotsam and jetsam, but also in the lives of people who make up our well-dressed congregations—"unrest," "discontent," "dissatisfaction." All of which means "not right with one's self." Irritableness, pessimism, and a general disagreeableness towards one's neighbors and the world in general, are the results of this internal disquietude.

Let us note the people who are the victims of consuming and unsatisfied thirst. There is, first, the great army of men and women who are possessed by the fever of *worry*. It is comparatively easy to discern a feverish body. We can likewise discern a feverish soul. There is no calm collectedness about life. There are no seasons of cool reflection. Fears beset the mind, and the heart is like a burning firebrand. The life is eaten up and inflamed.

How has the fever arisen? Sometimes it is the result of a chill. A cold wind suddenly arises and blows across the life, a wind of disappointment which blights some happy ambition; a mind of bad news which chills the soul in the midst of a feast. These wintry visitations are often productive of subsequent worry, and they issue in spiritual feverishness. Inside are burning fears, and panic is written on the face, a state of dread for the morrow fastens on the spirit, and a dry, hot unrest drives away all sense of assurance.

Another thirst is the *desire for bliss*. It is not merely that we thirst for bliss, but we have a passionate longing for it. "As the heart panteth after the water brooks, so panteth my soul after thee, O—Pleasure!" It is a modern thirst, and one of the most perilous signs of the times. There are men and women in every city who do not care what they ignore, or what they destroy, or what duty they neglect, so long as they can have a mouthful of bliss. We seem to have come to the place where we've got to make everything pleasant to entice the palates of men. Don't disturb! Don't wing an arrow in be-

tween the joints of a man's armor! Don't call society to repentance! Don't talk about sin! Don't uncover the sore spots of a city! Don't ask people to face the ugly facts of life! Find a way to steer round them or dodge them! Religion has always called for a certain disciple, but our modern day is engaged in exchanging the way of "must," for a way of light and pleasing entertainment, and of smothering the hard, grim, bloody Cross under an avalanche of flowers. George MacDonald once said to his congregation: "You are little children sitting on the curbstone hunting in the gutter for things. Behind you is a king's palace, finer than Buckingham. In it your Father sits. He is waiting with hungry heart for you. He is sending out messages all the time to bid you come into the palace. But you won't listen. You won't even turn around to look, you just keep on hunting in the gutter for things, and it doesn't matter whether it's rotten vegetables or pennies or shillings you find there. They can't make you happy without your Father."

The gutter and the palace! It is so much easier to sit by the gutter than to climb the hill to the palace. But turning away from the palace doesn't satisfy life's deepest desire. It is still there, and it is perverted into a lust for lesser things.

Another thirst is the thirst of the exile, the thirst of the prodigal, the longing for home. We have a word for it—"homesickness." An absence from the old hearth, a desire to see the old face and a yearning to hear once again the sweet familiar voice! Lydia, in the novel, *The Morning Is Near Us*, sitting in the old homestead, "could see her mother sewing near the lamp and father reading the paper. She could hear her mother say, 'It's time for you children to go to bed.' And when she would now light her candle and go up the stairs she would again be the little girl Lydia and wish her mother would come in and kiss her goodnight."

A yearning for the old familiar scenes! In religion we call it a homesickness born out of estrangement and aloofness from God. Exiles! They roam through the land today in unnumbered crowds, thirsty for satisfaction which can come only when they drink at the fountain of consecrated fellowship with God.

There is yet another thirst. Let us call it the thirst for completeness, for the full development of personality. Where is there a life that is not rich in full promise and varied in faculty?

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The New Deal in the United States and the New Order in Europe have commanded world-wide interest. Both of these names are shrewd titles of political movements. With the developments of these movements in the United States and Europe, the repercussions have seriously affected the churches of the whole world. Coincident with the rise of the New Deal, strongly supported attacks were made upon the ministry and the churches in America. The repeal of the "Prohibition Amendment" to the Constitution carried with it insidious propaganda, antagonistic to Christianity, all of which was designed to weaken the influence of the pulpit in civic and social life.

The so-called New Order in Europe is as old as civilization. The Pharaohs of ancient Egypt and the autocratic Dictators who determined the course of individual life and the policy of governments. The only New Order or New Deal for individuals and nations, definitely set up during the past twenty-five hundred years, was announced for the first time by its leader, Jesus Christ, when He preached His first sermon in Nazareth. Apart from the Christian way of life, there has been nothing new since that eventful day, except the unfolding program of the Nazarene. That program is the only one that has survived to this day. Rome had its glory, which departed amid shame and moral decadence. The sordid story of licentiousness, moral depravity, great wealth and indescribable poverty is vividly outlined in Gibbon's *History of the Decline and Fall of the Roman Empire*. Some future historian will write the story of the Rise and Fall of the Empire of the New Order in Europe. No nation can survive if it attempts to overthrow Christianity. Jesus, the Rock of Ages, is stronger than any Gibraltar, and any permanent social, economic or political order must take Him into account and reckon with Him as the final Arbiter of human destiny.

Jesus said: "The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," This

was a quotation, of course, but He added: "This day is this Scripture fulfilled in your ears."—(Luke 4: 18, 19, 21.) This sermon, otherwise, unrecorded, followed His victorious defense of Himself against the attacks of Satan. Under the shadow of the cross Jesus said to His disciples: "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world."—(John 16:33.)

Jesus spoke great words: "peace," "tribulation," "good cheer," "overcome." These should not be forgotten words in this critical hour, for faith and religious consecration. They should carry conviction and encouragement. Make one examination of any social or political order, new or old; what is its basic attitude towards Christianity? That is the stone upon which it may build or break its future and its destiny. Loyalty to Jesus Christ and faithfulness to His Gospel will inspire faith and confidence in the future. The Church of Jesus Christ will suffer; but it will not perish. The cross will be despised; but it will not be forgotten. Faith will be ridiculed; but it will not be destroyed. Christianity may become flabby; but it will not lose its vitality. It is not military, but it is militant. In the end it will be triumphant.

I. W. JOHNSON.

THIS IS THE WAY.

Elon College has many friends—friends that we know about and friends of whom we have not learned. But for these friends the college never would have been founded and could not have gone through fifty years of service as it has. Some of these friends are in the church and others are outside the church. Many whom Elon has served have a desire to express their appreciation in service.

In late spring I received a letter from one of these friends of Elon College enclosing \$5.00 to be applied on the debt. I wrote him expressing the college's gratitude and enclosing a receipt and asked him if he would not like to join the Golden Anniversary Club, membership dues \$50.00. A little later on I received another letter from this friend with a check for \$10.00 for the same purpose. I replied, renewing my request that he become a member of the Golden An-

niversary Club. A little later still I received another letter from this friend with a check for \$40.00, total \$55.00, his Golden Anniversary membership dues overpaid. In the meantime Mr. West in the business office received a letter with a blank sheet of paper with two ten-dollar bills enclosed no instructions, no signatures, only a postmark. A little later he received another letter addressed by the same hand with \$30.00 enclosed, again no instructions and no signature. Yet again and recently another letter came addressed to Elon College with a letter inside to the writer and a very beautiful letter it was, with a post office money order for \$50.00 instructing that this was for a second membership in the Golden Anniversary Club. Assembling all letter that had been written by this friend of the college and loyal member of the church, it was evident that these letters and donations had been written and made all by the same individual, making a total contribution of \$155.00 to be applied on the debt of the college and expressing an earnest hope that the debts might be cleared. Of course, I wrote this generous friend of the college and in reply he writes expressing his great interest in the Christian Church and in Elon College.

His letters and donations could not have come at a more opportune time. We at the college are facing the responsibility of paying our entire indebtedness, now \$111,000.00, on or before January 1, 1941, only about four weeks off. That is a lot of money to be secured in so short a time, but I know that there are one thousand other friends of Elon College who could do what this friend has done and really never miss it except in their minds; that is to say, they could go on living just as they are living without denying themselves of comfort or pleasure, and the college would be relieved of its financial burdens. Surely, surely their happiness and joy at this Christmastime would be multiplied over again with the feeling that they had done their part, what they could, to help the college that has been faithful in service to the church and society for a half century and covets the privilege to be enabled to enlarge its service and make even greater contributions.

My friends your cooperation and help will mean much now.

L. E. SMITH.

They conquer who believe they can. He has not learned the lesson of life who does not each day surmount a fear.—*Emerson*,

FOR THE CHILDREN

Dear Friends:

I am sorry that I did not get our page written for last week. Nothing serious was wrong. When I started to write my letter to you Oliver Clayton woke up and started crying. I had not yet learned to concentrate with a baby crying in the house. We let the nurse go home so Aubrey and I had complete charge of our young son. Lots of company came to see the baby. Well, my letter to you just didn't get finished!

This is the first Sunday in December and the Advent Season has begun. We shall be very busy during the days between now and December 25, getting ready for Christmas. Please let us not get so busy that we forget the real meaning of Christmas and why we celebrate it.

Long ago, in Palestine, Mary and Joseph were looking forward to the day when their child would be born. All of us know well the story of his birth. Today we, as followers of the Christ Child, remember his birthday with gladness. Yet, there is a touch of sadness, too, when we remember that "there was no room for him in the inn." Only his father and mother were anxious about him then. Before they ever saw him they loved him. It made Joseph sad to think that his son would have to be born in a stable with cattle round about!

This year, Christmas will mean more than ever to me. I am sure that you can guess why. Would you like for me to tell you something about the new baby at our house? All right, I will do so. But, first, he wants to thank each one of you who

sent greetings to him and his parents.

Introducing Oliver Clayton Todd, one of the youngest readers of our Children's Page. His father named him. We expected him to get here in October, so his initials are O. C. T. But we got our O. C. T. in November. He was named for his father, grandfather—James Oliver Todd, and uncle—James Oliver Grigsby. If he had been a girl I would have named him (her) Diana Olivia. Yes, I wanted a boy!

He was born in Lee County Memorial Hospital, Sanford, N. C., on Tuesday, November 12, at 1:25 P. M. He thought of arriving on Monday, November 11—his mother's birthday—but his father had to be away at Elon College all day for minister's meeting, etc., so Oliver was kind enough to wait until his father returned home.

At birth he weighed seven pounds and seven ounces. He is twenty-three inches tall. His hair is dark brown and as fine as silk; unlike his father, he has plenty of it. We think that his eyes are going to be brown. His hands ball up into tiny fists. His fingers are long and lovely, like his dad's. His long, slim feet, endings for his long legs, kick up the covers when he is angry. But when he is comfortable and there is a hot water bottle at his feet, he stretches his legs out to the warmth and spreads his toes to warm in between them! Most people think he looks very much like his father and so do I.

Like all boys he does not like his bath very well. Especially that washing behind his ears! He is rather

nice about sleeping most of the night. He likes to stay awake until twelve some nights.

Today he got a lovely blue and pink silk quilt and a pair of blue booties, early Christmas present, from the wife of a former pastor of our Sanford Church. Oliver thinks that people were very good to him and he appreciates the wardrobe which they prepared and presented. He asked me to tell the story of his bed—here it is.

A BABY'S BED.

I felt rather empty with only the children's dolls tucked away in my covers! But it seemed that Mrs. F., and Mrs. F., Jr., did not expect to need me again so I was put out in the car house where the children were having fun tucking their dolls away to sleep in me.

I got very lonely at night left alone in the car house. In fact I felt very old and useless. I dreamed of the good old days in South Carolina and in North Carolina when a wee baby boy or girl snoozed away inside me.

One day Mrs. P. and her husband happened to see me in the car house. They asked if they might have me to take home and fix up for the little one which they were expecting at their house. How happy I was. My legs were re-inforced and new rollers put in them. I was given a nice new coat of ivory paint. I know that I must have been the happiest little bed in Sanford, when shortly after Christmas Day, about five years ago, Truby Gross, Jr., was tucked into my warm blankets for his first nap!

When Truby Gross outgrew me, Mrs. P. loaned me to another young mother who had taught school with her. I took good care of all the babies being careful not to drop or spill them. I was very happy to get back to Mrs. P.'s and to have Truby Gross's little sister, Patricia, tucked away to sleep in me.

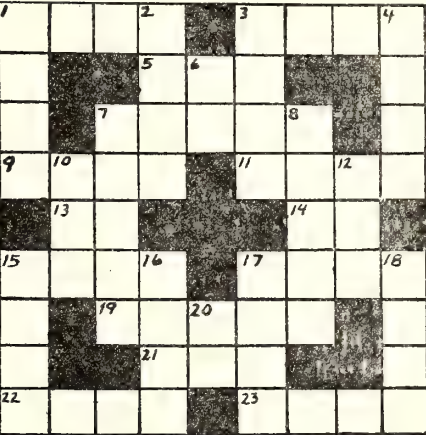
Patricia soon outgrew me and it seemed that I would spend another period of idleness. But I was not lonely because the children played about me and kept me company.

Guess where I am now? Yes, I am back at the same house on Third Street, where Mrs. F. Bought me about seventeen years ago. This time I am not for sale because Oliver Clayton Todd is sleeping soundly inside me while his mother writes my story for the Children's Page.

Lo, children are a heritage of Jehovah,
And the fruit of the womb of his reward,
As arrows in the hand of a mighty man,
So are the children of youth.
—Psalms 127: 3 and 4,

CROSSWORD PUZZLE.

- Across.
1. Extreme limits of (Ps. 22: 27).
3. Nocturnal birds (Ps. 102: 6).
5. A broad shallow vessel.
7. Thanksgiving and Christmas pie.
9. A sly, knowing person; abbv. of raccoon.
11. To work for; to achieve.
13. Royal Navy (abbv.).
14. Rhode Island (abbv.).
15. To appear; to look (Deut. 25: 3).
17. To fill by packing closely; lay up.
19. Early life; a young person (Ps. 25: 7).
21. A large tailless monkey.
22. Destruction; downfall.
23. Boiled Indian corn meal.
- Down.
1. A narrative poem of some heroic deed.
2. To cause to swirl rapidly.
3. At one time; formerly.
4. An unknown place (I Sam. 7: 12).
6. Article meaning one.
7. Coin; wealth (Isa. 55: 2).
8. Soil; a region or land (Gen. 41: 47).
10. Crude metal to be mined.
12. Right in Office (abbv.).



15. To burn (I Tim. 4: 2, present tense of).
16. To utter a low sound from pain.
17. Stalk of a flower.
18. To have a strong desire.
20. Above; over.



THE FORBIDDEN ROAD.

With all of us abides the tendency to seek the agreeable things of life to find the easy way on the journey. To choose the high and the hard road is not one of our human characteristics. Too many follow the line of least resistance. To sink is easy; to take the high and hard road is something else. This calls for the upward climb, with tired feet and weary limbs.

The consequences of the backward look belong to the story of Sodom. Back into Egypt is the forbidden road. Such turning back is easier and the more agreeable to the flesh, but it ends in a blackout. Cheer up, go forward!

The Christian call that comes to each one of us is to advance by faith, being willing to suffer for Christ. Not the easy and the agreeable of the forbidden road, but the hard and heroic of the upward and onward way ends in conquest. The best is yet to be. This is the only gospel for the pulpit and the pew. This is the one gospel that will save from the curse of the backward look and turn the feet of men and women from the forbidden road. Such can lift up and lead on.—*N. C. Christian Advocate.*

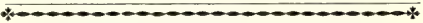
THE BOOK OF BOOKS.

. . . No fragment of an army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms, and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museums. Media and Persia, like Babylon, which they conquered, have been weighed in the balances and found wanting. Greece faintly survives in its historic fame, and iron Rome of the Caesars has long since ceased to boast. And yet the Book which foretells all this still survives.

While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more assailed, more defended and more denied, more

industriously translated and more freely given to the world, more honored and more abused, than any other book the world ever saw.

It survives all changes; itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along



OUR WORK FOR 1940-41.

AFRICA—

Present workers	65
Needed recruits:	13
Educator for Mt. Silinda (East Africa)	
Doctor for Mt. Silinda (East Africa)	
Teacher of Domestic Science, Chikore, (East Africa)	
Permanent Teacher, Inanda, (So. Africa)	
Evangelistic family (South Africa)	
Second evangelistic family (South Africa)	
Ordained man for Galangue (West Africa)	
Doctor for Dondi (West Africa)	
Man with Seminary training who has specialized in education (West Africa)	
Teacher—single woman (West Africa)	
Nurse for Dondi (West Africa)	
Ordained man (West Africa)	
Doctor for Chilesso (West Africa)	

Budget:

For Salaries:

East Africa Mission	\$13,048.00
South Africa Mission	19,501.26
West Africa Mission	13,047.88

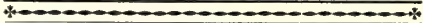
Total \$45,597.14

For General Work:

East Africa Mission	\$ 2,086.00
South Africa Mission	5,361.33
West Africa Mission	9,765.04

Total \$17,212.37

NOTE: This is the second series of the needs among our missions in the foreign field for the coming year.
M. C. P.



till the mystic angel shall plant his foot upon the sea and swear Him that liveth forever and ever that time shall be no longer.—*N. C. Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 30, 1940.

Sunday Schools.

Long's Chapel, Mebane, N. C. . .	\$ 6.60
Pleasant Ridge, Ramseur, N. C. .	4.00
Ramseur, N. C.	6.22
Antioch, Harrisonburg, Va.	3.30
Damascus, Chapel Hill, N. C. . .	2.00
Ingram, Va.	5.31

Happy Home, Ruffin, N. C.	5.17
Timber Ridge, Gore, Va.	1.31
Holland, Va.	6.79

Total \$ 40.70

Individuals and Churches.

Pleasant Cross, Asheboro, N. C. .	\$ 1.25
-----------------------------------	---------

Total for week \$ 41.95

Previously acknowledged ... 4,011.90

Total since Sept. 1, 1940 ... \$4,053.85

Though the offering for the week is not large it means that there are many who had a part in making a donation to this most worthy and unselfish cause. We are grateful for every penny given and sincerely hope that you will continue to be loyal to, and cooperate with, this world-wide task.

Gratefully,

MATTIE COX PARKER,
Secretary.

WHY I AM THANKFUL.

By CARL MICHEL,
Mason City, Iowa.

[The following article by a young man in his early twenties, who was born blind, was given at our young people's meeting. He is a trained masseur at the city Y. M. C. A. Because of his eagerness to make his way in the world, and because of his ambition and efficiency, he has won the respect of thousands of people. In response to the request to give a copy of his talk which so impressed the young people, he sat down at the typewriter and typed the article. Thinking the article might interest many of "The Christian Sun's" readers, I am sending it in for publication.—R. C. Helfenstein.]

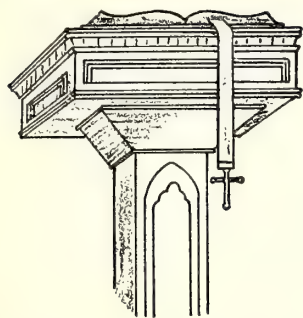
God has bestowed upon each and everyone of us his countless blessings; is it not then essential that we should serving at all times, pray, praise, and give thanks?

To me Thanksgiving Day has a far greater significance than merely observing, or setting aside the third, or fourth Thursday of November, as the case might be. I feel that while such a day should be given for the purpose of celebrating Thanksgiving, thanks should likewise be given 365 days a year.

I am thankful that I have a good home, and for parents, where I may have the opportunity of sharing their happiness, as well as sorrow. I take great pride in expressing my thanks that I have a church to attend for spiritual guidance, and nourishment for the soul, which can only be obtained through everlasting faith in Christ our Savior.

What a consolation it is to know that as yet I am living in a land where there are no dictatorial powers, and to know that we, as Americans, are a part of the government. I am grateful that we are not among the warring nations, and that we have

(Continued on page 10.)



OUR PREACHER FOR THIS WEEK IS
REV. JESSE H. DOLLAR,
NEWPORT NEWS, VA.

GODS FOR THIS AND THAT.

(JOSHUA 24: 1-15.)

Of all the changes that have been made by man from the earliest times, changes involving the entire makeup and progress of mankind, none are more interesting than the changes which have held sway from one time to the other, and in one way or another concerning the nature, the sphere and influence of that power which we have learned to call God.

The inborn knowledge of man that there is a power to which he is subject, created in him a fear of that being lest he be offended and destroy his subjects. All sorts and kinds of objects have been worshipped at one time or the other. We have called them "idols," but as we name them we must not overlook the fact that they went through a process of evolution, and in the days when man was not so far advanced along the road which we call civilization, these "idols" had their place in that they gave the idea of God a concrete form, or image, before which those who worshipped bowed in fear but in the act of worship as they knew it.

The sin of idolatry is not so much that men of the distant past worshipped them, as that today we are prone to revert, on some occasions, to the same type of worship.

The Prophets of old found it hard to pull the people away from their gods. At first they were willing to worship Jahweh or to trust him for some things, but when it came to trusting him for the harvest, that was too much. They felt that Jahweh was a new god, not acquainted with the seasons and the needs of the land and they were not willing to quit their worship of the gods that had been with them all the years to begin the worship of a strange god. So, they had a god for this, and a god for that.

While the people of the distant past went through their forms and ceremonies because of their fear, the time has come when we, looking upon God as a God of love and infinite mercy,

have lost our fear of God or the world to come. If he is a God so good and kind, he will not harm us, and since we are not afraid to do evil we have neglected to learn to do good and to love so passionately that we would not dare disobey him. Since God is good, why worry about the future?

We still are not so far as we should like to think from those who had many gods and worshiped them. We, too, have the habit of reverting to a god of their conception.

It is true that most people whom we like to feel are civilized have a certain reverence for that power, or person, who used to be feared. But while they do not believe in idols, they do not seriously believe in anything else. God to them is a myth. He is a sort of disconnected force, so merciful he would not dare harm us. I doubt if that is an improvement over the old idols of Israel. At least they had something which to them was tangible. They could see it and feel it, and for that reason they could work up a passionate fear of it. As the result there was a sort of sincerity in their worship of it.

But I said we still have a god for this and a god for that. And we do.

There is the God we worship in church. But too many of us leave Him in the church to wait our return, if and when it is to our convenience to do so.

But the God we carry around with us during the week is quite another character. He seldom interferes with anything we wish to do nor does he influence us overmuch to do the things we learned at church. A god for this, and another for that.

While the ancients had a god for temple worship, they also had one for days and occasions during the week. They prayed to them by day and by night, but few people in our day have any practical or habitual prayer life.

For those people there is a god of the "white folks" and another god for the "niggers." One for "my church" and I hope one for yours.

God never did a blitzkrieg to capture the passions and devotions of man. He has had to take one fort at a time, and through the thousands of years he has been revealing himself to the races of men there is yet much unconquered territory.

It is a fairly well established acceptance that God is to be worshipped at church. He is thought by most of us to have something to do with our spiritual lives, but there are still worlds to conquer in the other relationships of life.

He is the God of personal, inner life, but many who hold him in reverence as such never think of taking him into the economics of life. We feel that he may have something to do with how we live and what we do on Sunday, but what we do and how we deal on Monday is a matter to be determined by our own judgment of just what the occurring situations will stand and still leave us with a respectable reputation. We like to be characterized as "shrewd" or "keen" in the traffic of our trade. So we have a God of church worship and another god of business relationships—a god for this, and a god for that.

There is the God of the heart, but the god that controls the hand is quite another character.

There is the God of "God Bless America," but it is a vastly different god who must deal with Hitler and Mussolini.

There is also the God of my rights, my liberty and my pursuit of happiness, but there is another god of your rights, if any; your liberties, if I can't take them away, and your privileges, if any are left when I have had mine.

One doubts if any age were ever more mixed up on the idea, character, sphere and nature of God than we of this age. The result is a variety of influences playing upon our lives and swaying our actions as only the power of God should.

The most we can hope for is that out of the flagrant indifference of the present age there may come the time when the transition from the fear of God shall find a new and dynamic reality in a God to be loved and served with all the zeal of man's soul; a God who, because it is His will that none should perish but come to him and live, will become such a tender experience in our hearts that we would not dare neglect what we know to be our duty to him because of the love we have for him.

May the desire to be like him, and to work the works of righteousness, come to be the controlling passion of our lives and may we, with the Prophet of old, come quickly to the choice by which we can say, "Though others may serve the god of the Amorites, or the gods which were beyond the flood, 'as for me and my house, we will serve the Lord.'"

All institutions offer benefits to those who enter them; entrance, therefore, is necessary. But faithful observance of laws for members is equally necessary. Final salvation depends on faithfulness unto death.—
John T. Hinds.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

THINGS TO DO FOR CHRISTMAS.

All of us may begin now to contemplate how we are going to use this Christmas. For so many this is a season of such hectic busy-ness and continuous activities that one is usually brought to Christmas with energies spent nerves frayed, and pocketbooks empty. Our pretensions at good will and peace and concern may easily become lost in a pagan observance of Christmas.

Why not determine now that you or your young people's group or your church, will make of this Christmas an occasion for the deepening of your personal devotion to Christ, and a time for sharing more fully His spirit with a suffering world?

The December issue of *The Pilgrim Highroad* includes a number of inspirational and practical ideas and suggestions for making Christmas a truly Christian event.

Some young people may want to make their own Christmas gifts this year, and contribute the money saved to a benevolent agency such as the Congregational Christian Committee for Assistance to War Victims, 289 Fourth Avenue, New York City. (Dr. Henry David Gray, one of the national secretaries of the Pilgrim Fellowship, has suggested a number of things that "you may make" on page forty-five in *The Pilgrim Highroad*.) Others may wish to forego the giving of gifts and use what they would otherwise spend as a symbol of love to those who suffer.

Here are also some suggestions you may be able to use with your group:

1. Why not give a Christmas pageant or play? (See page forty-five in *The Pilgrim Highroad* for suggested dramas.) Some groups may want to work out a play of their own using a Biblical or modern setting.

2. Why not a night of caroling planned for the shut-ins of your community, those in jails, orphanages, hospitals, or homes. It may be possible to make this an interdenominational community enterprise.

3. Why not plan a Christmas party for your group or for the entire church, with hymns and carols and stories. Such stories as parts of Dickens' *Christmas Carol*, or O. Henry's *The Gift of the Magi*, or Van-

dyke's *The Other Wise Men*, or Du Maurier's *Happy Christmas* may be used.

A STATEMENT OF FAITH.

Last week we indicated that this Advent season is an especially appropriate time to follow the suggestion made by the Commission on Personal Action at the National Council meeting "that each individual formulate his own Statement of Faith as a guide for his daily life." The following is a statement of Faith written by one of our own young people:

"I believe in God, my Heavenly Father. I believe in Jesus Christ, the Son of God and the Son of Man, through whom God has revealed himself in history, whom I claim as my Lord, my Master, my Savior and my Elder Brother. I believe in the Holy Spirit, through whom God is constantly speaking to me, calling me into fellowship with himself, and into the doing of His will as it has been revealed in Jesus Christ.

"Believing this, I do dedicate my life to the following commitments:

1. I accept this life which God has given me in gratitude, as the gift of His love. I will take this body as the temple of His spirit, and will therefore endeavor to keep it pure and holy for His abiding place.
2. As God has given me this life in love, I will be earnest to render back my life in love, which is my reasonable service.
3. I will endeavor to live each day with all my might while I do live, and I will attempt to direct all my energies toward the coming of His Kingdom on earth. I will bring all my desires and aims and purposes, insofar as in me lies, under the constant judgment of the Kingdom of God.
4. I will remember that I live in a world of sin, for which I need constantly to be asking God's forgiveness, acknowledging my share in its guilt. I will seek forgiveness for my own sins, and when I have consciously and deliberately done wrong I will impose some penalty of punishment upon myself as a disciplinary measure.

5. I will consciously practice the way of love; I will live fearlessly for what I believe to be the truth; I will seek to understand the will of God and to do it."

WHY I AM THANKFUL.

(Continued from page 8.)

been able to maintain peace in our own land.

I am thankful that I have the ability to read and write, and also for the training which was afforded me at the school for the blind. Yes, I am indeed thankful that I am not among the illiterate, and that I possess the sense of reason. What a pleasure it is to know that I may follow a profession. I am grateful for the Young Men's Christian Association, and its affiliates, for the splendid opportunities which have been extended to me. I am indeed thankful that I am a part of this association. I am happy that the Y. M. C. A. is in a position to extend its rights to the underprivileged through the cooperation of the Service Clubs.

I take much pride in the fact that the personal contacts that I have made since I have been in Mason City have been a great joy to me. I am, therefore, thankful for friends. I am delighted for the privilege of having a number of recreational activities that I may resort to, for the splendid reading material that is at my disposal, and excellent means of entertainment that the radio provides. I have much to be thankful for, the spiritual, as well as the material are of great significance. I am inspired by the fact that God constantly gives me courage that I may go about my daily activities with renewed vigor.

God grant that each of us may abide in true, and everlasting faith, and may our prayers of Thanksgiving be more abundant.

FROM A SUBSCRIBER.

I just can't do without THE CHRISTIAN SUN. Its light gives life: its majesty gives hope: its heat gives action, and its glory gives satisfaction.

It is readable, comprehensible, and most easy to assimilate.

It is a sword for the individual; a light for the church; and a comfort to the ripe of age.

Without its vitaminerals in circulation in the church, the church will suffer with gout, pachycephalous and heliophobia; but with its vitaminerals in the blood of the church, the church will never have plutomonias nor photomonias. Therefore, may we send THE CHRISTIAN SUN with healing in its pages.

S. W. PHILLIPS.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

A GOOD NEIGHBOR.

LESSON X—DECEMBER 8, 1940.

LESSON: Luke 10.

DEVOTIONAL READING: Lev. 19:13-18.

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.*
—Luke 10:27.

A Great Question.

"And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?" It is one of the most insistent and persistent questions of the human race. Instinctive in human nature, there is a love for life which does not end with death. Here was a man asking a question. Unfortunately, it does not seem that he was altogether sincere, for Luke says that he made trial of Jesus, that he was trying to catch him. The question also reflects an inadequate conception of the basis of eternal life. It suggests that one had to do something to inherit it, some good work such as fasting and praying and sacrificing, and perhaps works of penitence. It also suggests that eternal life is something in the future. To be sure, one has to do something to get eternal life, and in a sense eternal life is a thing of the future, but on the other hand one can not earn eternal life, cannot do anything to merit it, for, as Paul says, "It is the gift of God through Jesus Christ our Lord." A man finds eternal life through a simple act of faith, through receiving the gift from God. In the thinking of Jesus, eternal life is not simply something which men shall enjoy in the future, but it is a present, personal possession. Man can enjoy eternal life here and now.

A Great Answer.

Jesus answered the man's question with another question, "What is written in the law? how readest thou?" The man replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Thereupon Jesus answered, "Thou hast answered right: this do, and thou shalt live." According to Jesus, eternal life is primarily a matter of love, loving God with all one's being,

and loving one's neighbor as one's self. This is just another way of saying that eternal life is a matter of partaking of the life of God himself. God is love, and therefore those who have love have the divine life within them. To be sure, there are other factors in, and phases of, eternal life, but basically eternal life is a matter of love. This love moves upward to God and it moves outward to men.

It is significant that Jesus said that men were to love God with all their heart, that is with the affection, with all their soul and animate being, with all their strength—we are to love God with our muscles and our bodies—and with all their minds. Jesus puts no premium upon ignorance and we are to love our neighbors as ourselves. Jesus does not say that we are not to love ourselves, that it is wrong for a man to love himself, but he does insist that a man shall love his neighbor like as, or even as, he loves himself.

A Great Alibi.

"But he, desiring to justify himself, said unto Jesus, And who is my neighbor?" Making alibis is the favorite indoor and outdoor all-year-around sport of mankind. Psychologists sometimes call it rationalizing, that is, we are able to conjure up reasons for doing or for not doing the things which we want to do or do not want to do, or for justifying ourselves for actions which we have already done. Like this man, we know the truth, but we are not willing to do the truth; we see the light, but we are not willing to walk in the light. A knowledge of the forms of religion, and even the faithful performance of them, is no substitute for giving practical help to others.

Another Great Question.

"And who is my neighbor?" To come to think of it that is a rather troublesome question. As a matter of fact, who is my neighbor? Of course, it is very simple to give an answer if one takes the meaning of the word, neighbor, literally, for then it means nigh-dweller, that is, "a person who lives near another; one whose abode is not far off." This is the first definition which Webster gives of a neighbor. But then he goes on to give another statement—"One entitled to, or exhibiting, neighborly kindness; hence, one of the human race; a fellow being." He quotes this very 36th

verse of our lesson today as an illustration of this larger and more inclusive definition of the word, neighbor.

Modern science has given new meaning to the word, neighbor, for science is rapidly making the world a vast neighborhood. Thus it is that out of his characteristic spiritual insight and unfailing intuition, Jesus gives an answer to this question, not in terms of a specific individual, or even of a specific instance, but in terms of a great and abiding principle. In the answer of Jesus we are all neighbors one of another, and every man everywhere has a claim upon our sympathy, our interest, our help, and our service.

Another Great Answer.

"And who is my neighbor?" Jesus answered the question with an immortal story, the story of the Good Samaritan, which is perhaps one of the best known of all the stories of Jesus. It sets forth in a vivid and moving way the story of the man who fell among thieves and was beaten and robbed and left half dead. Perhaps much to the chagrin of the religious leaders of his day, the villains in the story were a priest and a Levite. The former saw the man, but did not even stop to inquire about his condition, to say nothing of lending a helping hand. The latter did take enough pains to come near the wounded man and look at him, but he then passed on without doing anything about it. The real hero of the story was a Samaritan, a man of a race whom the Jews held in contempt, and with whom they would have no dealings. It was this man who had compassion, who showed sympathy, who practiced the law of kindness, who was willing to forego his own personal convenience, who went the second mile, and thus showed true neighborliness and the spirit of true religion. The story itself carried its own lesson, and when Jesus said, "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers," the lawyer had to admit that it was "He who showed mercy on him."

A Great Command.

"And Jesus said unto him, Go, and do thou likewise." Religion is not just being something. There is no substitute for character, and genuineness of inner spirit, but religion is also doing something—it is a matter of loving service to our fellowmen, of sharing with others, of practicing the law of kindness and of love. Here again Jesus emphasizes that His followers are to be doers, as well as hearers, of the word.



MONDAY.

TODAY.

"I press toward the mark of the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

With every rising of the sun,
Think of your life as just begun.

The Past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but Today.
Grasp it, and teach it to obey

Your will and plan, since began,
Today has been the friend of man.

You and Today! A soul of sublime
And the great heritage of time.

With God himself to bind the twain,
Go forth, brave heart! Attain! Attain!

—Selected.

Prayer—O Lord, we forget the prize so easily. Please forgive us. May we keep alive in our hearts the thoughts of Thee and the true eternal values of life and ever press on. *Amen.*

TUESDAY.

DOG SENSE.

"Go to the ant, thou sluggard; consider her ways and be wise."—Prov. 6:6.

One day, when a large party was returning from a picnic, Nep was put up on the box-seat beside the driver of the carriage, as he seemed too tired to run all the way home. He had evidently drunk some liquor at the feast, for on the road he fell from the carriage to the ground. No bones were broken, though he must have got a severe shake and a fright in the fall. The result was that Nep never once after that day could be induced to touch bread soaked with liquor, turning from it with loathing and contempt, the very smell of it being repulsive. In fact, he became a teetotaler.—*Selected.*

Prayer—O Lord, God, grant that we may never forget that we are in

Thy image, and that image we would develop in us in the life that now is and be like Thee when shall see Thee face to face. Help us this day. In Christ's name we ask it. *Amen.*

WEDNESDAY.

ALCOHOL A POISON ACTIVELY HOSTILE TO BODY, MIND AND CHARACTER.

"Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."—Prov. 23:31 and 32.

Bishop Bradford, of England, said, "Alcohol is a poison actively hostile to body, mind and character." A Doctor Boardman took exceptions to that but he gave no evidence in support of his dissent. A police court record proved the Bishop's statement. The report: "An intelligent man of thirty-three years, a motor mechanic, is, by alcohol, reduced to the level of a mental defective with a tendency to theft. He steals things which he does not want while he has money in his pockets. Before the court his lawyer explained that the defendant was 'fond of drink' which affected him so that he did not know what he was doing." Thus the alcohol was "a poison, actively hostile to body, mind and character."

Prayer—Our Father, Thou knowest the conditions of this world and why they are so. Strong drink is raging and we fear a world-wide inebriancy and debauched character. Give unto us the vision of the right and the wrong use of strong drink. Consecrate us to Thy will and send us forth to fight the wrong of this evil now and always. *Amen.*

THURSDAY.

LIVING AS UNTO ETERNITY.

"Be not anxious for your life what ye shall eat, or what ye shall drink, nor yet for your body what ye shall

put on; is not life more than food and the body more than raiment?"—Matt. 6:25.

This text is the same thing as saying "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you"—a part of Jesus' sermon on the mount. The first word "life," in the text, refers to the material things; the second to the spiritual. The "kingdom of God" refers to things eternal—that is, things of eternal values, permanent truth—an appreciation of universal vision of the value of human life and its perfections for glory.

Ruskin said: "It is a good and safe rule to sojourn in every place as if you meant to spend life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend."

Prayer—O Lord, we humble ourselves before Thee this day to wait on Thee for that renewed strength Thou has promised to all those who wait on Thee. Help us to live the true life this day. *Amen.*

FRIDAY.

LIFE IS MORE THAN MONEY.

"Be not anxious for tomorrow; for the morrow will be anxious for itself."—Matt. 6:34.

To follow Christ's example for today means more than accepting Christ for today; for every fresh dawn is no longer our own—it is gone. It means more than emphasizing the fact of passing time, because Time is uncertain, health is brittle, and influences are hardening and ossifying. It means that we must be able to make deliberate preferences when counter claims come upon us. There are times when the forces of the world, of self, of sense, of earthly affection, and a great many other interests, pull us away from God. Through Christ and His guidance, and through the wis-

dom of the Father we must have a consecration to preference for the eternal.

Prayer—Dear Heavenly Father, grant unto us the vision of the supreme business of living and the power to make decisive emphases on the things that are first in the sight of God. *Amen.*

SATURDAY.

THE WRONG EMPHASIS.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell."—Matt. 7:26, 27.

The most of the tragedies of life come because of emphasis on the wrong thing. Strong lives stagger and sink because they have missed their course. Men of genius and great soul go down into despair because they built on uncertain values. It is no more possible to give strength to a life hinged upon a false axis than it is to keep the solar system in order without the sun. On the other hand if the meagerest soul carried the outlines of Christ in his life, in all his impotency he lives the richest existence because he has the things of God: love, joy peace, longsuffering, kindness, etc. A student once said to a great pianist, "I would give a great deal if I could do that well." The pianist replied: "You can if you will pay the price."

Prayer—Dear Heavenly Father, "The price." O, the Price! Grant unto us that humility of spirit this day and all our lives that we may be willing to pay the price for living like Jesus would have us live. *Amen.*

SUNDAY.

IF WE HAD BUT TODAY.

We would fill the hours with sweetest things
If we had but one day;
We would drink alone at the purest springs
In our upward way;
We would love with a life-time's love in an hour
If the hours were few;
We would pray not for dreams, but for fresher power
To be and to do.

We should waste no moments in weak regret
If the day were but one;
If what we remember and what we regret
Went out with the sun;
We should be from our clamorous selves set free
To work and to pray;
And to be what the Father would have us be,
If we had but a day.

Selected.

FOUNTAINS OF DELIVERANCE.

(Continued from page 5.)

Not one of us but feels he could make more of himself. He has capacities which have never been developed. He has talents which have never been given opportunity to be expressed. Perhaps it is something he lacks, something that could be made up if only he could find the right turn, take the right road, steer the right course. What is that missing thing in life which he would like to find?

These are some of the thirsts which beset us. Along what dry streams we have wandered and at what failing springs we have sought to slake our thirst! We have been recommended to material ministries which leave our feverish unrest only more intensified and inflamed. We "thirst again." We apply stimulants of various kinds, yet we "thirst again." We plunge more deeply into business and surround the soul with material treasure. Yet, the soul is not appeased. It "thirsts again." We make ourselves promises. We will do better. We seek contentment in good intentions. We denounce ourselves as fools. All of which are only opiates, and when the effect passes away, as it always does, we "thirst again."

Are there fountains of deliverance? We have said there are, and we say so again. How oft must we repeat the assurance? There are spiritual resources that refresh and vitalize, that restore and maintain. Who was it that said, "There is no sap and vigor in us until the Lord waters us by his spirit?" It is the early spring rain and the melting snow that make the sap flow in the sugar trees. It is the living water of God that invigorates the languishing conscience, repairs the affections, stimulates the sluggish emotions, and strengthens the feeble will. We become "trees of the Lord." and the "trees are full of sap."

But fountains of deliverance are something more than an objective relationship with God. Too many people have a conventional kind of religion. They believe a doctrine, a creed, an article of confession. All the while they live in this dead formalism they are slurring the important. When Jesus talked with the woman at the well of Jacob he told her that she had in her a "well of water springing up into everlasting life." It was the living fountain within which he was anxious to have the woman recognize.

How often do we go seeking God as an objective reality! Saint Augustine in his *Confessions* tells us how he strove to make God a "living God." He looked at the air, and the sea, and

the earth, and all they could tell him was, that God made them. He finally came to the conclusion that he could not find God by establishing a localization for him somewhere in space. "Behold," he says, "thou wert within, and I abroad. Thou wert with me, but I was not with thee." While he was seeking God somewhere outside, God was within. A springing fountain was bubbling in his own soul.

It is always well to sing "Holy, Holy, Lord God Almighty!" It gives us a sense of reverence. It exalts the mind and takes us out into a world of ultimate mystery. I pity the man who does not stand in holy awe and wonder at the majesty of God. But on the other hand we need to look into our hearts, find God there, and recognize how "warm, sweet, tender, even yet a *present* help is he."

Prayer—O God of the tired hands, the weary feet, and the faint hearts, to whom else can we go, but to Thee? Teach us to patiently wait until we see Thy glory above the battle-scarred earth; above the hate and fear that fill men's hearts. The world has crucified Thee again, turned its back upon Thee, and gone its own way. Still Thou art faithful in the face of our treachery, compassionate toward our sinning, and ready to forgive our folly. We are blundering children. We know not how to go out or how to come in. If a rude awakening from our sinful sleep is yet our lot, O be merciful to us, and lift the light of Thy beneficent countenance upon us. Lead us in a straight path to the Father's house, and may we go out from it no more forever. In Jesus' name we pray. *Amen.*

NOTE: This address was delivered over WEAF and the Red Network. All rights reserved and no part may be reproduced without permission in writing from Dr. Stamm.

A good deal of the church treasures sent into Spain recently by Chancellor Hitler came from the churches of occupied Poland, according to a Polish priest who has just arrived in London from Madrid and who was shown Hitler's gift to the Spanish capital. The most valuable objects of a big load of vessels, pictures, statues, etc., for Spanish Catholic churches damaged during the civil war were easily recognized as stolen from Warsaw and Cracow. But Madrid church dignitaries assured the Polish cleric that Hitler will not win their favor with stolen treasures, and they regard themselves as merely trustees for these Polish ecclesiastical utensils and will hand them back when Warsaw is freed, the priest said.—*Methodist Recorder.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Your orphanage superintendent is still improving, but he has not yet been able to come to the office to work. He is counting on every Sunday school and church doing its very best during this special drive in behalf of the Christian Orphanage. May everyone push forward with his whole strength so we can go over the top and keep Mr. Johnston from being disappointed during his illness.

We are very grateful for the three coops of chickens sent to us from Mt. Herman, Ingram and Biscoe Congregational Christian Churches for the children's Thanksgiving dinner. The children certainly enjoyed their dinner on Thanksgiving Day.

Our Thanksgiving contributions are coming in very nicely. There are some Sunday schools and churches that haven't sent theirs in, but we don't think they will forget us. We are counting on every church, every Sunday school, and every individual at this time. What you do will mean much to the helpless children who are dependent upon you.

Yours very truly,
ALNER ISELEY,
Secretary to Mr. Johnston.

REPORT FOR DECEMBER 5, 1940.

Amount brought forward \$14,278.80
Sunday School Monthly Offerings.

Eastern N. C. Conference:

Ebenezer \$ 16.50
Pleasant Hill 3.94
\$ 20.44

N. C. & Va. Conference:

Bethlehem \$ 5.22
Burlington:
C. T. Holt, 1939 pledge 50.00
J. A. Hall, 1939 pledged 25.00
80.22

Western N. C. Conference:

Spoon's Chapel 2.10
Eastern Va. Conference:
Berea, Nansemond \$ 6.40
Cypress Chapel 5.65
Ocean View, Birthday Bank 5.00
17.05

Valley Va. Central Conference:

Antioch \$ 8.41
Winchester 11.12
Bethel 2.00
21.53

Ga. Conference:

Vanceville 1.00

Thanksgiving Offerings.

Eastern N. C. Conference:

New Elam \$ 11.38
Lebanon 4.25
Shallow Well 12.01
Chapel Hill:
United Woman's Missionary Society 5.00
Church 25.00
Turner's Chapel 15.42
73.06

N. C. & Va. Conference:

Monticello \$ 19.50
Hebron 6.80
Union Ridge Missionary Society 14.50
Ingram 100.00
Union 15.00
Kallam's Grove 6.68
Greensboro, Palm Street . 25.44
Bethlehem 16.00
Elon College:
Dr. & Mrs. J. U. Newman 3.00
Lila Clare Newman ... 2.00
Mrs. W. C. Wieher 5.00
213.92

Western N. C. Conference:

New Center \$ 6.00
Seagrove 20.00
Ether 10.61
Big Oak 13.00
Randleman 9.00
Fint Hill (M) 2.00
Needham's Grove 4.12
Hank's Chapel 9.50
Shady Grove 1.10
Pleasant Cross 7.00
82.33

Eastern Va. Conference:

Isle of Wight \$ 10.00
Mt. Zion 2.50
Berea, Nansemond 16.60
Damascus 15.00
Oak Grove 3.31
Suffolk, Mr. & Mrs. H. W. Phillips 100.00
Eure 4.75
152.16

Valley Va. Central Conference:

Mt. Lebanon \$ 5.25
Bethel 14.00
Newport 16.21
Joppa 3.57
Timberville 2.34
41.37

Ala. Conference:

Wadley \$ 6.00
Roanoke 6.75
Lowell 5.00
Lanett, Primary Dept. ... 2.00
Roanoke 2.14
Caver's Grove 2.75
Noon Day 4.60
29.24

Ga. Conference:

Vanceville 5.73

Thanksgiving Offerings from Individuals.

Mr. & Mrs. J. W. Payne . \$ 3.00
H. C. Holt 10.00
Miss Annie Laura Houghton 10.00
J. L. Barksdale 5.00
Chas. A. Scott 5.00
Miss Sarah Ellison 10.00
Mrs. D. M. Helfenstein and Anna 15.00
Mr. & Mrs. W. C. Wampler 5.00
Mr. & Mrs. R. L. Smith . 10.00
L. D. Hearn 5.00
Mrs. R. T. Holder 25.00
T. M. Stroud 5.00
Thomas E. Powell, Jr. ... 25.00
133.00

Special Offerings.

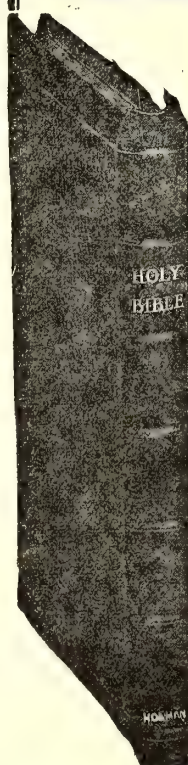
Men's Bible Class, Rosemont S. S., support of Robert Currin \$ 12.50
Mr. Godwin 15.00
Mr. May 3.00
30.50

Total for week \$ 903.65

Grand total \$15,182.45

The only birds that talk are parrots, and they don't fly very high.—
Wilbur Wright.

The Best Bible That Can Be Made



Regular List
Price \$11.85
Now Offered
At \$7.85
Post Paid
No. 1875XCS

HOLMAN
INDIA PAPER
EXTRA LARGE PRINT
Self-Pronouncing
Reference Bible
With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 1/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

NĒB-U-CHĀD-NĒZ'ZAR the king, unto all people, nations, and languages, that dwell in all the
B. C. 570.
a ch. 2, 4; 6, 25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra
Names Lettered in Gold .. 35 Cents Extra

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.
R. L. HOUSE, B. D.....Editor
S. C. HARRELL, D. D.....Associate
W. T. SCOTT, D. D.....Associate
F. C. LESTER, B. D.....Associate
H. S. SMITH, Ph. D., D. D.Associate
I. W. JOHNSON, D. D.....Contributing
L. E. SMITH, D. D., LL. D....Contributing
C. A. LINCOLN, D. D.....Contributing
J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.
H. S. HARDCASTLE, D. D..Sunday School
H. E. ROUNTREE.....Quiet Hour
S. E. MADREN.....Christian Endeavor
A. LANSON GRANGER....Young People
Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.
Six Months..... 1.00
One Year.....\$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

GIBSON.
Mrs. Mary Elizabeth Gibson, a member of the Woman's Missionary Society of Rosemont Christian Church, passed to her heavenly home on August 15, 1940. In her going the society lost a beloved friend and member.

Therefore, be it resolved:
1. That while we miss her cheerful words and sunny smile, we know that our loss is her gain, and we submit to the will of God, who doeth all things well.
2. That we extend our sympathy to her bereaved family and emulate the kindness and neighborliness which radiated from her life.
3. That a copy of these resolutions be sent to her family, a copy to "The Christian Sun" and a copy be recorded in the minutes of our society.

Mrs. O. S. MILLS,
Mrs. H. E. ROANE,
Mrs. J. F. MORGAN,
Committee.

GILLIAM.
Mrs. Laura McCray Gilliam, who was a charter member of the Ladies Aid Society of Bethlehem Christian Church.
Whereas, in her death, we have lost a loyal, true, Christian member.

Therefore, be it resolved:
1. That we give thanks to God for the great blessings of her life.
2. That we extend to her loved ones our deepest sympathy and earnest prayers that God's promise may fall soothingly upon their sad hearts and that when life's work is done they may form an unbroken circle around His throne.
3. That a copy of these resolutions be recorded in our minutes and a copy be sent to "The Christian Sun."

Mrs. C. L. SIMPSON,
Mrs. D. D. SUTTON,
Mrs. R. L. IRELAND,
Committee.

EVANS.
Whereas, God, in His infinite love, has seen fit to call to his reward one of our devoted and faithful members, Mr. Walker Lawrence Evans.

Therefore, be it resolved:
1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.
2. That the First Congregational Christian Church of Hope Mills of which he was a loyal member and deacon has lost one for whom they mourn.
3. That we extend to the family our deepest sympathy in their loss.
4. That a copy of these resolutions be sent to "The Christian Sun," a copy to his family and a copy to be placed upon our minutes.

Miss MATTIE McARTHUR,
Mr. D. E. CULBRETH,
Mr. CLAUDE L. SMITH,
Committee.

FARLOW.
Whereas, God, in His infinite love, has seen fit to call to his reward one of our faithful members, Mr. Madison Farlow, we, as a church and as individuals, desire to record our appreciation of him.

Therefore, be it resolved:
1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.
2. That the Seagrove Christian Church, of which he was a loyal member and deacon, has lost one for whom they mourn.
3. That we extend to the family our deepest sympathy in their loss.
4. That a copy of these resolutions be sent to "The Christian Sun," a copy to his family, and a copy be placed upon the church records.

Mrs. W. L. FLENNIKEN,
Mrs. A. R. AUMAN,
D. A. CORNELISON,
Committee.

MALONE.
Once more the ranks of the Sunday school class of the Burlington Christian Church were broken, when on Thursday, October 31, 1940, God, in His infinite wisdom, called to her eternal home Mrs. Allie H. Malone, a beloved and faithful member.

Therefore, be it resolved:
1. That we bow in submission to his will for we know our Heavenly Father doeth all things according to his will, love and mercy.
2. That we hold in loving remembrance her service and her meek and quiet personality.
3. That we extend our heartfelt sympathy to her family and brothers, and commend

them to God whose grace is sufficient in the hour of trouble.
4. That a copy of these resolutions be sent to her family, a copy be sent to "The Christian Sun" for publication and a copy be spread upon the minutes of our Sunday school class.
Mrs. GARLAND F. HUFFMAN,
Mrs. J. M. HAYES,
Mrs. JERRY W. HOLT,
Committee.

EURE.
Whereas, it has pleased God in His all wise providence to remove from our midst on October 16, 1940, our much loved and highly esteemed member, Mrs. Sarah Darden Eure.

Be it resolved by the Woman's Home and Foreign Missionary Society:
1. That this society has lost a faithful member, one we will ever cherish in our memory as being always with such sweet willingness ready to do her bit.
2. That while we most sincerely mourn her loss, we bow in humble submission to Him who doeth all things well, knowing our loss is her gain. That we extend to her devoted daughter and all relatives our heart-felt sympathy in the great sorrow that has come to them and express this prayer that they may journey through life along the same narrow path their loved one trod.
3. That a copy of these resolutions be sent to the family, a copy placed on the records of the Missionary Society, and a copy be published in "The Christian Sun."
Mrs. EMILY CROCKER,
Mrs. C. A. SHOOP,
Mrs. J. D. LUKE,
Committee.

GERRINGER.
We, the members of the Board of Deacons of Hines' Chapel Congregational Christian Church, submit the following in honor of one of our beloved members, Andrew D. Gerringer, who passed to his reward several weeks ago.

Brother Gerringer was a man very loyal to church and all of its various activities, being particularly active in the education of young people for church leadership. To this end he gave freely of his time and financial support to our church college, Elon. He was very vitally interested in each young minister who from time to time came to us as pastor, always ready to give each one a kindly word of encouragement and assistance. Brother Gerringer was also a constant and liberal supporter of missions, both home and foreign, the church orphanage, and any movement in church improvement. Needy people in any walk of life, whether for lack of funds or in need of moral help, always found a sympathetic listener in Brother Gerringer.

Conscious of the fact that the church and its Board of Deacons have lost a loyal and highly respected member, be it resolved that the members of this Board of Deacons do hereby extend our sincere sympathy to his family, with a sense of the great loss to our church and community, knowing full well that his good deeds will live on 'til eternity. Also that a copy of these resolutions be sent to "The Christian Sun," a copy be spread upon the minutes of the church record, and sent to his beloved family.

H. S. LOWE,
J. W. BARKER,
P. W. ISELEY,
BRUCE SMITH,
O. W. HINES,
W. F. BURTON,
Board of Deacons.

A Privilege to Be an American

The temples of justice, liberty, religion and common decency are being desecrated and destroyed by the dictators and their followers who believe in the tenets of totalitarian ideology.

Today the United States stands as the last frontier of those who love liberty, peace, political and religious freedom. The greatest heritage that one can acquire is that of being an American citizen. We are envied by millions who are living under the despotic heels of conquerors, and we must not fail to appreciate the blessings that our forefathers have bestowed on us.

Let us make it a sacred duty in our daily lives never by word or deed to do anything that may besmirch or destroy the great privilege of being an American citizen. There are those who say we must make sacrifices for our country. What they should say is that it should be a great privilege for any American to give his all for a land that has given him so much.

Let us always keep our citizenship and ideals pure, free from prejudice and unfairness, so that the beacon light of Liberty may burn perpetually, and let us never forget that to be a citizen of the United States is the greatest honor and privilege that any one can ever hope to possess in this mortal world.

H. E. C.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, DECEMBER 12, 1940.

No. 50.

Angel of Peace

Angel of peace, thou hast wandered too long;
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song,
Fly to our ark like the storm-beaten dove—
Fly to our ark on the wings of the dove;
Speed o'er the far-sounding billows of song,
Crowned with thine olive-leaf garland of love,
Angel of peace, thou hast waited too long!

Brothers we meet on this altar of thine,
Mingling the gifts we have gathered for thee;
Sweet with the odors of myrtle and pine,
Breeze of the prairie and breath of the sea—
Meadow and mountain and forest and sea;
Sweet is the fragrance of myrtle and pine,
Sweeter the incense we offer to thee,
Brothers once more round this altar of thine!

Angels of Bethlehem, answer the strain;
Hark! a new birth-song is filling the sky!
Loud as the storm-wind that tumbles the main,
Bid the full breath of the organ reply—
Loud let the tempest of voices reply;
Roll its long surge like the earth-shaking main,
Swell the vast song till it mounts to the sky,
Angels of Bethlehem, echo the strain!

—Oliver Wendell Holmes, 1869.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. J. L. Neese received eight members into the Old Zion Christian Church, Norfolk, the first Sunday evening in December.

As a result of the evangelistic services recently held at Timber Ridge, the pastor, Rev. R. A. Whitten, reports nine accessions at this church and two at the church in Winchester.

A subscription to THE CHRISTIAN SUN is an ideal Christmas gift. It is reasonable in price, Christian in its influence, and is sent in fifty-one weekly installments. What more could one desire for two dollars? Send a subscription to a friend and help make this Christmas definitely Christian.

The Rev. J. A. Marion, Jr., pastor of the First Presbyterian Church of Durham for the past two years, has now become the pastor of Grace Covenant Presbyterian Church in Richmond. Grace Covenant is the largest Presbyterian Church in Virginia.

IMPORTANT NOTICE.

Over short-wave station WRUL, Sunday, December 15, at 4:30 o'clock Eastern Standard Time, Dr. Douglas Horton and Dr. Boynton Merrill will broadcast a message to Dr. Sidney Berry, Secretary of the Congregational Union of England and Wales. The frequency on which this country and Europe can get the broadcast is 6.40 megacycles on the 49 meter band or 11.79 megacycles on the 25 meter band.

ELIZABETH G. WHITING,
Committee for Assistance to
War Victims.

A FINAL EFFORT TO PAY ELON'S DEBTS.

Would you like to see Elon College out of debt? We have now reached the place where such an achievement is possible. Will you join with one thousand others to see that this is done?

This is the plan. We owe \$111,000, due January 1, 1941. We are morally and legally bound to pay in full on that date. If you and one thousand others will give \$100.00 each, the faculty will give the remaining \$11,000 and the college will be free of debt. We will burn the notes, a great occasion.

Now, if it is not convenient for you

to pay the entire \$100 on or before January 1, would you be willing to give the college an endorsed, bankable note with payments to suit your convenience? The college would discount the note and pay the indebtedness. We are not now asking for money but only your committal.

If you owe a balance on an old pledge, the balance would count on this payment or pledge. If you cannot add to your pledge, could you arrange to pay the same? If you cannot give as much as \$100.00, how much would you give toward settling this debt?

We make this solemn pledge—that you will not be asked for this money until the entire amount, \$111,000, is assured. When you make this gift, you may know that all debts against the college are paid in full except the usual amount of current accounts. Our current budget is in balance since 1935. The success of this undertaking depends on you. I know that you will not fail if there is any possible way for you to help.

I leave December 8 for a report to the Southern Association of Colleges and Secondary Schools. It would be wonderful if I could have your favorable answer before leaving. This will make a new chapter for Elon College. I know that you want to have a share in its writing.

I beg of you, I beseech you, I pray that you may find it possible to cooperate in this final effort.

The above letter has been mailed to more than one thousand people. It is an earnest and sincere appeal to the friends of Elon College, alumni, church, and others, to one and all, to make one final, desperate effort to clear the college of its debts. This is entirely possible. There are certainly one thousand people who are able and willing to give \$100.00 to see the college clear of debt one time. Come on, Friends! Let's do it while we live.

At this writing we have had six definite replies, two declining to make new pledges but sending \$125.00 each as payment on an old pledge, one declining to make a new pledge but stating that she would pay the \$40.00 now owing on an old pledge. Favorable replies came in as listed:

Dr. Stanley C. Harrell; Dr. B. D. Jones, Jr.; Mr. L. R. Jones, who reported that he felt sure that two others of his friends would join with

him in this last effort; Mr. Herbert Harell, stating that he would see that \$100.00 was given through his church.

These replies are most encouraging. It will certainly be a glorious achievement to get this old debt behind us. We could then have a day of real rejoicing at Elon College. Let's see that this day comes on our commencement occasion.

L. E. SMITH.

AT LAST.

On December 3, 1939, I began my present pastorate with the First Congregational Christian Church of Henderson, N. C. Last Sunday, December 1, was my first anniversary in this field.

Before coming to Henderson my time and talents were divided between teaching and preaching. For twenty-one years I went into the school room during the week days and into the pulpit on Sundays. I served eighteen years of this time as principal and teacher. During this time I had the pleasure of serving some of our largest and best rural churches, namely, Apples Chapel (which was my home church), Bethlehem, Bethel and Mt. Zion in the North Carolina and Virginia Conference and Pleasant Ridge and Pleasant Hill in the Western North Carolina Conference.

These were busy years filled with many rich and varied experiences. In the school room I taught many boys and girls and tried to help them to realize the glory and the importance of preparing to live worthwhile lives. In the church I have seen many accept Christ as their personal Savior. Many were received into church fellowship. I have spoken the words to many couples that made them one and sent them on a new journey in life. I led many funeral processions to the church and then to the cemetery. Many sick were visited in the hospitals and the homes. It was good to know that all along the way God was there.

My work is different now. My time is no longer divided, even though school work is a great work and I thoroughly enjoyed it. I loved my boys and girls. Sometimes I long to go back into the school room, but I can't now. All my time and talents belong to Christ and His work. This to me is the greatest of all work. Without the church and its work church here is small, but it has a big heart. It is a friendly and an active nothing would be worth while.

We are conveniently and happily situated here in Henderson. Our

(Continued on page 6.)

Georgia and Florida News

THE 1941 FLORIDA MISSIONARY ASSEMBLIES.

Into Florida for five weeks will come a dozen or more men and women of wide experience and knowledge from China, India, Africa, Brazil, Europe and the United States.

The will represent different races, come from war-torn areas, bring information from each of our great Continents, and honestly seek to interpret the needs of a devastated world.

For a score of years, Florida cities have welcomed these Ambassadors of Good Will to their communities, including Civic Clubs, Open Forums, Colleges, Schools and Churches. Each year, thousands of citizens and winter visitors hear these Christian statesmen. The privilege is yours.

The schedule of meetings is as follows:

Jacksonville, January 20 to 22; Daytona Beach, January 22 to 24; Deland, January 22 to 24; Orlando, January 25 to 29; Winter Park, January 26 to 28; Palm Beach, January 29 to 31; Miami, February 1 to 5; Ft. Lauderdale, February 2 to 4; Ft. Myers, February 5 to 7; Lakeland, February 8 to 11; Winter Haven, February 8 to 11; Tampa, February 12 to 14; Sarasota, February 13 to 14; St. Petersburg, February 15 to 20; Clearwater, February 16 to 19; Tallahassee, February 22 to 24; Quincy, February 24 to 25.

The State Director of the Missionary Assemblies is Miss Louise Woodford, 930 23rd Avenue, North, St. Petersburg. We are happy to have our Congregational Christian Churches in the state participate in this united enterprise.

THE FAIRBANKS ARE COMING.

Rev. and Mrs. Robert Fairbank of India, missionaries supported by the Florida and Georgia Conferences, will be in our state January 12-February 9. We hope they may be able to speak in all of our churches or at least may speak in clubs that may be attended by members of all of our churches. They will be available for regular church services, mid-week services, women's meetings, or special gatherings. There are no financial obligations in connection with their visit but any offering received will be credited toward expenses. If you would like to have the Fairbanks

visit your church, please communicate with Miss Pattie Lee Coghill, Box 785, Jacksonville, Fla., at once.

GEORGIA NEWS.

We commend most heartily the business committees of Atlanta, "Central" for the splendid way in which they have presented their financial budget to the church for the new year. In their weekly calendar they carried three pages explaining in detail the proposed budget, thus, acquainting every member with the full responsibilities for the maintenance of the church. Dr. A. W. Loos of Spellman College, Atlanta University, has been the guest minister of Central Church for the past month. The church is most fortunate in securing this able preacher.

Rev. Philip M. Widenhouse, Central Church's new minister, arrived on the field the last of November and delivered his first sermon on the first Sunday in December. We anticipate for Mr. Widenhouse and Central Church a mutually satisfied ministry.

Rev. and Mrs. Donald L. West and their two children arrived in Meansville the middle of November to take up their work as leaders of the Meansville-Woodbury Parish.

Rev. W. Carl Parker, minister at County Line (Hampton) Church, reports excellent attendance at the worship service. Recently the church found it necessary to buy extra communion glasses in order to serve the church.

The Pleasant Hill Church at Gailard, Ga., sent four delegates to the State Conference at Demorest, Ga. They were: Mrs. H. H. Spratling and Mrs. G. D. Easler, representing the church; Mrs. M. L. Easler as a delegate from the Sunday School; Miss Mary Ellen Spratling from the Young People's Society. Both the Sunday school and the young people's society paid the expenses for the trip. Since the organization of the young people's society in May, the membership has been doubled, and great progress has been made. The society has sponsored the installation of electric lights in the church and pays the light bill each month. Once each month the members of the society meet at some member's house for a social which is well attended and enjoyed very much. After attending the State Conference plans have been

INTRODUCING LESSONS JESUS TAUGHT

A New Course for Intermediates
and Seniors

By MARGARET SLATTERY

*Famous author, lecturer and friend
of young people*

Deals with many of the Parables of Jesus and the amazing teachings inherent in them for His Time and for Our Times. Through Miss Slattery's skillful treatment of these lessons, young people readily identify themselves with the problems and situations involved in the current illustrations and Parables, and find guidance in clarifying foggy ideas, in strengthening moral and religious convictions, and the courage for Christian living.

30 cents

OUR TIMES What Has the Bible to Say?

A Study Guide for Adult Classes
and for the Individual Reader

By DWIGHT J. BRADLEY

Stimulates Thinking
Leads to New Insights and
Convictions

The Bible holds the central place in this study. Through suggestions for its intelligent reading and use, one is shown how to build anew a theology, a social philosophy, and an understanding of the laws of psychology which give meaning and purpose to life and religion in times like these.

50 cents

The Pilgrim Press

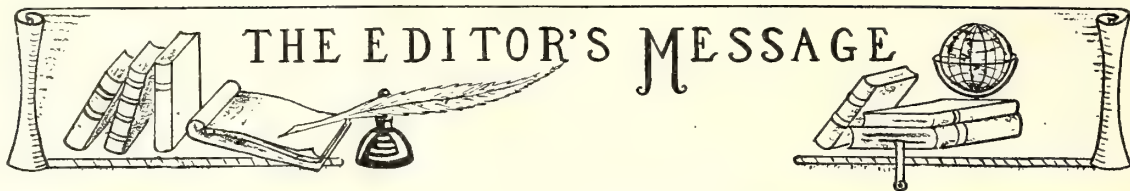
14 Beacon Street
Boston, Mass.

19 S. La Salle Street
Chicago, Illinois

made to reorganize the young people's society into a Pilgrim Fellowship Society, and to use Pilgrim Press literature in the Sunday school.

The Missionary Society of United Church, LaGrange, sponsored a missionary church dinner, Sunday, October 20, in order to make the church more "missions-conscious." Following the dinner, a worship service and playlet were given. At the conclusion of the program, the Cent-A-Meal boxes were opened, and an open offering received and dedicated.

Superintendent Scott visited Circular Church, Charleston, S. C., of which Rev. George N. Edwards is pastor, on Sunday November 17. He delivered the morning sermon and shared in the communion service.



THE CARE OF LICENTIATES.

A Seminar on Licentiates was held in Baltimore on December 2 and 3. The Seminar was conducted under the auspices of the Commission on Evangelism and Devotional Life and the following ministers were present: Frederick L. Fagley, Jesse H. Dollar, H. S. Hardcastle, L. R. Lundeen, Carl Martenson, W. P. Minton, Frederick K. Stamm, John G. Truitt, Stanley C. Harrell, George L. Miller and R. L. House. The purpose of the meeting was to find some satisfactory way of caring for approximately four hundred licentiates in our denomination. There is an obvious realization of responsibility for this formative group in the life of our church. Those who are cutting their ministerial teeth may be remotely compared to the child in the home or to the person who has just recently become a member of the church. Supervision and guidance are needed. They should not be as sheep without a shepherd. They represent the continuing foundation of the church. And that church which ignores this elemental and fundamental responsibility may be likened unto the man who built his home upon the sands.

Some of the problems faced were the number of licentiates coming to us from other denominations, the low or inadequate standards for licensure in some conferences and associations, the high percentage of unemployment among the licentiates, the number who drop out or never reach ordination, and the absence of the necessary coaching at this critical stage of the ministerial career. Those in college or seminary are likely to receive the necessary orientation toward ordination. But among those who drop out of school, or those who have no idea of entering, there is every danger of licentiates becoming dissentients. The Commission on the Ministry, reporting at Berkley, reminds us that "it is easy for a comparatively small group such as ours to include in its ministry a disproportionately large number of men from other groups who, because they are unfamiliar with our history, our polity, and the various phases of our contemporary devotional enterprise, may fail to inspire new recruits to our ministry and prove indifferent supporters of the joint activity of our churches." And lest the licentiate become a liability it further recommends that the candidate be carefully examined with reference to a vital and growing Christian faith, high moral character, pertinent reasons for wishing to enter the ministry, church membership and academic training. In addition it insists that the candidate should submit to the committee a written sermon, a statement of purpose in desiring to enter the ministry, and he should be examined by the committee on knowledge of Congregational Christian Church history, polity and practice, and on his ability to lead in worship and to perform the rites and ceremonies for which he will be responsible.

The Seminar was actuated by the conviction that it is not enough to zealously guard the gateway to the ministry. "Bear ye one another's burdens. Let him that is taught in the word communicate unto him that

teacheth in all good things." Every precaution must be taken to enable the licentiates to proceed through the front door of ordination rather than through the back door of disorganization. These young hopefuls should be given every chance to make good and enabled to serve under proper supervision and wherever possible with denominational assistance. The mature licentiate should receive practical guidance toward greater efficiency, and thus enable him to at least creditably maintain his status. The provision of adapted literature will meet a long-recognized need among our Negro ministers, many of whom have had extremely limited training. Secretary Fagley advocates an adviser or committee of advisers for each licentiate. This adviser, appointed by the conference and located in convenient proximity, should take the initiative in conferring with the licentiate at regular intervals and freely share books and experience to insure progress in study and achievement. This determined effort to make available every reasonable assistance to licentiates should greatly improve our ministry and give added strength to the entire work of our denomination.

A CONVENTION COUNCIL.

The Promotional Secretary of the Southern Convention has called a meeting of all Convention and Conference committees to be held at Henderson on December 17. Various committee meetings have been held at either Henderson or Norlina during the past few years in the interest of some particular board or institution. These inter-Convention meetings have been necessary and constructive. Now a meeting is being called in the interest of our total Convention program. An effort will be made to define our goals and clarify our duties. Only a limited amount of work can be done by such a large group from 10:00 A. M. until 3:30 P. M. The success of the meeting will be largely determined by the number of committee members in attendance and the amount of preparation done in advance by the Promotional Secretary and the committee chairmen. The logical time for this meeting was the day following the adjournment of the Convention. It is not too late, however to coordinate the committees of our Conferences and Conventions and concentrate on immediate and imperative objectives.

R. L. H.

To know every detail, to gain an insight into each secret, to learn every method, to secure every kind of skill, are the prime necessities in every art, craft or business. No time is too long, no study too hard, no discipline too severe for the attainment of complete familiarity with one's work and complete ease and skill in the art of doing it. As a man values his working life, he must be willing to pay the highest price of success in it—the price which severe training exacts.—Hamilton Wright Mabie.

Some Contributions of the Christian Church

By Rev. JOHN G. TRUITT, D.D.

[An address delivered at Whaleyville, Va., in a series of denominational night programs wherein a representative pastor of seven denominations represented their respective churches.]

Let me speak to you as a busy pastor of a church with more than four hundred families, and more than 1,500 people who look upon me as their pastor. I have not had time to go into the several books and publications I have in my study on the Christian Church, but have taken a bit of time to sit down and think over some of the things I would like to mention in a very informal and friendly way as contributions made by one of the smallest, and perchance humblest of the churches that will be represented on this fine series of studies. We could set out to brag, but that is not becoming, and besides we have no desire to be bigger than anyone else. We have only the desire to serve as one of the servants of the Christ, and the best way in which we can.

Some writers in our church have had the slight inclination (?) to boast a bit about our church. I quote from page forty-two of the *Origin and Principles of the Christians*, written by Dr. J. F. Burnett of Dayton, Ohio, and who in turn quotes the following from Dr. N. Summerbell: "Christians believe that they are most orthodox, most evangelical, and Biblical, most Catholic, and liberal; their name is most general, their creed (the Bible) most acceptable, that God is the Father is the father of all in every age; they first restored the Christian name; started the first religious newspaper; opened the first college with equal privileges to the sexes; and were the first to restore open communion; they held the Bible without human creeds; baptism without denomination; the most scriptural name, the most charitable spirit, the most pure religion, and the most rational conversion; nobody can find a better name than Christian; a better creed than the Bible; a better fellowship for all saints; there is not an article of their faith that requires any change of the scripture statement; nor any other denomination that can compare with them in scripture conformity; their name covers all the followers of Jesus; their charity is over all whom God loves; their church was organized at Jerusalem; added to at Pentecost, and has the promise that the gates of hell shall not prevail against it; Christ was their first

Teacher; the apostles their preachers; the converted Jews their first members, and all the saved are their brethren; they have unity with diversity, truth with toleration, obedience without boasting, and while liberal, are conservative; there is the only name which of itself signifies Christianity; the only church named in the Bible; the only creed that will cross Jordan; and there is no reason why all Christians should not adopt the same Biblical and evangelical principles, except human considerations; it is the representative church of the Christian world; its name needs no changing; its creed needs no mending; its fellowship needs no extending; its charity needs no expanding; we ask not union for we are on our part in union with all; nor fellowship, for we are on our part in fellowship with all; and though we cannot go to them, we know they will come to us, for we hold to the only form of religion which will pass into heaven." It would be hard to claim any more for any church than that, and I would probably stop a few yards short of that!

A brief historical statement: The Christian Church as such came into existence in August, 1794, in Old Lebanon Church, Surry County, Va. Allow me to quote from *The Life of James O'Kelly*, written by the well-known, and true historian, W. E. MacClenny, and published by Edwards & Broughton Co. in 1910: "The ministers who met in 'Old Lebanon Church' and organized the Christian Church in August of 1794, had no other light than the spirit of God which illumined their hearts, and a love for religious liberty, which led them to fly from the first approach of ecclesiastical bondage, and a determination to see in this newly occupied country the right of private judgment, and the liberty of conscience, extended to all; and they set upon their work not knowing, or ever dreaming, of the result that would follow." At that very first Conference they adopted the following principles for their church which have not had to be changed to this day:

1. The Lord Jesus Christ is the only Head of the Church.
2. The name Christian to the exclusion of all party and sectarian names,

3. The Holy Bible, or the Scriptures of the Old and New Testament our only creed, and sufficient rule of faith.

4. Christian character, or vital piety, the only test of church fellowship and membership.

5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

With but slightly change phraseology these are the principles of our church unto this day.

It will be seen that in these principles there is the repudiation of man-made authority. It was but natural that the men who had followed Washington through Valley Forge, and to victory at Yorktown would desire freedom from all man-made overlordship. The spirit of democracy was young but very active. It was in the heart of the people, and set forth constantly in all matters then pertaining to state and government. There were a number of leaders in church who desired to fight shy of all ecclesiastical bondage. Among them was one James O'Kelly who presented to the first General Conference of the Methodist Episcopal Church, meeting in Baltimore, Md., November 1, 1792, "After the bishop appoints the preachers at Conference to their several circuits, if anyone thinks himself injured by the appointment, he shall have the liberty to appeal to the Conference, and state his objection, and if the Conference approve his objection, the bishop shall appoint him to another circuit." Historians in our church call this the famous "right of appeal resolution." This resolution, and matters involved in it were discussed for three days, after which it lost by a large majority. Whereupon Presiding Elder James O'Kelly and nineteen other ministers withdrew from the Conference. They met about a year later at Reece's Chapel, Charlotte County, Va., and in the spirit of the new government, called themselves the "Republican Methodists." At their Conference at Old Lebanon Church, Surry County, Va., in 1794, upon motion of Rev. Rice Haggard, they voted to discard all names except the name *Christian*, as we have already seen. . . .

We of the Christian Church like to feel that our church exalted the worthwhileness of the average man. That a church was formed in which the layman, and laywoman could have a fine, equal responsibility for the church along with the ministers. That the church was the church of the people, and therefore was open to the efforts of both laymen and ministers alike. That the vote of the layman was equally as strong as the vote of

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Missionary Association met with Little Creek Church Tuesday, December 3. The day was clear and cold and the attendance was very good. The membership dues paid in amounted to \$960.00 and the financial secretary had assurance that \$60.00 additional will be paid in at an early date. Several new members were added to the roll. Mr. C. D. West was elected president to succeed Rev. Jesse H. Dollar.

The dedication of the Little Creek Church was given the chief place on the program for the day. Rev. Jesse H. Dollar read the Dedictory Formula. Dr. W. B. O'Neil preached the Dedictory Sermon. Dr. C. Rexford Raymond offered the Prayer of Dedication. Rev. T. Fred Wright and Dr. H. S. Hardcastle also assisted in the service.

The Little Creek Church has a very nice building. The most of the material used in the building was taken from the Sarem church building formerly located near Gates, in Gates County, N. C. The Sarem building was torn down and rebuilt at Little Creek. The new church is located in a settlement near Little Creek, between Ocean View and Cape Henry. Rev. J. H. Warren has served as pastor of the church since its organization. At the recent session of the Eastern Virginia Conference plans were made to combine this church with the Ocean View Church in a pastorate, beginning in November, 1941. If this arrangement can be satisfactorily made, it will be possible to render more acceptable service for both of these mission churches. The announcement was made that the Little Creek Church has no outstanding debts. It was refreshing to know that, at least, one mission church is out of debt. Sarem church has disappeared as an organization, but it carries on, to some extent, in Little Creek Church.

The Christian Missionary Association of the Eastern Virginia Conference voted to meet Tuesday after the first Sunday in next December at First Church, Portsmouth, Va. A motion was made to change the date of meeting, but a large majority voted against the change of time. Forward looking plans were adopted with a view of seeking to increase the membership during the year 1941. At the present time there are about sixty

personal memberships in the Association. These should be increased to one hundred during the year. It was reported that twenty-two of the churches of the Conference are represented in the membership. This should be increased to forty-four. Memberships in the Association do not spring up overnight. Usually they are secured by careful selection and preparation. The pastor of the church usually knows who is able to pay the membership fee. An occasional suggestion from the pastor will bear fruit within due time. Dr. Staley said: "A cow that is not milked will dry up; and a sheep that is not sheared will lose its best wool. Cows should be milked and sheep should be sheared at the proper time." Giving is helpful to people who make money.

Throughout the Southern Convention there should be a concerted effort to complete the Thanksgiving Offering for the Orphanage, and bring the total up to the required amount before January 1, 1941. And when this has been done, the heart of the worthy Superintendent, Mr. Charles D. Johnston, will rejoice, in spite of his serious accident. We can then face the tasks of 1941 with faith, and attempt greater things for God, with new zeal.

I. W. JOHNSON.

THE CONVENTION CALENDAR.

The Southern Convention of Congregational and Christian Churches is our ruling church body in the South. The Convention in session makes plans for the progress of the church and considers the interest of its various departments and institutions. Fortunately the church requires funds with which to operate. I say fortunately, for if we who constitute the church are constantly receiving material blessings without sharing our profits for the advancement of the cause of Christ, more and more we would become selfish and materialistic in our attitudes and practices. He who shares what he has will continue to have something to share. This is the law of life and of the Kingdom.

The plan of the Convention brings to the church's attention at different periods of the year the causes and requirements of her institutions. We are now in the midst of the orphanage period, Individuals and churches

should be generous in their responses to the requirements of this institution and the appeals of Mr. C. D. Johnston, Superintendent. This period closes with December. All contributions should be made by that time.

January and February constitute the college period in which information regarding the church's program of higher education conducted by Elon College should be given to the local churches as explicitly and effectively as possible. The aim of such information should be to enlist the interest and support of every individual member. Not only should information be given but opportunity for contributions. In setting aside this period for the college the Convention realized that the spring months were "lean" months for the college, a time when most of all the college needs the help of the church. The churches that raise this part of their apportionments during this period find it much easier to meet their conference requirements in full. The college greatly appreciates every effort and contribution made by the churches. During the past nine years we have made fine headway in increasing our support for the college. I believe in 1932 we received from the Sunday schools and churches less than \$2,000.00. This year the total amount received will be about as last year, approximately \$6,500.00. We had worked hard for a substantial increase, but it seems difficult to push beyond the \$7,000.00 mark. If the pastors, Sunday school superintendents, and all will unite our efforts, we can without injury to any raise the entire college apportionment for 1940-41. The amount is \$12,500.00. The college needs this amount badly. If the proper plans are formed and promoted, the amount will be received.

L. E. SMITH.

AT LAST.

(Continued from page 2.)

little church, well located. There is plenty of work to be done. Enough to keep us busy for long. A fine group has come into our fellowship during the past year, thirty-nine in all.

Sometime ago the church extended the pastor an indefinite call with a raise in salary of ten per cent for this year. The finances of the church have been a pleasure instead of a burden as so often seems. The attendance, too, has kept in pace with the general progress of the work.

To God be all the glory, honor and praise. Amen.

J. F. APPLE.

FOR THE CHILDREN

Dear Friends:

As we plan to keep the birthday of the Christ Child, we who are Christians, will strive to keep it as Christ would have us keep it. Therefore, we must keep in mind the fact that "It is more blessed to give than to receive!" All of us who have tried to live a giving, unselfish life realize how true this teaching is. We know the joy which thinking of others at Christmas time brings to us. The fact that we have given mother, brother, father, sister or friend something which pleases them makes us forget the fact that we did not get that special something which we had hoped Old Santa would bring to us.

It may be that you do not have the money to buy gifts for those to whom you would like to give gifts. Perhaps you could make a gift, or gifts which would mean more to them than something which you might buy. I can remember one Christmas in my own home during the depression when there was no money to buy gifts or decorations for the Christmas tree. Mother said that we were all older now and that we would not miss the tree so we wouldn't have one. But my baby brother seemed so disappointed that I took him and an ax to our woods and we got a lovely little cedar tree. We got sycamore balls from a sycamore tree in the barn lot. We dipped the balls in hot water and

then in flour. We hung these white balls all over the branches. We popped lots of popcorn and strung it with a needle and thread. These long strings of white corn we wound around the tree. Then with paste and white paper and scissors we made white paper chains. We made stars out of blue paper and hung them on the tree. There was plenty of fruit, nuts and stick candy. We piled fruit and nuts in the green moss at the foot of the tree. The candy we tied on the branches of the tree. Then on Christmas Eve I wrote the name of each member of the family, who was at home, on a slip of paper. We drew names and each person was to make a gift of some sort for the person whose name he drew. These were to be made from things which were available in the house or on the farm. Such fun we had! Such queer, odd presents there were on the tree or table the next morning. Mother made a bunch of cookie animals for the baby boy. Dad whittled a letter opener out of wood for sister. I made a potato man for "Gene." I used raisins for his eyes and corn silk for his hair. I do not remember the other gifts which were made but I do remember that a Christmas which we expected to be a "poor" one turned out to be one of the nicest ones we ever had.

You will perhaps have some much

brighter ideas for a good time at Christmas with little money to spend. Let us remember that it doesn't always take money to make others happy.

Sincerely,
DOROTHY TODD.

The following story I am taking from the *Children's Religion* for December. I think that many children get confused about the fact that Jesus had two fathers. Many parents and teachers do not know how to set them right about the problem. Perhaps this story will help us to understand:

TWO FATHERS.

Erma looked up at me one day as we were looking at pictures of the boy Jesus. "Isn't it funny," said she, "Jesus had two fathers."

"What makes you say that?" I returned, parrying for time.

"Why he worked with Joseph in the carpenter shop, but some people call him the Son of God," was the answer.

Immediately some discussions regarding the Virgin Birth came to mind. But how to answer a child of seven! A visiting friend came to the rescue. She had been joining in the conversation as we looked at the pictures, so there was no surprise when she asked, "don't you have two fathers?"

Erma looked puzzled.

"You told us a little while ago about going to the zoo with your father," the visitor continued. "And then a few minutes after you were closing your eyes and saying with the other children, 'Dear God, our Father.'"

Erma's expression changed from perplexity to dawning comprehension.

"We are all God's children," continued the visitor, "but Jesus lived closer to God, and was more like God than any of us, so we like to call him the Son of God."

A PRAYER FOR ADVENT.

Dear Father in Heaven, we thank you for the Christ Child who came into the world. At this season may we have his spirit of love for others in our hearts. Help us to put all sin and ugliness out of our lives so that the Spirit of the Christ Child may abide with us anew. We thank you for home and family at Christmas time. Bless all of the boys and girls whose homes and families have been broken up because of war and death. Help us to practice living at peace with all whom we meet.

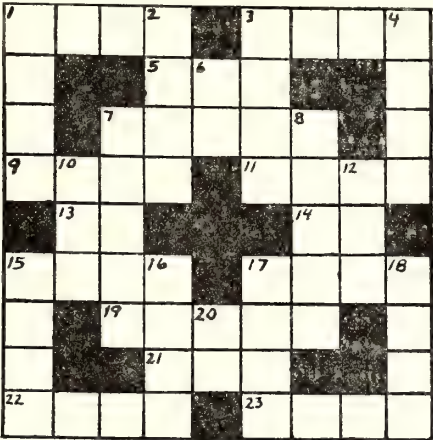
CROSSWORD PUZZLE.

Across.

- 1. A little girl's Christmas toy.
- 3. Parts of the body (Gen. 49: 29).
- 5. Place of lodging (Luke 2: 7).
- 7. Rain mixed with snow or hail.
- 9. Place where money is coined.
- 11. A precious stone crimson in color.
- 13. Iowa (abbr.).
- 14. Long Island (abbr.).
- 15. Looped, ornamental knots of ribbon.
- 17. A shade of light red color.
- 19. Slumber (Prov. 6: 10).
- 21. To devour (Gen. 3: 5).
- 22. A measure of length; three feet.
- 23. To make music with the voice (Psalm 30: 4.)

Down.

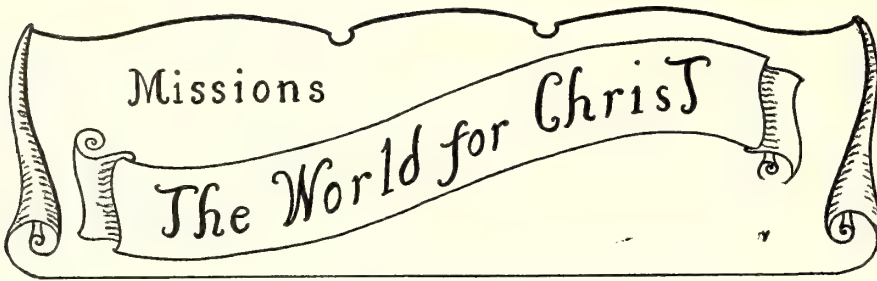
- 1. A boy's Christmas toy, musical.
- 2. A light or lively tune.
- 3. A Levitical city in Manasseh (I Cor. 6: 70).
- 4. Help (Psalm 18: 18).
- 6. North East (abbr.).
- 7. They make the winter world white (Ps. 51: 7—plural).
- 8. Spring plant with bell-shaped flowers.
- 10. Interested in other (abbr.).
- 12. A receptacle for corn or grain.
- 15. An infant.
- 16. A vehicle mounted on runners for traveling over snow.
- 17. Animals loved and cared for by children.



- 18. Ruler (Hos. 3: 5).
- 20. Each (abbr.).

Answers to Last Week's Puzzle.

- ACROSS—1. Ends. 3. Owls. 5. Pan. 7. Mince. 9. Coon. 11. Earn. 13. R. N. 14. R. I. 15. Seem. 17. Stow. 19. Youth. 21. Ape. 22. Ruin. 23. Mush.
- DOWN—1. Epic. 2. Spin. 3. Once. 4. Shen. 6. An. 7. Money. 8. Earth. 10. Ore. 12. R. I. O. 15. Sear. 16. Moan. 17. Stem. 18. Wish. 20. Up.



FOREIGN FLASHES.

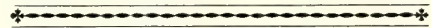
A "Crying Need" in Madura.—With 1,200 maternity cases, of which over 300 were abnormal, due in large part to lack of proper pre-natal care and the ministrations of ignorant Indian midwives, Dr. Grace Kennett, talented Indian staff physician of the American Hospital for Women and Children, Madura, last year worked beyond her strength. After an enforced rest she returned to her post. Mother India's contribution to the population of the world through this hospital's maternity department registers well over 1,300 a year. The hospital seeks to limit the number of patients to the beds available but they continue to pour in, pleading for only a mat on the floor. Dr. I. Mary Roberts, medical officer, stresses the great need for more trained Indian midwives.

Bailundo Bounds Ahead.—Mrs. Richard S. Webb of Bailundo reports forty children in her kindergarten learning cleanliness, handwork and simple Portuguese. A group of older girls come for cooking, knitting, sewing, reading and Bible study. They are looking toward matrimony. Older women have overcome their embarrassment and are learning to read. The medical work is growing by leaps and bounds. Miss Mary Thomas, R.N., has a midwifery class for native women, a type of service much needed.

Hungry to Know.—Because they were too poor to pay even the slight board for the annual spring meeting of the church in Ingtau, China, the women from Naung-chia Church brought rice and cooked it themselves. One woman carried her baby on her back twenty-one miles. The participation of the women in the churches is increasing, reports Miss Laura D. Ward. This is due to special meetings and visits of preaching bands. "Everywhere the doors of opportunity are open wider than ever. The problem of Christian nurture is an acute one. The number of Christian workers, both Chinese and foreign, is pitifully small."

A Self-Made Convert.—The service was over and Emmons E. White of

Manamadura, India, prepared to go home. A young Mohammedan farmer who had been in the audience detained him. He seemed loath to leave. "What do you think of Christianity?" Mr. White asked, expecting little, if any, response. "I would like to become a Christian," was the startling and immediate reply. The young man said he had long been attracted to the life of Jesus. He felt him the real "Isa" of Islam. He had argued about Christianity with his fellow



OUR WORK FOR 1940-41.

JAPAN AND NEAR EAST—

Japan:

Present workers 40

Needed recruits:

Three-year term English teacher for Kobe College, with expectation of permanency.

Professor of English for Doshisha, on a term basis with expectation of permanency.

Near East:

Present workers 74

Needed recruits:

Family for Near East School of Theology.

Teacher for Tarsus.

Teacher for Talas.

Teacher for Aleppo Girls' School.

Teacher of Home Economics, Ismir.

Teacher of Art and English, Izmir.

Teacher of Mathematics, Izmir.

Budget:

For Salaries—

Japan \$51,044.02

Near East 49,972.92

For General Work—

Japan \$ 9,984.00

Near East 17,204.66

NOTE: This is the third series of the needs among our missions in the foreign field for the coming year.—M. C. P.



Moslems. He marveled at the way Jesus had borne insults patiently. Apparently he had followed his study of Christianity entirely on his own until he had reached a decision. He said he would settle his business affairs and take the first step. Then he went away. Perhaps this tale will have a sequel, perhaps not.

Not Afraid of Work.—India's villagers make up nine-tenths of her population. Of these millions very few can reach a city hospital so the hospital must go to the village if suffering is to be relieved. The American Hospital for Women and

Children, under Dr. I. Mary Roberts, is village-minded. The little nurses in training, with an Indian doctor, fare forth each week into the dirt and poverty of the villages to win friends and clean up people and homes. They wash hair, bathe children, clean out drains and even fill in stagnant mosquito-breeding pools. At first they met with suspicion, but now they are warmly welcomed. Dr. Roberts would like to see a permanent medical unit established in connection with the larger hospital but serving some thirty villages too far away from Madura to benefit by the main institution.

Without Benefit of Physician—Mt. Silinda, East Africa, is struggling along with only two valiant American nurses to fight suffering. They are: Miss Minnie A. Tontz and Miss Theresa R. Buck. Dr. Willis H. Willis, formerly of Mt. Silinda, has withdrawn from foreign service and no permanent physician has been secured. At Mt. Silinda they train native boys and girls to serve their own people. Nurse Tontz tells of one graduate who worked in a mine hospital in Rhodesia. She returned home and brought a sum of money given her by the mine superintendent. "The money is a gift. It belongs to you," said Miss Tontz. "No," replied the girl, "belongs to the people who trained me." After a time Miss Tontz took it and put it into the new church building fund.—*The Missionary Herald*.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 7, 1940.

Sunday Schools.

Mt. Olivet (G), Geer, Va.	\$ 2.91
Hank's Chapel, Pittsboro, N. C. .	7.54
First, Portsmouth, Va.	6.90
Pleasant Grove, News Ferry, Va.	9.70
Linville, Va.	6.90
Palmyra, Edinburg, Va.	2.22
Wood's Chapel, New Market, Va.	1.00
Bethlehem, Suffolk, Va.	2.00
South Norfolk, Va.	5.00
Bethlehem, New Market, Va. ...	9.04
Mayland, Broadway, Va.	2.08
Newport, Shenandoah, Va.	3.55
Pleasant Union, Lillington, N. C.	3.11
Wake Chapel, Fuquay Springs, N. C.	3.28
First, Greensboro, N. C.	6.11

Total \$ 71.34

Individuals and Churches.

Spoon's Chapel, Asheboro, N. C. \$ 3.00

Total for the week \$ 74.34

Previously acknowledged ... 4,053.85

Total since Sept. 1, 1940 ... \$4,128.19

We are indeed grateful for the increase in offerings this week, and sincerely trust that the coming week will show a much larger gain.

MATTIE COX PARKER,
Secretary.

He Teaches the Deaf to Speak

By JOHN R. SCOTTFORD.

It is difficult to imagine anyone feeling ill at ease in the presence of Hugh Wyland. His youthful manner and twinkling dark eyes are quite disarming. He speaks softly but so distinctly that not a syllable is missed.

"How did you become interested in remedial speech work?" I asked.

"That is a long story. Sometimes I wonder how it all happened."

"Quite a lot. I have always taken the lead in church work. That is a field where your success depends on managing people. Humans have always interested me. Even when I was quite young I would analyze people. Applied psychology is something which I have grown up with.

"When I entered the University of Nebraska it was quite natural that I should major in psychology. This interest carried me to the University of Iowa where I took my master's degree and worked in the speech clinic for two years.

"Perhaps the turning point came when I was asked to conduct a special section of the clinic for the deaf and hard of hearing. That brought me face to face with a group of problems from which I have not been able to turn aside. Here I achieved one of my early successes—a totally deaf girl to whom I taught lip reading and who subsequently won her Phi Beta Kappa key for excellence in scholarship.

"The next step was New York, where I have worked in the department of the handicapped at Columbia and have had two years of experience teaching in schools for the deaf. The first was at the Lexington School for the Deaf which uses only the speech and lip-reading method and the second was at the New York School for the Deaf where most of the instruction is by means of signs."

"I take it that you both improve the speech of hearing people and teach the deaf to read lips. Aren't those two different things?" I asked.

"It may seem that way but they are really closely related. Nearly all of us have slight defects in our speech. As our hearing grows worse these are aggravated. There is no clearly defined line between the hearing and the deaf. Of course you have the two extremes but in between there are innumerable twilight zones. As you teach people to speak correctly you lay the foundation for lip reading. One really blends into the other—only the less the pupil can hear the more difficult the task of the teacher."

"What are the satisfactions which you find in this work?"

"There are plenty of rewards. There is room for endless experimentation and research—and every discovery means making life brighter and happier for somebody. This I find to be fascinating.

"But what holds me to the work is the joy of seeing people change. The deaf live in a separate world. To a somewhat lesser degree this is true of those who have defects in their speech. These people have drifted to one side of the stream of life. They are painfully conscious that they are different from other people. When the channel of their speech is cleared it is like passing from darkness to light. They find themselves in a new world. They become a part of the life about them in a way that had seemed utterly impossible before."

"Is this what they call a 'parental attitude' that you have towards your pupils?" I asked.

"I am willing to admit that it is. I have become a part of them and they have become a part of me. When they achieve success I am just as happy as are they. Usually it is more than a matter of just speaking and understanding the speech of others. Dispositions are changed, personalities transformed. The suspicious become trustful, the gloomy achieve happiness. I have the fun of seeing people re-born. Once you have known that satisfaction you can't be satisfied with lesser joys. There just isn't anything like it in life."

"What makes possible this change?"

"A right attitude plus an awful lot of plain hard work. The first step is for the pupil to like me. We can't do anything until we get onto a basis of easy friendliness. You know people never hear what you say unless they want to. Dislike is a marvelous incentive to deafness while friendship undoubtedly encourages hearing. Then there is another side to it. There comes a time with every pupil when I must speak rather vigorously to them. There are dark days as well as bright ones in this business. If they did not like me they just would not 'take it.' If they become silent and withdraw into their shells I can do nothing for them."

"Isn't it essential for you to like your pupils?" I asked.

"That is easy. I can like anybody," he laughed, "and so can you. It is all a matter of trying to help them. We always like the people for whom we feel that we are doing something. Getting them to like you

is fairly simple, too. All that you need to do is to listen to them. If only you will pay attention to them long enough they will finally open up and accept your friendship."

"I suppose that there are both mental and physical impediments to speech?"

"Yes, and often they are mixed up with each other. It sometimes takes a long while to get to the bottom of mental causes, but when finally you penetrate to the real reason things clear up rather rapidly. Sometimes it is like the click when you get the right combination to a safe. With the physical causes it is a matter of finding other ways to do things. Nature has been generous. There are at least two and often more ways of making the various sounds. If for any reason a person cannot do it in one way we must train them to do it in another."

"All of us get muddled up in our speech at times. What is your favorite prescription for the man on the street?" I asked.

"Go slow and take it easy. When we become excited we run our words together and folks have a hard time understanding us!"

That is exactly the method which Hugh Wyland pursues. You do not feel as though he were the teacher and you the pupil—rather are you two friends who are talking things over in an easy and unhurried manner. Such an attitude begets confidence. It awakens hope. It makes difficult tasks seem possible of achievement.

MISSION FIELD, CARROLL COUNTY, VIRGINIA.

I met much encouragement and enthusiasm on my first appointment as pastor of our mission churches. The houses of worship were all well "ventilated" for a cool December breeze, but in spite of difficulties we had thirty-nine people at the Elk Spur Church at the morning service at 10:00. We went immediately to Ivy Hill and met six people there. We held services that seemed to be appreciated. Then from there to Rocky Ford for the third and last service of the day, we met sixty-one people. Services were brief at each place. I observed that my predecessors have done great work but there is yet great work to be done.

The preaching dates have been changed from the first and third to the second and fourth Sundays.

We desire the continuation of your prayers for this work.

G. H. VEAZEY,
Bewle Creek, N. C.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

SECOND GENERATION BUILDERS.

[The following article is a condensation of an address given by Miss Frances Foster at the meeting of the North Carolina-Virginia Pilgrim Fellowship at the First Congregational Christian Church, Greensboro, Saturday, November 23, 1940.]

If we can project our thinking into the future some fifteen or twenty years, perhaps we might imagine ourselves saying something like this:

"When we were young, we spoke and thought with freedom. There was liberty in the United States. Of course it is true that somehow this generation in which we lived had allowed four million of us between the ages of sixteen and twenty-five to be out of school and out of work; and another three million of us to live in such poor rural areas that we could barely eke out an existence. There were dreadful slum conditions; there was the sad plight of the tenant farmer in the deep south, and of the migrant worker. There were injustices in our factories; and there was, we must confess, race and class prejudice. But we were the young people of a generation that based its government on the ideals of liberty, equality and fraternity, and in those days we could worship as we pleased.

"This was not true in other countries. We were young people when one ruthless man defied God and man, and all the established ideas of right and goodness, and brought upon the world great suffering, and great hatred among men. It was during those days that we saw empire after empire fall because of an unbelievable greed; that we heard heart-rending stories of peace-loving, amiable people being driven from their homes, of the horrors of air raids, of imprisonment, hunger and cold among God-fearing peoples of the earth.

"In the midst of all this, we were members of a fellowship which had as its purpose the building of a better world. We were the *Second Generation Builders* of Pilgrim Fellowship. Dr. Stock said that at the second National Council Meeting at Mills College in California. Pilgrim Fellowship then wasn't an organization in the usual sense of the word, but truly a fellowship of all the young people in the Congregational Chris-

tian Churches of America and Hawaii. In our time, the challenge of its program put to shame the lesser calls for our loyalty. Nowhere could we find more courageous endeavor, for we affirmed our purpose:

To achieve Christian personality after the pattern of Jesus.

To seek a fuller understanding, one of another, in the interest of happy relations in home and community.

To work for a united church practicing Christian freedom and definitely promoting the program of Jesus.

To secure equal rights and opportunities for all classes and races as equally the children of God.

To practice a Christian patriotism which recognizes the authority of God in conscience as supreme.

To strive for justice in the social order which will afford an abundant life for all.

To work for such international organization of the nations as will preserve peace and security.

"The National Council of Pilgrim Fellowship worked through regions in the United States. Ours was the Southeast, and we were a more intimate part of that fellowship, which included some 300 churches scattered over an area of more than 1,000 miles. Then there were state and conference fellowships—we were a part of the North Carolina, and the North Carolina-Virginia Fellowships. Then there were young people's groups in our own local churches. And finally, we knew that every one of us had equal responsibility for the success or failure of the undertakings of Pilgrim Fellowship; that each of us had an opportunity to make stronger or make weaker our entire Fellowship by our own personal devotion to its ideals on the one hand, or by our indifference to our Master and to the world's needs on the other."

* * * *

We do not have to go on with the story today, for much of the work of the *Second Generation* of Pilgrim Fellowship is yet to be done! And as we look back on our own individual accomplishment in Pilgrim Fellowship, I am sure we are grateful that there is yet time for us to be more whole-heartedly committed to the task of helping to "build a better world" through Pilgrim Fellowship. I believe all of us will have to confess our laziness; our willingness to give our

CHRISTMAS THEN AND NOW.

CHRISTIAN ENDEAVOR TOPIC
FOR DECEMBER 22, 1940.

SCRIPTURE: Luke 2:1-19.

Daily Readings—

Monday—Early Prophecies—Gen. 49:10; Num. 24:17.

Tuesday—The Sonquering King—Ps. 2. Better Days Are Promised—Isa. 9:1-7.

Thursday—The Prophecy Fulfilled—Matt. 2:1-6.

Friday—The Virgin Mother's Son—Luke 1:46-55.

Saturday—The Fulness of Time—Gal. 4:3-5.

In this topic we should compare the Christmas when Jesus was born with the Christmas of today. The spirit of Christmas then: "Good tidings for all people," verse 10. "A Savior is born," verse 11.

Let someone speak on "The Message of the Angelic Choir," verse 14. On earth: peace and goodwill toward men. This is the spirit of the first Christmas.

Another person may present the conditions in the world then and now: wars, poverty, stricken and destitute people, similar to conditions today. Ambitious men were struggling for power and were willing to cause suffering on the part of the common people to gain their selfish ends. Men were conscripted for armies, enormous taxes were levied for war purposes. While these conditions exist today, some advancement has been made: hospitals, schools, laboratories and many improvements for human development.

Have a well-planned worship program using the old Christmas carols, Christmas poems, a Christmas story, etc.

Questions for Consideration—

1. How can we make Christmas meaningful this year?

2. How may Christians emphasize the hope of the world in the little Child who came to bring "Peace on earth, good will toward men"?

3. What personal spiritual benefits have we enjoyed in Christmas as it is observed?

The entire meeting may be made impressive through the use of candles. A Christmas pageant will be very effective. Prepare Christmas baskets or presents for the poor and needy in your community. A group of young people may sing Christmas carols in homes of invalids and aged people.

S. E. M.

best to the work which we know should take first place in our lives; our tendency to believe that because a person has been chosen to be an officer

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS TEACHES HIS DISCIPLES TO PRAY.

LESSON XI—DECEMBER 15, 1940.

LESSON: Luke 11.

DEVOTIONAL READING: Psalm 121.

Jesus Prays.

"And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray even as John also taught his disciples." Those who pray become a part of a great fellowship of those who have prayed through the centuries. John the Baptist not only prayed himself, but taught his disciples to pray. More important still—Jesus himself was a pray-er. There was something so earnest, so real and so vital about the praying of Jesus that when the disciples saw it they realized that here was something new in prayer, that here was something that was lacking in formal religion, that here was something different from simply saying prayers.

Jesus pray? Yes, not only on this occasion, but again and again we read in the records that Jesus prayed, that he was a man of prayer, that prayer was a continuing and vital factor in his life. This is very, very significant. Here was Jesus consciously the Son of God, consciously not a sinner, consciously doing the will of God, and yet he prayed. This opens up new meaning to prayer. It was not simply getting something from God, certainly not simply getting things from God, but it was a matter of keeping alive a sense of God, of keeping sensitive to God, of deepening fellowship with God, of finding grace to do the will of God, of bringing his will into harmony with the will of God, of making his life a channel for the expression of the spirit of God. If Jesus felt the need of prayer, if he found practical as well as spiritual values in prayer, how much more ought we to pray! We might well say with the disciples, "Lord, teach us to pray." Many of us do not know how to pray at all, and many of us do not know how to pray in the most effective way, or to realize the incalculable blessings which come through patient and persistent prayer.

Jesus Teaches His Disciples How to Pray.

"And he said unto them, When ye pray, say . . ." Perhaps the most

effective thing which Jesus taught his disciples was how to pray. Undoubtedly he spent much time on this important matter. Perhaps one of the weaknesses in the program of the average minister, and for that matter in the program of the average Sunday school teacher, is the failure to teach their people and their pupils how to pray. As a matter of fact, one of the fatal lacks in the church today is the lack of spiritual power, and this lack of power is due in large measure to the lack of prayer.

And When Ye Pray—Pray As Sons.

"When ye pray, say Father." At its best prayer is conversation between God, our loving heavenly Father, and us as his children. We are to approach him not as some far-off divine being, aloof, critical, unresponsive, but as a loving father who cares for us, who is concerned about us, who is eager to impart to us spiritual, and also material blessings, by which we can live more abundantly. We are to come to him naturally, simply, trustfully, expectantly, and we are to make our requests known unto him.

When Ye Pray—Pray As Brothers.

The fact that we call upon God as our Father means that we are to pray as brothers. We are all members of one great family, and we are all brothers and sisters. We are to ask not only in terms of me and my, but we and ours.

When Ye Pray—Be Reverent.

"Hallowed be thy name." We are to come confidently but "we are to come humbly." We are not to forget that we are in the presence of our loving heavenly Father. This fact ought to produce in us a sense of awe and reverence. Reverence toward God is in another sense just good manners. Reverence is in danger of becoming a lost art in our modern life, and one of the surest ways of keeping alive the spirit of reverence, not only toward God but toward other things, is the spirit and the practice of prayer.

When Ye Pray—Pray for the Coming of the Kingdom.

"Thy kingdom come." Before we pray about our own personal needs. We are to pray for the coming of the kingdom. Our prayers are to be designed to prepare us to do more for the kingdom. If our prayers are to

be real, we can not singly say, "Thy kingdom come," but we must get up from our knees and go out to help bring in the kingdom.

When Ye Pray—Ask for Things.

"Give us day by day our daily bread." Prayer for things has a place in the teachings of Jesus. Man can not live by bread alone, but he can not live without bread; and bread here represents not simply physical food but also material things. Jesus himself says that these things are legitimate objects of prayer, but he also shows that they are to be kept in a subordinate place. We are to ask for things not according to our wants, but according to our needs. We are to ask in terms of faith, living day by day, and not being unduly anxious about tomorrow.

And When Ye Pray—Ask for Forgiveness.

"And forgive us our sins." Every-one of us needs to pray that prayer. All of us are guilty of sins of omission and of commission for sin as specific acts as well as for sin as moral evil in our lives. Forgiveness of our sins means reconciliation with God, the resoration of a broken fellowship. Who is there of us who does not need to pray, "Forgive us our sins"?

When Ye Pray—Forgive Others.

"And forgive us our sins; for we ourselves also forgive everyone that is indebted to us." We are forgiven only insofar as we are willing freely and fully to forgive others. This is because forgiveness for ourselves depends upon a certain attitude, or quietly of spirit of heart and mind. Until a man is willing to forgive others, he does not have the spirit in his heart which makes it possible for God to forgive him. Many a modern Christian with hate and envy, and the spirit of revenge and unforgiveness in his heart, needs to take seriously and act upon these stern words of Jesus, we are forgiven as we forgive.

When Ye Pray—Pray for the Deliverance from Evil.

"And bring us not into temptation." The wise man avoids temptation; he stays away from it so far as is possible. Jesus taught his disciples to pray that, if possible, they should not be brought into temptation; but if duty called them into the place in which there was temptation that they were to be delivered from evil.

Jesus Tells a Story About Prayer.

Jesus told a story about a man who came at midnight to his friend and
(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

HOLDING ON.

"I will hold thy right hand."—
II Tim. 1: 6-13.

A dying atheist was being urged by one of his unbelieving friends to hold on. To show fear in such a crisis would be an admission that his creed were unsatisfactory. "But, man," replied the first, "there's nothing to hold on to." Compare that with the resolute confidence of Paul who, in the midst of suffering and trials which might well have shaken his faith in God's providence, could say, "I know whom I have believed." That is the faith which overcometh the world. Let us hold on, uncaring what the days may bring. Yet, remember this: it is not only our hold of Christ which affords security, but also His hold on us. "None shall pluck thee out of my hand." Christ is all-sufficient.

Prayer—For the might of Thy saving grace, for Thine unalterable mercy toward us, give us grateful and obedient hearts, that we may make our boast in the Lord. *Amen.*—*Christian Herald.*

TUESDAY.

THE SOURCE OF ALL THAT WE
PRAY FOR.

(Eph. 3: 14-21.)

Making it a personal matter, our Scripture says: I bow my knees unto the Father of our Jesus Christ that he may grant me according to the riches of his glory to be strengthened with might by his spirit in the inner man . . . etc. . . . read it again.

We see trees growing on rocky ledges in the high mountains. How do they hold and sustain life there? The seed is dropped by a passing bird, finds soil in which to germinate. Then sends its roots down into unseen sources for nourishment.

The soul, no matter in what circumstances can thrust its roots down into

eternal verities and hold on to that unseen life eternal.

Prayer—O Lord, midst all the hard and trying circumstances of this world, enable us to find the good, and of that good partake daily till our souls grow into Thy likeness. *Amen.*

WEDNESDAY.

CHANGED INTO ANOTHER MAN.

"And thou . . . shall be turned into another man."—I Sam. 10: 6.

Israel desires to abandon the rule of the judges and have a king. They get together and demand it. Human nature asserts itself above the command of God. They were forewarned of the evils of their request, but they were insistent and the Lord granted their request. When Saul was anointed king, Samuel told him that he would be changed unto another man. This new man was the work of the Spirit of God qualifying him for a specific work.

Christ's spirit changes the man. He is radically different. He casts out evil. The new man gains new life. The new life gains new capacity. The new capacity gains new power. New power gives a new service, and the new service brings forth fruitfulness in the kingdom of God.

Prayer—(Pray as you feel).

THURSDAY.

UNDISMAYED LIVING.

"Though he slay me, yet will I trust him."—Job 13: 15.

"Let us commit ourselves to that unsleeping love and wisdom and power. He will go with us all the way through—not alone to the end of life, but to the end that lies beyond the end. There will be our final going out, our exodus, and our final coming in, our home-coming. And there is nothing that lies between you and the threshold of that heavenly home that

need ever fill you with dismay if God be with you."—*John McNeill.*

Prayer—We thank Thee, our Father, for the holy hush of Thy presence in our hearts, as we commune with Thee. Fill us with that presence today and forever. *Amen.*

FRIDAY.

VICTORIOUS LIVING.

Wouldst thou have thy life the brighter?
Make another's burden lighter.
Wouldst thou know the joy of living?
Find it by the grace of giving.
Wouldst thou precious seeds be sowing?
Blossoms bloom, thou still unknowing.
Wouldst thou golden grain be reaping?
Trust the harvest to God's keeping.
Wouldst thou lose all fear of dying?
Each day live—on Him relying.

—Helen Elizabeth Coolidge.

Prayer—O Lord, how oft repeated in our minds, is the message of Jesus to "give and it shall be given unto you." We would this day make this a part of our souls—our whole being. Grant this we pray Thee. *Amen.*

SATURDAY.

SUPREME FAITH.

"This is the victory that overcometh the world, even our faith."—

"When taking a journey by train, we are not required to understand the working of its engine. It suffices that those whose business it is to control the machinery should be able to manipulate it. And so, on the journey of life, it is not necessary for us to be able to grasp the mysteries of God in order to serve Him by loving our neighbors, and contributing our small share toward making the world what he would have it be."—*Olive Linnell.*

Prayer—(Pray as you feel, concluding with the Lord's prayer).

SUNDAY.

IN TRAINING FOR GLORY.

"I keep under my body, and bring it into subjection: lest that by any

means, when I have preached to others, I myself should be a cast away."—I Cor. 9:27.

Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christ, you must count the cost and renounce the things of the flesh. It will cost you the pulling up of some old favorite sins by the roots and the cutting loose from some entangling alliances, and some sharp conflicts with the tempter; it will cost you the submitting of your will to the will of Christ; but you gain more than you ever gave up.—*Theodore L. Cuyler*.

Prayer—(Say a prayer for the church and go thyself, for His sake).

CONTRIBUTIONS OF CHURCH.

(Continued from page 5.)

the minister. One of the greatest of the Christian church teachers says: "God made the layman. Man made the rest." Again I quote from this same author: "The eleven who associated with Him longest were better acquainted with the principles of His Kingdom and so better qualified to witness for Him, but all, whether of the seventy or of the eleven or of the larger company of believers, including the women, were commissioned to witness for him, and they did. The only real apostles died with the passing away of their generation. There is no vestige of evidence that they were ever commissioned to appoint successors, nor that they did. The abortive attempt to put Matthais in the place of Judas was never owned by the Spirit and is but the first attempt to Judaize the early church. The order of the apostles today is constituted of all those who have accepted the challenge of the great commission and, whether ordained or unordained, whether in the homeland or in the foreign field, witness by life or word or both to the saving power of the faith in Jesus Christ." Again he says: "The attempt to control men by austerity we recognize to have been one of the church's egregious blunders. It grew out of an over-exaggerated ecclesiasticism."

This spirit of non-ecclesiasticism has been one contribution that has held forth all the way through our church. Important boards, church offices, and positions as presidents of church official bodies, have had listed among them laymen from the very beginning. As a matter of fact it would seem the question has not been, Is he a minister? But rather, Is he capable of holding the position? For instance, the Mission Board of the Southern Convention has never had

any but a layman as its president although it has had ministers on the board, and also women. Elon College has had five presidents; two laymen and three ministers. Our church paper, THE CHRISTIAN SUN, now nearly a hundred years old, has frequently had laymen as editors. Our Christian Orphanage has had both ministers and laymen at its head. Our Conferences have had both ministers and laymen as presidents. The laymen in the local church have complete voice as to who shall be its pastor, and for how long, and what shall be the response of the church to Conference apportionments, and regulations. The belief that the church, and the Kingdom of God generally is a task for every Christian prevails. This truth is a result of the emphasis placed on the first principle of the Christian Church that the Lord Jesus Christ is the Head of the Church. It has no other head. The day has arrived now when the laymen and laywomen have a very conspicuous part in any and all Protestant Churches.

Our church claims to be the first to establish a regular full grade college allowing men and women on equal basis. This college was established at Yellow Springs, Ohio, September, 1853, and was called Antioch College, as the name Antioch was very dear to the Christians—"They were first called Christian at Antioch." Horace Mann, a member of the Christian Church, in Massachusetts, and Congressman from his state, was its first president. Among its presidents is the name of Senator S. D. Fess, of Ohio, and the name of Dr. Daniel Albright Long, of Graham, N. C., who was a brother to the founder of Elon College, Dr. W. S. Long. Women have had equal rights with men in all our colleges, and secondary schools from the very beginning. The same year Antioch Christian College was founded, Dr. W. B. Wellons established the Holy Neck Female Seminary in Nansemond County, Va., near a church of that name. The Suffolk Collegiate Institute was founded in 1872, and was incorporated by an act of the State Legislature in 1874. It enrolled more than a hundred students the first year. It later had a department for young ministerial students, of which Dr. W. W. Staley was head, in connection with his pastorate of the Suffolk Christian Church.

I quote from Dr. J. F. Burnett's *Early Women of the Christian Church*, "So far as is known to the writer the Christian Church has never by any formal action, either in conference or convention, declared in

favor of women preaching; but, from the days of James O'Kelly, women have been licensed to preach by the Christian Church, and also ordained to eldership in the church, and that, too, with a minimum of adverse opinion." The Christian Church has always felt that women had, and should be accorded a regular place in the church. And many pastors today when thinking of the work the women do in the church may well say:

They talk about a woman's sphere
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whispered "yes" or "no,"
There's not a life, a death, a birth,
That has a feather's weight of worth,
Without a woman in it.

Christian Church members like to feel that another very worthwhile contribution their church has made is that of Christian fellowship! One of our five cardinal principles says: "Christian character is a sufficient test of fellowship and of church membership." That principle has been more far reaching in the history of our church than many of our own leaders have realized. We have maintained from the very beginning that a Christian in any denomination, or name, was our fellow; that to him we owed full fellowship; that we are of him, and a part of him, as a Christian friend; that not the test of what church he was a member of, but the fact that he was a Christian at all that merited our fellowship and goodwill. That principle forbade any clanishness in us; it drove out all spirit of clique; it helped indeed to undo us. So broad, and generous was our fellowship we could not build up a strong organization, with a rigid gateway of membership. We could not set ourselves up as better than any other. And we could not guard our flock from joining others, because we had always taught them that the others were just as good as we were. So when they saw the bigger denominations, with better church buildings, and stronger colleges, and better trained ministry, they, indeed, could see little reason why they should not leave the parent church and unite with one of them. However, our church felt that this principle of fellowship with all churches and all Christians was better than narrowness, and bigotry, and clanishness, and has stayed true to its original position. Back in the days of controversy our little church usually served as a gentle haven for the ecclesiastical lump. The spirit of harmony

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Let us talk finances in this letter because it takes finances to run an orphanage. If you were going to make a trip, you would want to know first your destination—how far you would have to travel—and then how much money you would need for the trip.

The first of the year we set for our goal for 1940, the sum of \$22,000.00. We set that goal because we felt sure we would need that much to meet our budget. We might run on less if we had no unexpected expenses, but those things do happen. For instance, last week the furnace in the Main Building completely gave out. It has been in use for twenty-six years. There was nothing to do but buy a new one at the price of \$500.00. This was not expected and was not included in our budget for the year. Other items come in during the year that we do not look for in the beginning of the year—extra things we do not expect.

How far do we have to go this year? To \$22,000.00. How far have we gone? Our report this week shows that we have gone to \$18,236.90. To reach our goal we will still have to raise \$3,763.10. We have to January 1, 1940, to reach it. Will we reach it? It seems that we certainly ought to.

Let every church, Sunday school and individual come to our rescue. There are a great many individuals, both men and women, who could send us \$5.00 of \$10.00 or more and be the richer. Try it and see if it doesn't make you happy. Your contributions are urgently needed.

Mr. Johnston is still confined to his home most of the time. He visited the orphanage for a little while two days last week, but he is not able to work yet.

Yours very truly,
ALNER ISLEY,
Secretary to Mr. Johnston.

REPORT FOR DECEMBER 12, 1940.

Amount brought forward \$15,182.45

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Damascus	\$ 1.50
N. C. & Va. Conference:	
Pleasant Grove	\$ 9.70
Gibsonville	1.72
Union Ridge	5.25
Ingram	4.53
Happy Home	6.06
Durham	25.37

52.63

Western N. C. Conference:	
Pleasant Union	\$ 1.10
Pleasant Cross	1.36

2.46

Eastern Va. Conference:	
First, Portsmouth	\$ 5.66
Mt. Carmel	5.48
South Norfolk	5.00
Holland	6.53

22.67

Valley Va. Central Conference:	
Linville	\$ 6.83
Timber Ridge	.96
Concord	.95
Mt. Olivet (G)	3.00
Palmyra	2.62

14.36

Thanksgiving Offerings.

Eastern N. C. Conference:	
Morrisville	\$ 10.00
Bethel	11.40
Catawba Springs	15.50
Oak Level	8.00
Henderson	27.68

72.58

N. C. & Va. Conference:	
Concord	\$ 16.00
New Lebanon	34.00
Monticello	7.28
Pleasant Grove	11.00
Union (Ridge)	18.07
Pleasant Ridge	6.10
Gibsonville	6.04
O'Kelly's Chapel	26.00
Lebanon	15.38
Lynchburg	15.76
Mt. Zion	13.70
Ingram, additional	6.00
Burlington: Cash	1,208.50
Sunday School	345.96
Pledges	500.00

1,729.79

Western N. C. Conference:	
Union Grove	\$ 10.00
Bennett	7.10
Zion	24.00

Sophia	2.25
Antioch (R)	2.00
Liberty	21.55
Pleasant Hill	18.07
Graham, Providence Mem. ..	13.74
Pleasant Ridge	18.10

116.81

Eastern Va. Conference:	
Rosemont	\$247.07
Bethlehem, Nansemond ..	52.20
Christian Temple, Dorcas	
Bible Class	5.00
Liberty Spring	17.25
Franklin	95.00
First, Portsmouth	21.90
Mt. Carmel	33.66
Old Zion	30.25
Eure, Ladies Aid Society,	
Circle No. 1	5.00
Little Creek	2.50
South Norfolk	40.00

543.83

Valley Va. Central Conference:	
Bethlehem:	
Thanksgiving	\$ 5.50
Harvest Sale	14.40
Regular Monthly	1.71
Linville	43.91

65.57

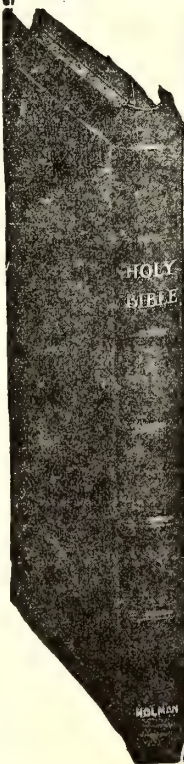
Ga. Conference:	
Columbus	5.00

Thanksgiving Offerings from Individuals.

A. W. Cooper & Friends ..	\$ 16.25
A. S. Dunn	6.00
Mrs. C. F. Rawles	1.00
Mrs. Ben Holden	10.00
Mrs. Laura Leete	2.00
Miss Lura Kennedy	20.00
Mr. & Mrs. C. R. Burke ..	15.00
Quentin S. Burke	5.00
Calvin R. Burke	5.00

(Continued on next page.)

The Best Bible That Can Be Made



Regular List
Price \$11.85
Now Offered
At \$7.85
Post
Paid
No. 1875XCS

HOLMAN
INDIA PAPER
EXTRA LARGE PRINT
Self-Pronouncing
Reference Bible
With Concordance
Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 3/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type	
NĒB-U-CHĀD-NĒZ'ZAR the king, unto all people, nations, and languages, that dwell in all the	B. C. 570. a ch. 2, 4; 6, 25.

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra
Names Lettered in Gold . . 35 Cents Extra

CENTRAL PUBLISHING CO., Inc.

1536 East Broad Street

Richmond, Virginia

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.	Editor
S. C. HARRELL, D. D.	Associate
W. T. SCOTT, D. D.	Associate
F. C. LESTER, B. D.	Associate
H. S. SMITH, Ph. D., D. D.	Associate
I. W. JOHNSON, D. D.	Contributing
L. E. SMITH, D. D., LL. D.	Contributing
C. A. LINCOLN, D. D.	Contributing
J. T. KERNODLE	Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D.	Sunday School
H. E. ROUNTREE	Quiet Hour
S. E. MADREN	Christian Endeavor
A. LANSON GRANGER	Young People
Mrs. A. C. TODD	Children's Page

SUBSCRIPTION RATES.

Six Months	1.00
One Year	\$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

CONTRIBUTIONS OF CHURCH.
(Continued from page 13.)

and willingness to let everyone freely express himself without any sign or show of bitterness or anger has been a guiding star in our church all along. There have been a few exceptions, of course, to the rule, but in the main that rule has held.

Along with this principle, "Christian character is a sufficient test of fellowship and of church membership," has gone hand in hand the fifth of our cardinal principles: "The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all." What can be much more precious to an individual than the "right of private judgment"? And what more precious than "the liberty of conscience"? Then end all bickering about this, or

that particular belief. History will show that our church has been as theologically sound as the average, but theological controversy, and bickering is absolutely taboo. If perchance a man with Methodist beliefs comes into our church he is to feel perfectly at home with his beliefs, Baptists, Presbyterians, Episcopalians Friends, Lutherans, Congregationalists, or of any of the rest, so long as they stand the test of *Christian Character*. It is the man within, his true innerself, if that is Christian, he is a fellow of ours, whatever his name or creed. He is our brother.

Now is not that becoming more and more the principle of all our churches? When we read the new hymns, or notice the new edicts from ecclesiastical groups we find that that principle is winning out. Our church likes to feel that it has helped to produce that spirit amongst different denominations today. We could be wrong, but we feel that that is one of the distinct contributions our church has helped to bring about.

We like to feel, too, that our church has contributed something to the spirit of Christian humility, or that of giving the very humblest a chance to make his or her place in Christian usefulness. The high and the low have sought to meet together in the spirit of brotherhood, without class distinctions and prejudices. Our colleges have been able to minister to those who have sought to secure a real education from the humbler ranks as well as from the higher ranks. Our pulpits have been filled by men of the plain, lowly birth, as well as some from a higher status. But such distinctions are ever in the background so far as our churches are concerned. God has not given our church many mighty high people, but he has given us a few mighty good folks, willing to serve as true servants should, and to be a blessing anywhere they could.

Contributions: Churches from Maine to Alabama; from New York to Oregon and Missions in Japan and Porto Rico, and various fields at home; several colleges and one seminary; orphanage homes and a ministers retreat; and principles of Christian liberty, private judgment and liberty of conscience; and a fellowship in Christ Jesus as broad and generous as can be found anywhere on earth!

YOUTH FELLOWSHIP.
(Continued from page 10.)

he is more responsible than we are for the strength of the witness of Pilgrim Fellowship in our world today.

Let's not be passive in the few remaining years that we can be an integral part of a fellowship which is guided by the thoughts and ideas of young people. For where we see vital *Christian Faith in Action*, there isn't a chance of finding greed sufficient to destroy nations, or to allow the intense suffering which is to be found in all the nations of the earth. Let's add our efforts to those of the approximately 200,000 other young people in Pilgrim Fellowship as they "Build from Mills."

That it is impossible to build in our strength alone, we are confident. But we know that through more earnest consecration, we *Second Generation Builders* can perform adequately the duties of the responsibility which is ours. If it could be said of us now, "This is the generation of them that seek Him," we would not need to be concerned for the future.

FRANCES FOSTER, Sec'y,
Southeast Pilgrim Fellowship.

SUNDAY SCHOOL LESSON.
(Continued from page 11.)

asked for help. He also added some word about asking, and seeking, and knocking. He was emphasizing the fact that prayer is not a spasmodic thing, but that it is rather a permanent attitude toward life and must be cultivated with persistence and with patience. It is to the heart that is constantly seeking, and asking, and knocking that many doors are opened.

Jesus Encourages Prayer.

"If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" How practical Jesus was! If we as fathers and mothers, out of our limitations, try to give gifts to our children, how much more can we depend upon a loving heavenly Father, who is an all-wise Father and gives to us the things which we need!

THE ORPHANAGE.

(Continued from preceding page.)

Mr. & Mrs. James N. Williamson, Jr.	50.00
Mr. & Mrs. J. L. McLemore	3.00
Mr. & Mrs. C. C. Howell	200.00
	333.25
Special Offerings.	
Mr. Cooke, Guardian	\$ 36.00
Mr. & Mrs. Harold Barney	5.00
Mr. Breedlove	30.00
Mr. May	3.00
Mrs. Simmons	20.00
	94.00
Total for week	\$ 3,054.45
Grand total	\$18,236.90

The World's Greatest Need

Rev. JOHN P. JOCKINSEN, D.D., St. Petersburg, Fla.

"The Christian way of life and the spreading of goodwill is the world's greatest need today," said the Rev. Joseph L. Moulton, who is closely associated with our projects, Rev. and Mrs. Robert Fairbank, at Vadala, India. But a questionnaire has revealed how amazingly meager is our knowledge of missions. I have often spoken to Presbyterian audiences, and they have asked all sorts of questions about their missions which we have visited, but we of the Congregational Christian Church seem to have no interest, because we have no system of study. We do not seem to take it seriously. Aren't we interested in the larger work of the Kingdom of God? Does our interest stop with our own local field? . . .

Mr. Moulton gave us such timely and challenging messages that I am tempted to quote from one of his addresses: "India," he said, "is a land of religion. Her traditions, her social customs, her caste system, her whole attitude toward life, from birth to death, has been colored by religion for many centuries. Hindus stopping before beautifully carved temples or shrines; Mohammedans kneeling in front of mosques or in some public place; the austere Jain Sadhu with a piece of cloth tied over his mouth lest a stray insect enter and make him guilty of the taking of life; the Sikh reading his sacred Book in the corner of a railway carriage; the Hindu mendicant reciting mantras in a public bus; these and many other expressions of religion are continually before one in that great land."

Speaking about our work at Rahuri and Vadala, Mr. Moulton said, "There is a good deal of emphasis on religious living but along with this goes rural uplift activities, serving on various government committees, sanitation, adequate water supply for villages, better roads, helping the poor farmers procure lands for cultivation purposes, introducing better breeds of chickens and goats, laying out new village areas, building model schools and homes, the spread of literacy and establishing small libraries in the villages, these are some of the activities that go along with the missionary task."

"India is so far away from the Western world that little is known about her. When we realize that in an area about one half the size of the United States live one-fifth of the human race and that her destiny at the present moment is inextricably bound up with that of Great Britain the whole situation takes on new meaning. Possibly, totalitarianism will reach the gates of India; Russia, always dreaming of expansion and waiting to pounce at some weak spots, has her blue-prints ready. Japan, too, having already made a remarkable economic penetration into India has pretty surely included her in her Great East Asia plans. Secret maneuverings and diplomacy, underground methods and fifth column activities seem to be the order of the day and naturally some of us are wondering what of India? Totalitarianism hates democracy and in the long run knows that these two ideologies cannot exist together, one or the other will remain and not both. Look down deeply into India's social customs, traditions and religions, and study her history and it will be seen that democratic ideals had their beginnings long before the birth of the New World. Furthermore, India has imbibed a greater spirit of democracy from Great Britain and now looks forward to handling her own affairs in a free and independent India."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCII.

RICHMOND, VA., THURSDAY, DECEMBER 19, 1940.

1-141 No. 51.

Mrs L I Cox

The Beauty of Holiness

*"Mary kept all these things and
pondered them in her heart."*—

Luke 2:19.



Think of the perfect beauty of Christmas! The beauty of motherhood: the beauty of the innocence and promise of babyhood: the beauty of the angel chorus, the pastoral symphony. "In the beauty of the lilies Christ was born across the sea."

What a beautiful festival Christmas may be today. It transmutes our normal selfishness into generosity. It enthrones again childhood and laughter. It brings together scattered families around the common hearth and table. It proves to our glad surprise that "it is more blessed to give than to receive." It makes hatred and bitterness, fear and distrust, anger and jealousy seem altogether out of place, while love and kindness, humility and trust and eager joy in living seem altogether right and natural.

Enjoy Christmas! What is more, trust Christmas! Believe in it; yield to its persuasions. It is not merely an episode in life; we must see in it the truest and justest interpretation of what all life is meant to be. We are meant to live, not for a single season, but always, in the beauty of holiness.

REV. WILLIAM ROBERT CATTON.

First Congregational Church,
Manistee, Michigan.

LET THERE BE LIGHT

NEWS AND VIEWS

The Rev. Joseph E. McCauley has accepted a call to serve the Ingram Church at Paces, Va.

A number of our churches in Georgia responded generously to the Thanksgiving appeal for the Orphanage.

The Rev. J. Everett Neese, who is now a student in Andover Newton Seminary, will preach at Old Zion and the Christian Temple during his Christmas vacation.

Dr. J. W. Manning of Norfolk died on Saturday, December 15. Funeral services were conducted in the Christian Temple on Monday of this week. Dr. H. S. Hardeastle and Dr. L. E. Smith were the officiating ministers.

Rev. R. A. Whitten has received twenty-one members at Winchester and Timber Ridge Churches during the month of December. An offering of \$10.40 was sent from Winchester to the Emergency Relief Fund for Britain.

Approximately thirty ministers and laymen gathered at Henderson, N. C., on Tuesday of this week in an effort to correlate and direct the work of important committees in the Convention. A pleasant and profitable day was reported.

A number of gift subscriptions to THE CHRISTIAN SUN have been received. There is still ample time to send in a gift subscription for your friend and have it begin the first of the New Year. These gifts will not only be a constant blessing to those who receive the paper, but will greatly aid the Board of Publications in their effort to enlarge the number of CHRISTIAN SUN subscribers.

A NEWMAN BABY.

Of interest to CHRISTIAN SUN readers should be this bit of news:

On Sunday, October 20, John Urquhart III, baby son of Dr. and Mrs. Joe B. Newman, was christened by me at the morning worship service of the First Christian Church, Burlington, N. C. The parents of this baby boy are active members of our church but it is desired to call attention to the grandfathers and grandmothers. On the mother's side they are the late Dr. J. E. Rawles and Mrs. Rawles of Suffolk. Dr. Rawles will always be

remembered as one of the most active and beloved laymen of our Southern Convention. On the father's side they are Dr. and Mrs. J. U. Newman of Elon College. Dr. Newman was one of the first pastors of our Burlington Church and an honored and beloved member of the faculty of Elon College. That this young man will succeed to the profession of one of his grandfathers was symbolized in the service by his effort to take into his own hands the minister's manual.

J. H. LIGHTBOURNE.

UPPER ALAMANCE FELLOWSHIP OF CHURCHES.

The Upper Alamance Fellowship of Churches will meet with the Long's Chapel Church, Sunday afternoon, December 29, at 3:30 o'clock. For this meeting we will have as our guest speaker Rev. Ernest Arnold, secretary of our North Carolina Council of Churches. His subject will be the program of our North Carolina rural churches. It is hoped we will have a large attendance and every church represented. It has been some time since this latter has been true but we think it should be true at each of the meetings. For this December's meeting we are asking especially that the following organizations of our churches have delegates present: the Young People's Societies, Sunday Schools, Woman's Societies and the Church-at-Large.

The churches of the Fellowship are Berea, Bethlehem, Elon College, Shallow Ford, Union, Burlington, Carolina, Hopedale, Graham-Providence, Graham-Christian, Haw River, Mebane, Mt. Zion, Long's Chapel, Bethel and Concord.

For the March meeting Bethel Church is extending an invitation and Bethel wishes us for two sessions, afternoon and evening. For the March meeting we plan a young people's program with "Pilgrim Fellowship of the Upper Alamance Fellowship" as the theme. Our young people are invited to the meeting of the 29th to plan for the March meeting.

JAMES H. LIGHTBOURNE, *Ch'm*,
Program Committee.

LEAKSVILLE CHURCH, LURAY, VA.

We have been seeing and hearing many good things recently. Brother R. E. Newton held one week of revival meetings not long ago and had six conversions and seven additions

to the church. One was received by letter.

The third Sunday night in November, we had a fine illustrated lecture by the Rev. Mr. Miller from Rockingham County. Mr. Owen Andes of Harrisonburg introduced the speaker and gave a few remarks. Speaking of an A. B. C. store, he asked if we knew what A. B. C. stood for. He said it stood for America's Biggest Curse, and that is certainly a true statement, for I know no greater curse than strong drink. Mr. Andes also read a poem from THE CHRISTIAN SUN entitled "The Bar," and he said that that poem alone was worth the price of THE CHRISTIAN SUN. Rev. Mr. Miller held the audience almost spellbound for about two hours.

On the fourth Sunday night our Missionary Society had its annual Thanksgiving service. A splendid program was rendered, gotten up by the program committee, Mrs. K. T. Rothgeb and Mrs. R. E. Short. We had a very good offering, considering the size of the congregation.

The first Sunday night in December, Rev. C. Grieg Ritchie and our pastor, Rev. R. E. Newton, exchanged pulpits and Bro. Newton administered communion to Bro. Ritchie's church. He preached us a good sermon, using as his text I John 1:10.

We now have a committee starting to work on a Christmas program. Our Sunday school and all departments of our church work are coming along very nicely.

MRS. E. LENA ROTHGEB,
Reporter.

REVIVAL SERVICES AT TIMBER RIDGE.

The annual evangelistic campaign began in the Timber Ridge Church at Highview, W. Va., on November 17. Two services were held on that date by the pastor, and on November 18, the Rev. R. E. Brittle of Suffolk, Va., arrived for the service on that date and delivered his first sermon. Brother Brittle remained with us during the meeting and preached in all the services with gratifying results. His messages were truly Gospel truths and from the heart. He spoke with a diction that made his messages live in our hearts and in his own simple way revealed the truth to our hearts with a conviction and a challenge. In his sermons there was revealed two important facts, that he spends much time in a study of the Holy Bible and in communion with God.

Eleven young people came on profession of faith in Christ and all united with the church. Nine at

(Continued on page 15.)

The Southern Convention

DR. H. S. HARDCASTLE, *President*

The office of the president of the Southern Convention involves duties and responsibilities, but it also makes possible high privileges. Not the least of these privileges is the opportunity to attend the annual sessions of the Conferences comprising the Convention. I was not able to attend the Valley of Virginia Central Conference, which was held in August, because I was attending the General Council meeting in Berkeley, Calif., but I was present at the other four Conferences on successive weeks.

The Eastern Virginia Conference met at the Christian Temple, and that involved no travel on my part. In the following weeks, however, I attended the Western North Carolina Conference, which met at Hank's Chapel, a few miles out of Pittsboro, the North Carolina and Virginia Conference, which met at Ingram, Virginia, and the Eastern North Carolina Conference, which met at Pope's Chapel, near Franklinton. In each case it was necessary to make a long trip by automobile. In two instances I traveled alone, but in the case of the North Carolina and Virginia Conference I went with Rev. Jesse H. Dollar, who was to appear on the program, and with Rev. T. Fred Wright, a former pastor of the church, who went back to renew old friendships.

In connection with my trips to the Conferences I also took occasion to stop by the way to pay calls on friends and members of Christian Churches. In addition to these privileges, I was entertained in the homes of friends. I spent one night in the home of my good friends, Dr. and Mrs. H. Shelton Smith, and another night with Dr. and Mrs. Stanley C. Harrell in connection with my visit to the Western North Carolina Conference. Mr. and Mrs. L. E. Carlton entertained a group from Eastern Virginia, and a number of other delegates, in their spacious and lovely home at Carlbrook in connection with the North Carolina and Virginia Conference. My good friends, Rev. J. E. McCauley (Jerry) and Mrs. (Bess) McCauley were my hosts when I attended the Eastern North Carolina Conference. It was good to renew old friendships, and to enjoy the fellowship in these fine Christian homes with members of the family circle. My visit in the home of Dr. and Mrs. Smith was made happier by the pres-

ence also of Mr. and Mrs. D. J. Bowden, members of the Christian Temple, who were visiting there.

It is impossible to go into detail either about the provisions which had been made for delegates, or the programs which had been prepared for the Conferences. It ought to be said, however, that the Rev. W. J. Andes of Hank's Chapel and the members of his church and community, that Rev. B. J. Earp and the members of his church and community, and Rev. S. E. Madren and the people of his church and community left nothing undone by way of making delegates comfortable and happy. Members of the program committees had provided well balanced, stimulating, and inspiring programs. The sessions were ably presided over by the respective presidents, Rev. E. Carl Brady, Rev. W. E. Wisseman, and Rev. S. E. Madren. As was to be expected, delicious meals were served at all of the Conferences.

I had planned to attend these sessions of the Conferences as a part of my duty as president of the Convention, but in each case members of the program committee kindly invited me to have a part on the program. I preached the Conference sermon at the Western North Carolina Conference; I spoke on *The Convention Program* at the North Carolina and Virginia Conference; and at the Eastern North Carolina Conference preached the ordination sermon and conducted the closing devotional service. In addition I was granted the privilege at all three of the Conferences of presenting *The Convention Deficit Campaign*. I appreciated the many courtesies which were shown to me by the presiding officers, and members of the Conferences.

My visits to the Conferences gave me several impressions. We have a group of loyal and hard working pastors in our churches, both in town and country. One gets the impression that they are earnest men, trying in general to be about the King's business. Many of them seemed to be eager to learn how more effectively to carry on the work of the church. Then, too, one is impressed by the strategic importance of the rural churches in our Convention and for our country. These churches, many of them comparatively small in membership, and limited in resources, are

very important in the strategy of the Kingdom of God. They deserve trained leadership, and this trained leadership deserves more generous support. They are doing a great work, and their work is desperately needed in our kind of world today.

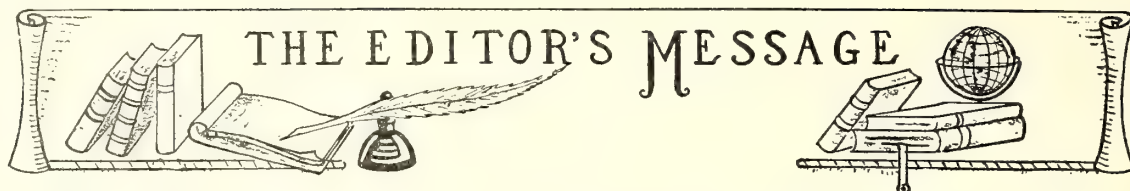
Finally, there seemed to be a note of earnestness and consecration in the meetings of the Conferences. These Conferences met in dark days. Many of the things precious to human life and to human liberty are in jeopardy. The world is being shaken to its very foundations, and "a new order" must emerge out of the present chaos if civilization is to endure, and this "new order" is not to be the "new order" of Adolph Hitler and the totalitarian states—it must be "the new order" after the Kingdom of God, based on justice, goodwill, brotherhood and cooperation. The Church of Christ is dedicated to this high purpose, and the leaders and laymen of our churches today seem to feel a new sense of responsibility, as well as a high privilege, and seem eager and ready to have a larger part in the Christian program. I here pay tribute to our people in these Conferences, and pray that we shall quit ourselves like men, and be faithful to our high privilege.

May I take this opportunity of calling attention to our churches the importance of raising their part of this Campaign Deficit Fund? The Convention owes in round numbers nearly \$4000.00, and it is not fair for one or two individuals to carry this financial burden for the Convention. The only way in which it seems we can take care of this deficit is by asking the local churches to make an extra gift, a special offering for this fund. The Southern Convention is well able to pay this debt if it has a mind to do it. Let every pastor take this matter seriously and try to raise his church's proportionate part!

OLD ZION, NORFOLK.

The Old Zion Church has recently purchased a parsonage. The building is equipped with steam heat and is now being furnished by the church. Approximately one hundred people attended an "open house" meeting at the parsonage on Thursday, December 12. A generous kitchen shower was given as a surprise to the pastor and his family. Rev. J. L. Neese has been preaching on the theme: "Woe Unto Them That are at Ease in Old Zion."

Make this a happy Christmas—for someone else.



THE VISIT OF THE MAGI.

Christmas is a time for visiting. Strategic and essential visits should be planned with care and executed with the utmost fidelity. A super-abundance of shopping, cooking and eating may easily monopolize one's time and interest. The Nativity record contains no account of a holy feast. Those who were absorbing and absorbed by the Bacchanalian Brawl of Bethlehem were in no condition to join the Magi on their royal visit. This celebrated visit was doubtless long and tedious. Nothing of secondary importance was allowed to interfere. Modern facilities for travel make possible our multiplied ministries in a minimum of time. The usual commercial and perfunctory prescriptions for "Xmas" are poor substitutes for the pure gold, frankincense and myrrh of a friendly visit. The gift without the visit is incomplete. The peace and tidings of great joy should be carried personally into the home, and especially into those homes where sickness and sorrow may be found. In this way Christmas will be deeper, more personal, and will bear the stamp of the individual touch necessary to make it complete. The Magi found Christ at the end of the visit; and so may we!

CHRISTMAS AND MISSIONS.

The ministry of the manger may be calculated by the length and breadth of the Christian missionary enterprise. Historians spend much time and effort trying to trace the origins of great movements. No effort is necessary to ascertain the origin of the missionary movement. The love of God lay cradled in a manger, and from that unsuspected place redemption has radiated throughout the world. The shepherds who saw a great light also witnessed the dawn of missions. The initial and sustaining impulse to life's greatest business was not a commercial enterprise but the "Word made flesh, full of grace and truth." He whom Herod sought to kill came as "a light to lighten the Gentiles." His extended and continuing ministry is "for all people."

Belief in Christmas and belief in missions should be inseparable. Judaism has never been a missionary religion; Christianity has never been without the missionary imperative. We live within the fertile stream of missionary influence. Through His wise teaching, healing, friendship and spiritual contagion we are privileged to enter into a great oasis of health, education, religion and cultural achievements. The motive of gratitude should prompt us to a renewed effort to extend the Gospel with all its benefits throughout the earth.

The plight of the world today is not an argument against missions, it is a summons to greater missionary activity. Christ has not failed. The limit of his influence has not been reached. The returns on His eternal plebiscite are not all in. His emancipating power is yet in its infancy. Young still calls unto young as deep calls unto deep. And young people, vigorous and brave, volunteer for their commission as missionaries. The Christ

of the crib appeared to be helpless. But the Babe of Bethlehem is foreign to no land. The purity of that child has purged many a heart, and his chastening influence is the heart of civilization. In Japan, behind and beneath the omnipresence of the uniform, persistent faith in Christ expresses itself in evangelism, education and social service. The lands of Livingstone, Carey and Grenfell are alive with hope for Christianity. For unnumbered millions of our humanity the promise of relief from disease and degradation is found only in the message of Christmas. Above the noise of discord and strife the Prince of the Incarnation must be acclaimed and proclaimed until those for whom Christ died gratefully acknowledge His universal lordship.

WISE MEN BRING GIFTS.

In addition to the usual reciprocal exchange of gifts during the Christmas season, there are two groups of people dependent largely on our mercy and generosity: the veteran ministers of our fellowship and the hungry millions in Europe and China. These seasoned souls who served our churches so unselfishly only yesterday deserve our continued support that truly "at eventide there shall be light."

With reference to the suffering and starvation in war zones Rev. W. R. Catton has this to say:

"There is so much said these days, both in public speech and in private conversation, about 'how fortunate we are to be living in America.' We certainly are fortunate, but I believe that for our own moral health this sentiment must be directly connected with the feeling of responsibility for those who aren't so fortunate. In concrete ways the church must hold before the people definite opportunities—nay, more than opportunities, challenges—to let our thanksgiving for our own security result in service to the insecure. Otherwise we become merely smug and self-righteous."

A distinguished group headed by Dr. Howard Chandler Robbins feel that the best and most humanitarian thing to do is to withhold help for the present at least. But super-skepticism is hardly in line with the spirit of our Master who said "overcome evil with good," and "inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." As we sit down to a sumptuous Christmas dinner, let us not ignore those who cry out in poignant grief to us and to God, "Give us this day our daily bread, and deliver us from evil."

DR. J. W. MANNING.

Dr. Manning had an important part in the building of a great church in Norfolk. The practical trinity of love, business and church found rich expression in his life. The larger work of Conference and Convention also shared his constant concern. His oft-repeated verse of scripture was, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass" (Psalm 37: 5). In this trust he lived, and in this trust he died. R. L. H.

SUPERANNUATION

DR. JAMES H. LIGHTBOURNE, *Chairman*

The Southern Convention's budget provides \$2,500.00 annually for superannuation. This \$2,500.00 is allotted to the Conferences as follows: Eastern Virginia, \$1,000.00; Virginia Valley, \$150.00; Eastern North Carolina, \$355.00; North Carolina and Virginia, \$640.00; Western North Carolina, \$355.00. For the last Conference year reported, 1938-39, the returns in the order as above, were: \$715.00, \$107.25, \$189.00, \$810.00, \$47.72, or a total of \$1,868.97. This amount should be increased, we think, by additional sums from the Conference funds of the Eastern and Western North Carolina Conference.

The appropriations of the Board of Superannuation for the year 1938-39, were approximately \$2,300.00. In order to meet the difference between the appropriations made and the funds received the Board transferred \$500.00 from its saving account to its checking account. This transfer not only made possible the payment of the appropriations for 1938-39, but also it accounts for the balances shown in the financial statements made by the Board since then.

The fund in the savings account is small and many more transfers similar to the one referred to above will exhaust it. From figures now available it would seem another such transfer will have to be made this month, or else the appropriations be reduced.

Several years ago the writer appealed to the constituency and churches of the Convention for such a support of the finances of the Board that it would not be necessary to draw on the small fund on savings. It was his hope this fund could be increased and held against some unusual demand or the exigencies of lean years. But these years have not been lean years but fat years.

Surely it is not the wish of the constituency or of the churches comprising the Southern Convention to have these appropriations, even now too small, further reduced. But unless there is increased support of the cause of Superannuation that is what will have to be done in the course of two or three years.

Individual gifts at this time would be acceptable. And if churches have moneys for Superannuation an immediate report on and forwarding of these would be appreciated. Send gifts or church funds to Mrs. Mattie

Cox Parker, Elon College, N. C., and be sure to indicate clearly that they are for superannuation.

At its last sessions the Eastern Virginia Conference acted to forward the Christmas offerings to the New York office for the Debt of Honor fund. This is a most worthy cause and deserves our participation, but the Board of Superannuation will miss sorely these offerings from Eastern Virginia. The churches of that Conference will have to put forth a greater effort to raise the apportionment for Superannuation; but attention is called to the fact that it is due to the generosity of this Conference the Board has the saving fund.

In closing:

1. Churches of every Conference are urged to raise their apportionment in full. (Our Convention can operate effectively on the budget as set up.)

2. Many churches could and in the light of the difficulties faced should give more than their apportionment to this fund.

3. Certain individuals should interest themselves in larger gifts to this worthy cause.

4. Let us make the Christmas offering the largest in our history and thus provide for our own need and a generous gift from Eastern Virginia to the Debt of Honor.

DEBT OF HONOR FUND.

It is a peculiar gratification to us in the central office to know of the generous and fraternal action of the Eastern Virginia Conference in making a special Christmas offering to the Debt of Honor.

We understand perfectly, as do the good people in Eastern Virginia, that the Original Plan came too early, or the merger of the denominations too late, for ministers of that conference to benefit from the Original plan, and it makes us the more appreciative of their friendly and unselfish cooperation. It will be a wonderful help in promoting the Debt of Honor throughout all the churches, and it a further indication that the merger of the two denominational bodies is a merger of interests and loyalties and not merely one of the organizations.

FRANK J. SCRIBNER, *Gen. Sec'y*,
Congregational Christian
Pension Boards.

OUR OLD PREACHERS AND THEIR WIDOWS.

Our Southern Convention has various institutions and enterprises, including Elon College, the Orphanage and the Mission Board. These are all very worthy causes and should receive a great deal more support from our membership than they really do.

The college is educating our young men and women and fitting them for life's work, thereby enabling them to assist in making this a much better world to live in and also to be in a better position to help their fellow-man, both in a physical and spiritual sense. The Orphanage is taking care of the motherless and fatherless children who have no homes of their own and are making real men and women out of them—citizens that the church and state should be proud of who are filling important positions in the church and in their communities at large. The Mission Board has a set-up by which they are reaching through the various Conferences the churches and membership thereof and are collecting quite a considerable sum of money which they are using to assist weak churches and pastors at home and our foreign missionaries enabling them to do a fine work in Christianizing the world. As above mentioned, they are all doing a great work for the church and humanity and we cannot give them too loyal a support.

BUT—What are we doing as a church for our old preachers and their widows? These old Saints have worn themselves out in the service to which they dedicated their lives. They are now broken in health and have practically nothing to live on except the small pittance which the various churches are paying. When these preachers were educated, if they had expended the same amount of time and money fitting themselves for some kind of profession or business career, they would be able to draw salaries anywhere from \$5,000.00 up, and would in their old age be absolutely independent and able to live in ease and comfort, but they chose the other course and dedicated their lives in an effort to build up His Kingdom and save souls. When they did this they were fully aware that their remuneration in this world's goods would be small but they knew they were laying up treasures in heaven and they had the satisfaction of knowing that they were doing a great work that would be permanent and would meet with His approval. A great many of these old preachers and their widows are now in almost destitute circumstances

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

In addition to the Thanksgiving offering for the orphanage, the churches should be deeply interested in the Christmas offering for aged and retired ministers and their families. The Convention has officially requested the churches to make a Christmas offering for this purpose, which will be credited on the regular Conference apportionments for superannuation. The appeal for the Christmas offering should, in no way, interfere with the interest in and the contributions to the orphanage. Needy children and retired ministers should both have our favorable consideration and liberal support.

The Board of Superannuation of which Dr. James H. Lightbourne of Burlington, N. C., is chairman, has the responsibility of disbursing the funds raised in the Southern Convention for retired ministers and the widows of ministers. At the present time there are a number of persons receiving aid from this Board. The amount of the Conference apportionments for superannuation requested from each church is not large. It will be necessary for many churches to send in the apportionment in full if the usual payments are made in January.

It would be more fitting if some laymen were making this appeal in *THE CHRISTIAN SUN*. But a minister who has never had a large salary, knows something of the difficulty of making a small salary meet the needs of a family budget. The majority of young ministers graduate from college and seminary under the handicap of debt. Like other men, they usually fall in love and get married. If they wait until the pay their debts many of them would be too old to be very attractive to some fair girl. If they marry before college debts are paid it is usually more difficult to pay these debts and keep up the additional expenses of the family. In either case the financial problem of paying debts, living within a small income and laying aside an amount sufficient to provide for the exigencies of old age and retirement, is difficult to solve. If the minister succeeds in living within his income, and makes adequate provision for old age, he is usually criticized and envied by his covetous and jealous brethren. On the other hand, if he reaches middle life without financial reserves, he is rebuked and condemned for his poverty. There

are many church people who are willing to pass him by if he is lying by the wayside on the road to Jericho, or living in poverty in old age.

Churches should count it a privilege to make liberal contributions for their retired ministers. Usually, such ministers have given their best, and their all to their churches in the years of their full employment. When they can no longer have the joy of giving themselves, in active service, as preacher and pastor, there is for them some compensation in being remembered through the gifts for superannuation. This matter should be presented to all churches during this month, and urgent appeals should be made for raising the apportionment in full. Send the offering to Dr. James H. Lightbourne, chairman, Burlington, N. C. This will help the local churches and will help to cheer the way for retired ministers and their families. No Christmas gift will be more appreciated, in the days to come.

I. W. JOHNSON.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

At the last sessions of this Conference it was found wise not to re-grant licensure to two 1939-40 licentiates. This action by the Conference has led to some misunderstanding on the part of several of our churches and to some gossip among the peoples of several communities. For instance it has been suggested the action of the Conference reflected on the character of the men involved. This is not the case for the question of character was not involved. Licensure in the Conference is for one year and it could be argued it was never intended to continue beyond a legitimate period of preparation for ordination to elder's orders. This last, however, has not been the fast rule of the Conference. In the cases before the Conference at its last sessions the matter involved was the educational requirement for licensure. In neither case had the requirement been met nor was there a disposition to meet it. It was because of this attitude the Committee on Education recommended that license be not granted. Again, the doctrines preached by these men did not enter into the action not to continue their license. So long as there is expressed acceptance of the principles of the Christian Church matters of doctrinal belief or position seldom

enter into the decisions of the committee or the Conference.

A question of polity arises here. One of our churches heard it rumored the Conference was going to close their church. Such an action was never before the Conference nor its executive committee. It is very doubtful whether the Conference has such an authority with regard to any one of its churches; it is quite beyond any precedent for the Conference to attempt such a thing. About as far as the Conference ever goes is to ask the privilege to share in the responsibility of calling a minister in the case of a church to which Conference aid is given. However, the Conference does ask loyalty to the actions, positions and work of the Conference and it has the right to expect these from the churches that compose it.

A further point of misunderstanding is that of the right of the local church to employ as its minister a man not in good standing with the Conference. To the writer, except where very vital matters are at issue or where there might seem to be persecution involved it would seem a church would not want to so conduct itself. And furthermore, it is his feeling a man of deep Christian conviction would not under those conditions want to serve the church. In other words it is the conviction of the writer that while character was not involved when the question of licensure was before the Conference, character does now enter into the matter. There is something wrong with the character of the man who insists on serving a church which belongs to a Conference whose ministerial standards he is not willing to meet. But getting back to the question before us the Conference has no authority in the matter. The authority rests with the local church. The local church can employ such a man to serve it if it so desires. Under some circumstances a local church would be justified in the eyes of the Conference in carrying on such a relationship for a period of time. But for this to become a matter of practice would in spirit and in fact nullify every reason and purpose for having a Conference.

Two or three things are suggested to the writer by these considerations. One is the need in our Southern Convention of another order of ministry. It should be given study. Another is the better wisdom in abiding by the letter of the requirements for licensure and ordination. A third is the need to deepen the sense of loyalty on the part of our churches to the Conferences and to the Convention.

JAMES H. LIGHTBOURNE.

FOR THE CHILDREN

Dear Friends:

May I wish for each one who reads this page a Christmas season which will satisfy the longings of each heart, bring peace, cheer and happiness to you and to those whom you hold dear. In the New Year, I want for each of you that your dreams come true! Those things which you wanted to make true in your life last year, yet failed to achieve, you will win for your life during the year ahead. For our Children's Page I want more letters and contributions from you. It is not my page but *our* page. I do want you to remember this fact. During the year ahead I want you to do much more of the writing for it than you have done during this year. That will help us to know each other better and will make our page much more interesting for all.

I know that all of you will be sorry to know that John Fulton, Jr., of Sanford, who has taken such an interest in our page, lost his father in an auto-train accident last Sunday morning. I know that it would help him if some of you would write to him or send him a card.

I am so happy that I have a letter to put in our page this week.

Dear Mrs. Todd:

We children here in the Blue Ridge Mountains of Virginia, are looking forward to Christmas. We are hoping that Santa Claus will come and see us all. I sure do enjoy your page for the

children in "The Christian Sun." Your stories are very interesting.

I am a little girl eleven years old and belong to the Elk Spur Christian Church. I go to school at Elk Spur school every day. I am in the sixth grade.

We have a new preacher, Rev. G. H. Veazey, and we all like him fine. I will close,

Your little friend,
CARRIE MAE STRICKLAND.
Fancy Gap, Va.

THE SPIRIT OF CHRISTMAS.

Just two weeks until school would close for the Christmas vacation. All of the boys and girls at Smith's School could not sit still they were so excited. Yes, on Friday night two weeks from now, they would have the big Christmas tree, Santa Claus, and the Christmas play. All of the parents and friends of the pupils would come. Voices whispered, seats creaked and notes passed. In just a few minutes "Miss Veda," their teacher, would come and take up their votes and tell them who the "Spirit of Christmas" was to be for this year!

The choosing of "The Spirit of Christmas" had become an annual custom since "Miss Veda" had come to teach the fifty pupils in the seven grades at Smith's School. The pupil who had shown the spirit of love, kindness and helpfulness most faithfully during the past year, was sup-

posed to represent "The Spirit of Christmas" in the Christmas play. Each boy and girl would write the name of the pupil whom he thought should be the "Spirit of Christmas" on a slip of paper. "Miss Veda" counted the votes and the pupil getting the most votes became "The Spirit of Christmas" and prepared to play the part in the Christmas play.

Novella sat with her slip of paper in her hand. She had voted for Anna, but she was dreaming of how it must feel to be chosen as "The Spirit of Christmas" by one's fellow schoolmates. It must be wonderful to wear the long white robe, the crown, and carry the star in the play. To slip in so softly and silently. To act the part of "The Spirit of Christmas"; visiting rich and poor, good and bad, young and old, and reminding them of that birthday of so long ago. If only she might be chosen as "The Spirit" just once! But then she was too ugly and awkward to be chosen to play such a part. Once before when she had played a part in a school play, Novella's mother had cried because the costume hung so badly. Novella had helped her mother by caring for her little brothers. Novella had carried them about on her hip so much that one shoulder was higher than the other one. This made her clothes hard to make and fit. She had tried that much harder to do and say lovely things to make up for the way she looked. Novella had many good friends among both the boys and girls. But she was not conscious of the fact because she liked them all. No, they couldn't choose such a person as she, to be the graceful "Spirit of Christmas!"

Novella came back to earth with a start! The teacher had come back to her desk and had gently shaken her. What was it all about? Oh! yes, they were voting for "The Spirit of Christmas." Where was her slip of paper. She must have given it to "Miss Veda" while she was day-dreaming! She looked around, only to find every eye turned in her direction. Everyone was smiling at her. Novella looked up into "Miss Veda's" face. There she read the truth before her teacher could put it into words. At last she was to play the part of "The Spirit of Christmas!" She could hardly realize that the dream she had dreamed so long was to come true at last!

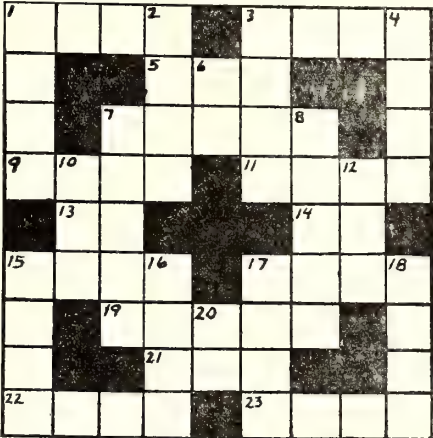
* * * *

Prayer at Christmas—O God, Father of the Christ of Christmas, be with all Thy children the world around. May Thy love and peace abound; this Christmas and the whole year 'round.

CROSSWORD PUZZLE.

- Across.
- 1. A poet and singer.
 - 3. What one gives at Christmas.
 - 5. A Priest (I Sam. 1: 9).
 - 7. Covering for the hand.
 - 9. It calls people to come to church.
 - 11. Night before Christmas (plural).
 - 13. Rural Order (abbrev.)
 - 14. Four (Roman numeral).
 - 15. That on which Christmas greetings are sent.
 - 17. Past tense of bleed.
 - 19. Christmases.
 - 21. Boy (John 6: 9).
 - 22. Christmas (French word).
 - 23. The angels sang one when Jesus was born.

- Down.
- 1. An onion-shaped root.
 - 2. A small valley.
 - 3. What we do with gifts at Christmas.
 - 4. Attempts; experiments.
 - 6. Behold!
 - 7. What the angels sang at Christ's birth.
 - 8. Sins.
 - 10. Age; epoch.
 - 12. Adam's wife.
 - 15. Maize.
 - 16. Not bright.
 - 17. What dolls sleep in.



- 18. What the bell says.
- 20. Note of Scale.

Answers to Last Week's Puzzle.

- ACROSS—1. Doll. 3. Arms. 5. Inn. 7. Sleet. 9. Mint. 11. Ruby. 13. Io. 14. L. I. 15. Bows. 17. Pink. 19. Sleep. 21. Eat. 22. Yard. 23. Sing.
- DOWN — 1. Drum. 2. Lilt. 3. Aner. 4. Stay. 6. N. E. 7. Snows. 8. Tulip. 10. I. I. O. 12. Bin. 15. Baby. 16. Sled. 17. Pets. 18. King. 20. Ea.



CHRISTMAS GREETINGS.

I wish that I might say personally "Merry Christmas" to each of you who read this column, but since that is impossible I want to send greetings and best wishes to all of you for a most blessed Christmas season.

Sometimes I think we forget the real meaning of Christmas, busy as we are merry-making, sending gifts to each other and enjoying a holiday. This year on the anniversary of the Prince of Peace let us not forget to help some needy person, or persons, in our community, to cheer some lonely elderly person, visit some sick person, or do some little something to help make Christmas brighter for someone else. In doing for others and making other people happy we ourselves will be happier and will discover the real meaning of Christmas and what it means in our own lives.

I would like to leave with you as a Christmas message the thought of this little poem:

What Makes Christmas.

It was not the angel's singing
Gave the Christmas thought,
Not the precious gold incense
By the Wise Men brought.

Not the shining Star that led them
On their unknown way;
'Twas the Christ within the manger
Made the Christmas Day.

So 'tis not the tree and presents
Make OUR Christmas Day,
'Tis not what we get that counts,
But—what we give away.

'Tis the joy of loving service
Makes the glad hours bright,
Thinking first of other's pleasure,
Self put out of sight.

We need never mourn that Christmas
Comes but once a year,
Since the blessedness of giving
Brings the Christmas cheer.

If we keep the Christmas spirit
In our hearts always,
Through the whole year we can make it
Christmas every day.

—Annie Johnson Flint.

WITH THE WOMEN OF INDIA'S VILLAGES.

By GERTRUDE E. CHANDLER.

We have three aims in our work with the women of the villages of South India.

I am trying to make our Christian women literate. Last week I met groups of thirty and sometimes fifty women. None of them knew how to read at all. The job is to find a worker, paid or unpaid, who can help them. Not all are eager to learn. They are coolies. "What good will reading do us?" is a question I often have to answer.

OUR WORK FOR 1940-41.

INDIA—	
Present workers	76
Needed recruits:	
Ceylon:	
Permanent teacher for Uduvil.	
Madura:	
Family for district work.	
Teacher for Capron Hall.	
Nurse for Men's Hospital.	
Single woman for district work.	
Marathi:	
Doctor for Wai.	
Woman for Bible Training School,	
Ahmednagar.	
Evangelistic family.	
Budget:	
For Salaries—	
Ceylon Mission	\$ 3,918.22
Madura Mission	45,160.41
Marathi Mission	29,567.70
Total	\$78,646.33
For General Work—	
Ceylon Mission	\$ 646.06
Madura Mission	27,612.00
Marathi Mission	29,831.54
Total	\$58,089.60

NOTE: This is the fourth series of the needs among our missions in the foreign field for the coming year. Since our study this week is about India we are also including a message from one of our missionaries on the field.—M. C. P.



I am trying to make women more intelligent concerning health problems so they will be less timid about using the Government Dispensaries. Where there are educated women or a woman doctor in Government service I am working for more cooperation between this woman, be she Christian or non-Christian, and the women of the Christian community who are often of low caste origin and have certain inhibitions which are hard to overcome.

I am trying to lead the Christian women in our villages to know more of Christ, following some plan of

study in their homes. With reduced finances all around we are trying to show the educated women that they must all help in the process of presenting the Gospel to women who are hungering for it. I walked into one Hindu home where there were four or five very nicely dressed women and their first question to me was, "What does Jesus mean when He says, 'I am the Bread of Life'?" Many of them are studying the New Testament most thoughtfully.

This week we went to a village Harvest Festival. About 7:30 P. M. the villagers began to assemble after being in the fields all day. The tiny rough church was jammed with people. Up came the offerings—two goats tied to the window bar right beside me, a cock and two hens taking refuge under my chair, baskets of grain, cocoanuts and three little handkerchiefs hemmed by the Bible woman. The offering in money was ten dollars in cash. Just before the service I asked some women what their "sambalam" (salary) was and they said, "We get two cents a day and the men get five cents." Three sleepy babies were baptized that evening.

MISSIONARY OFFERINGS.
WEEK ENDING DECEMBER 14, 1940.

Sunday Schools.	
Winchester, Va.	\$ 5.57
Mt. Bethel, Stokesdale, N. C. ...	2.48
Elon Community Bible Class,	
Elon College, N. C.	9.35
Lebanon, Semora, N. C.	.35
Mt. Carmel, Walters, Va.	1.69
First, Greensboro, N. C.	7.06
Sophia, N. C.	1.00
Bethel, Elkton, Va.	1.00
Shiloh, Ramseur, N. C.	7.00
Total	\$ 35.50
Individuals and Churches.	
Elk Spur, Fancy Gap, Va.	\$.54
Gibsonville, N. C.	4.65
Concord, Timberville, Va.	1.07
Berea (Norfolk), Hickory, Va. .	8.00
Antioch (R), Seagrove, N. C. ..	1.00
Amelia, Clayton, N. C.	1.61
Christian Chapel, Corinth, N. C.	1.25
Total	\$ 18.12
Total for the week	\$ 53.62
Previously acknowledged ...	4,128.19

Total since Sept. 1, 1940 ... \$4,181.81

Again we express our gratitude for the offerings acknowledged above. Especially at this season do we realize that it is "more blessed to give" and thus share our blessings with those less fortunate than we are. Every offering, large or small, is for a most worthy cause and is needed now more than ever during these terrible days of war.

MATTIE COX PARKER,
Secretary.

MOUNTAIN WORK.

As most of you already know, Rev. B. J. Earp, who so faithfully and efficiently rendered his services in our mountain work at Fancy Gap, Va., has been called and is located at the Albemarle Church. Mr. Earp did a splendid piece of work at our three churches there and in the community all around, and now Rev. G. H. Veazey has taken up the work where he left off. Many plans are being outlined for the year by Mr. Veazey and among the immediate needs are story books and literature for children. Most homes have books of this type that have served their purpose and now could be used to good advantage and enjoyed by these children in our mission area. Look in your bookcases, trunks and attics and send them to Rev. Veazey, or if you are going to Elon, leave them at the mission office and he will get them.

Don't forget the boxes of clothing, also, for there are calls continually and the need is great. Any consideration and help along these lines will aid and encourage our pastor and people there and bring a joy to you for having rendered a deed of kindness.

MRS. W. M. JAY.

NEW CHURCH ORGANIZED.

Last Sunday afternoon (December 1) a new Congregational Christian Church was organized at the village community called Pfafftown, about eight miles from Winston-Salem. The organization was effected by the writer, assisted by Rev. F. C. Lester of Elon College, N. C.

Prior to the organizing effort, Rev. Lester brought a very helpful and explanatory message on the founding of the church as recorded in Matthew 16:13-20.

The writer then reviewed the progress of the work and the preliminary steps leading up to the organization, during the past two months.

Rev. Lester explained the church covenant and the plan of organization. The invitation was then given to all who wished to become affiliated with the new church.

It was an impressive scene when nineteen members came forward and attached their names to the church covenant while the congregation, numbering about seventy-five, sang old familiar hymns. A delegation of ten members from the United Congregational Christian Church, Winston-Salem, were present to give their moral and spiritual support.

At least six others, who in the previous survey had signed an agree-

ment to become a part of the work, were not present. These and still others who have shown a friendliness to the cause may be expected to enroll later.

A temporary organization was set up to serve during the period that charter membership will be held open, which will be until about January 1, 1941.

Mr. F. C. Stout was elected chairman; Mr. Clarence E. Fulk, secretary and Mrs. Helen Long, treasurer.

At the close the nineteen members were asked to come forward and were formally received into church by the right hand of fellowship given by the writer and Rev. Lester.

WILL YOU FIND THE STAR?

By Mrs. H. E. Robertson.

Will you find the Star?

Oh soul bowed down with grief and pain

Can't you see it gleam afar,

Bringing happiness again?

Will you find the light,

That shone around where Jesus lay?

For it shines again tonight

Reminding us of his birthday.

Will you find the Star?

Look yonder, how it's shining out!

No clouds the loneliness will mar,

So turn away from sin and doubt.

Will you find the peace

That soothes and calms each troubled breast,

Helping tumult there to cease

And hearts will find a joyous rest?

Will you find the Star,

And point it out to souls undone;

That heavenly gates may be ajar

To you, when life's great battle's won?

Will you find the Child,

The Holy One of lowly birth?

Then spread His tender love so mild

And help bring peace o'er all the earth.

A church conference is called for Thursday night, December 12, for the purpose of completing the organization.

The church has an adequate building for present purposes, with an auditorium seating about 150 and three separate Sunday school rooms. A new hot air heating plant is ready to be installed. Spacious grounds afford ample parking space.

A Sunday school has been conducted here for about fifteen years, with occasional preaching services. It was served for a while by Rev. Forest Church, now pastor of a group of our churches in the North Carolina and Virginia Conference.

W. M. JAY.

VALLEY OF VIRGINIA NEWS.

The Woman's Mission Board of the Valley of Virginia Conference met October 30, at the home of the president, Mrs. A. W. Andes. Those present included Rev. and Mrs. P. B. Sanger, Rev. and Mrs. R. E. Newton and Rev. and Mrs. A. Grieg Ritchie, besides the officers, district superintendents, life members and a few other visitors. The Board decided to adopt the Standard of Excellence in the place of the goals our Conference set up. The study books for the year were discussed and decided upon.

Mrs. Andes presented the matter of the Dr. Atkinson Memorial for thought and future action.

Plans were made for the District Rallies which will probably be held in the early spring.

Many interesting ideas were exchanged by those present. Miss Helen Showalter is secretary of the Woman's Conference in the Valley and this report is a promising bit of news.

MISSION BOARD EXPENSES.

The Mission Board is operating this year at an expense ratio less than one per cent, and we trust that this will inspire our constituency to make a special effort to increase our receipts. Based on this low expense ratio, the Board, at its last annual meeting, made larger appropriations than for many years. The demands are many and the funds are small. Cannot we organize a few missionary societies and add a few Sunday schools to the roll of those that make monthly offerings for Missions? Will not several individuals and organizations make special gifts for Missions? Will not all churches raise their Mission apportionments in full? Any aid along this line will be gratefully appreciated.

J. E. WEST, *President.*

DAN RIVER DISTRICT RALLY.

The Dan River District Rally will meet at Ingram Church on December 29 at 2:00 P. M. All churches are urged to send a large number from each church. Due to the absence of the president, Rev. B. J. Earp, the vice-president will preside.

J. K. LANDRUM,
Vice-President.

NOTICE.

There will be no meeting of the Guilford-Forsyth fifth Sunday group on December 29, due to the absence of the presiding officer from the state at that time.

MRS. C. H. ROWLAND,
Secretary.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

CHRISTMAS GREETINGS.

To all the young people in the Southern Convention, I sincerely wish that this Christmas season will bring a greater share of the simple joys and abiding values which Christmas suggests; and with the New Year renewed dedication to serve the hopes to which it points.

LANSON GRANGER.

THE MIRACLE OF CHRISTMAS.

Once again comes Christmas. How glorious a time it is! There is no escaping the simple wonder and the tender beauty of it. Hymns and carols, poetry and story, fantasy and legend, all combine to proclaim to human hearts the one miracle that is eternally true.

It is natural that it should be so, and that joy and gladness and love should fill our hearts at this season. Christmas, which has come across the years as a constant fact, unites us with the peoples of all ages, and with those of all nations, classes and races, as in imagination we gather at a rustic manger to adore Him. Almost intuitively we recognize that the life which was incarnate in this babe of Bethlehem, so simple and yet so deep, is that which is forever real, forever abiding.

Into what strange contradiction this simple message apparently puts our world with its fears and hatred, confused hopes and longings, its war and hunger. Here in the world are "the hopes and fears of all the years."

What if this sense of bewilderment and unrest were really the superficial result of man's persistent quest, "O that I knew where I might find Him?" And is there some answer to man's search which is more than the projection of his own mind and his little hopes? Christianity has always insisted upon the insight which St. Augustine once suggested, that is, that all of man's endless struggle, his dark wanderings, his falling and rising again, is in reality his misguided quest for God. In Christ we find not only the surest clue to our destiny, but also the God who ever seeks to claim us.

GREENSBORO YOUNG PEOPLE.

The young people of the First Church in Greensboro are meeting at 6:00 o'clock on Sunday evenings, following the church vesper service at 5:00 o'clock. The programs this winter have centered around the Pilgrim Fellowship Statement of Purpose; and more recently they have emphasized the Advent theme. These meetings are followed by a fellowship hour.

This group also meets on two Thursday evenings during the month in the homes of the members—once for a business session, and once for a social hour.

Each month these young people have charge of a regular Sunday evening church service. In November they conducted a special worship service, patterned after the convocations at Mills College last summer, which interpreted to the church members the Pilgrim Fellowship Statement of Purpose. On December 9 they presented at the church service a Christmas play, "The Coming of Light and Peace" (December, 1940, issue of the *International Journal of Religious Education*). Following this play they were hosts to the members of the church at an open house.

On Christmas Eve they will take food and toys to a needy family, and will go caroling, visiting especially the homes of shut-ins in the church and among their friends.

Miss Dorothy Cox, a sophomore at Woman's College, is president of the group. Rev. and Mrs. W. E. Wiseman are the counsellors. There are about twenty-five members of this fellowship.

VALLEY OF VIRGINIA PILGRIM FELLOWSHIP TO HOLD SPECIAL CHRISTMAS MEETING.

The Valley of Virginia Pilgrim Fellowship will meet on Sunday, December 29. No definite information concerning this meeting has been received, but a regular notice will be mailed soon to the local young people's groups in this area.

WE FINISH TO BEGIN.

CHRISTIAN ENDEAVOR TOPIC
FOR DECEMBER 29, 1940.

SCRIPTURE: Phil. 3:13-16.

Daily Readings—

Monday—A Commission and Fulfillment—Mark 16:15-20.

Tuesday—A New Outlook—Luke 24:27-35.

Wednesday—A Test and Prediction—John 21:15-19.

Thursday—Continue to Grow—II Peter 3:13-18.

Saturday—Jesus, the Author and Finisher—Heb. 12:1, 2.

At the close of the year, business concerns throughout the nation will be busily checking their goods—taking an inventory of the year's work. Enthusiastic business men seek to overcome the errors they have made in the past and venture with a greater endeavor to accomplish more the coming year. Christian Endeavorers should make a similar approach in regard to their activities.

First of all, each endeavorer may ask a personal question: how has my life measured up in responsibility to the Christian opportunity which is mine to possess? To what do I contribute my failures—to lack of loyalty, zeal, interest, or some other cause?

Let different members tell of some high point in their Christian experience during the year.

Others may tell of a worthwhile resolution for the New Year. Have you been extravagant? Resolve to make a budget. Have you wasted time? Plan time for reading and special study.

Have an open discussion on New Year resolutions. Are they worthwhile? Why?

In the second place take a general view of the work done by your society. The Christian Endeavor has a fine questionnaire. The main divisions may be copied on a blackboard. Examine your society's activities on:

1. Worship and Devotions.
2. Evangelism.
3. Training for Leadership.
4. Stewardship.
5. Missionary Education.
6. Service in the Church and Community.
7. Physical Efficiency and Health.
8. Recreation.
9. A Balance Program.

For each item listed decide what new adventures the society may undertake. Cooperate in every respect possible for a better young people's meeting during the New Year.

Observe this event by a Watch Night service.

To each of you a "Merry Christmas and a Happy New Year."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SHARING THE SHEPHERD'S JOY.

(CHRISTMAS LESSON.)

LESSON XII—DECEMBER 22, 1940.

LESSON: Luke 2: 8-20.

DEVOTIONAL READING: Isa. 9: 6, 7.

GOLDEN TEXT: *Glory to God in the highest, And on earth peace among men in whom he is well pleased.*—Luke 2: 14.

The Christmas Miracle.

It seems strange to read of angels appearing unto humble shepherds, of a strange light shining round about them, of a heavenly host singing celestial songs. It seems strange to read about wise men seeing a strange star, and following it afar, to come to the place where they find an infant child. As a matter of fact, all of this is out of the ordinary. It is a miracle in the sense that it transcends the natural laws with which we are familiar. But to come to think about it, it isn't so much of a miracle after all. What happened on that first Christmas morning must be interpreted in the light of the life and influence of the Babe around whose birth all of these majestic and miraculous things center. After all, Jesus Christ himself is the *supreme miracle*. It would be strange indeed if there were not something out of the ordinary, something supernatural, in the sense of being above the natural, in connection with the birth of such a One.

However, the miracle of Christmas is not confined to that first Christmas. Every recurring Christmas is a recurring miracle. Of course, we all know that history is dated in its relationship to the coming of this child. We date things B. C., or A. D., in reference to this event. The spirit which lays hold upon men and women at the coming of the Christmas season, and the things which are undertaken by them in connection with Christmas, are, after all, the continuing Christmas miracle.

The Christmas Message.

"And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." This is the Christmas message. First of all, it banishes fear—the salutation

of the angel is, "Be not afraid." The gospel of Jesus Christ, for those who believe, takes the fear out of both the life which is, and that which is to come. It is good tidings—the word, gospel, literally means good tidings, or good news—the news that at the heart of the universe there is the love of the heavenly father, that he cares for us, that he has taken the initiative in seeking us, that in His Son he has sent one to save us from our sins, and that through him we shall find life more abundant, and life eternal.

Because of this fact, it is a message of "great joy." Joy is one of the dominant notes in the Christian religion. This message is for all people—it is essentially missionary. It is not for a privileged group; it is for men of all classes, colors, cultures and creeds. It is rather significant that in connection with the three greatest events in the life of Jesus—his birth, his resurrection, and his ascension, there is the suggestion that the Gospel is universal, that it is for all men.

The message was that there had been born into the world in point of time, in a particular place a Person whose title was particularly significant. He was a Savior—it was he who should save his people from the penalty and power of their sins; he was Christ, God's Anointed, and "the One - Who - Should - Come," the fulfillment of prophecy, the complete revelation of God in human form; he was the Lord, the King of kings, the sovereign, upon his shoulders there should be the government of the universe. Miracle of miracles, this majestic and mighty one came into the world as a helpless babe in surroundings of poverty and simplicity, actually lying in a manger. Thus did the Eternal God come into human life, and among the common people.

The Christmas Music.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the Highest, And on earth peace among men in whom he is well pleased." No wonder the heavenly host sang praises, no wonder the morning stars sang together at his birth. Here was something to make both animate and inanimate nature vocal with song. It is no chance happening that some of the world's greatest music has been written about his

birth. By common consent there is no Christian music which excells Christmas music, in its beauty and in its power.

The Christmas Marvel.

"And all that heard it wondered at the things which were spoken unto them by the shepherds." We are familiar with the story of how after the angel appeared unto these humble men, with eagerness and amazement they went to Bethlehem to see that which had come to pass, and how they found Mary and Joseph, and the babe lying in a manger. What a sense of awe and reverence must have overwhelmed them! To be sure, the meaning of it all was not clear, but the impression must have been eternal. When they went back and told others, the people were amazed, and marveled at what had been spoken to them about this child. The Christmas season ought to awaken the spirit of marvel and of wonder in our minds and hearts. To come to think of it, as has already been suggested, the thing is breath taking.

A Christmas Meditation.

"But Mary kept all these sayings, pondering them in her heart." There is danger that in the hustle and bustle of Christmas we shall lose its essential message, and its essential meaning. There ought to be a time for quiet at the Christmas season. There ought to be a time for private and family devotions. There ought to be a time of public worship. We should meditate on the things which have given rise to Christmas, and the things for which Christmas essentially stands.

AN APPRECIATION.

The Congregational Christian Church of Albemarle, N. C., in conference assembled, this the first day of December, 1940, desires to bear testimony of our love and appreciation of Rev. Sam N. Hurst, our beloved supply pastor for the past three months.

Brother Hurst, by his able and sweet sermons and fine and lovable Christian personality, quickly and easily found his way into the hearts of all our people. He tactfully and greatly aided in cementing our church into a harmonious fellowship of Christian unity and love, and will long leave his Christian impression upon our membership. We shall always remember him in gratitude to God for his helpful ministry to us.

We salute Brother Hurst while he awaits at his mountain residence, Allisonia, Va., the further call of God.

IRENE SELLS,
Church Secretary.



MONDAY.

THE IRREPRESSIBLE SPIRIT.

"Of his kingdom there shall be no end."—Luke 1: 26-33.

This is Christmas week. The world celebrates that event once more. The remarkable thing about it is that the world celebrates Christmas despite the war and the ravages of war that covers more than a half of the universe. The truth of Christmas and the music of Christmas peace cannot be silenced. War has injected its harsh clamor, and the devastations that follow blacken our vision of God's love, but still the truth of His kingdom and the choral harmonies of heaven's love press on. This is a solemn appeal to us all that we give more time to serious contemplations this week and seek the fulness of the meanings of Christmas to rule our hearts and our homes.

Prayer—O Christ, for all the war-torn parts of the world, we pray that Thy peace may come and Thy will may be done. *Amen.*

TUESDAY.

LET US NOT FORGET.

"And they presented to him gifts."—Matt. 2: 11.

Tomorrow is Christmas, the gladdest day of the year. Today is almost as glad, for we are all agog with preparation and expectation. There is the bustle of preparation of gifts and greetings, and carols, and lights, friendliness and feasting, memories and hopes, all entwine with the happiness of little children to make tomorrow the day of days. We have been reminded by one writer that two-thirds of the word "Christmas" is "Christ." What a poor Christmas is must be to those who leave Him out.

But there is another side of Christmas symbolized by the visit of the Magi and that is the duty of making

a part of our celebration liberal giving in the name of Christ. The world stands in great need of our love and charity today. As we worship Him, let us make some of our worship that of giving for the sake of the "Inasmuch."

Prayer—Dear Heavenly Father, like the wise men of old, we would bow before the manger today and offer our adoration, and in that adoration we would offer our gifts of money and helpfulness for the needy. Lead us to those whom Thou wouldst have us help in Thy name. *Amen.*

WEDNESDAY.

THE WORLD'S CHRISTMAS GIFT.

"And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger."—Luke 2: 7.

That was the world's greatest gift.

After weeks of anticipation and preparation, Christmas Day has come again, crowded with a thousand significances that no other day of the year has. One thing every family should do today: midst all the joy, the hustle and the bustle, and the celebrations of the day, let every home pause long enough to read the Christmas story (Luke 2: 1-7), and contemplate the fact that God is in your midst in the form of a little baby. Just think that God has drawn as close to man as it is possible for Him to do in this little baby. It is the expression of all that God can reveal of himself and all that He could say to us.

Prayer—O Lord, we are glad for everything about Christmas that now makes us glad, for all the joy that now comes to us, for all the pleasures and delights of the day and of the season. We pause in the midst of all this for a moment's serious contemplation. Bless our assemblage abundantly. Help us to receive into our hearts Thy Christmas Gift to us,

Jesus Christ. Though He be from Thee, and though He be Thyself to us, may we be enabled to make Him one of us in all that we do and say, both today and always. *Amen.*

THURSDAY.

REMEMBER.

(I Tim. 2 and II Tim. 2: 1-15.)

"Remember Jesus Christ."—V. 8.

It has been said that it is important to consider the past while it is still the present. "Jesus Christ, the same yesterday, today, and forever," is inextricably bound up in that mystery which we call life. Christmas of nineteen forty is a memory, but it is a potent factor to our well being in every day life for the entire year of nineteen forty-one. As we sought to let the babe into our hearts yesterday, let us let Him in every day that our yesterdays will all be added strength for our tomorrows. And O Lord Jesus, this we ask for Jesus' sake. *Amen.*

FRIDAY.

THE WAY GOD LOVES A MAN.

"For God so loved the world that he gave His only begotten Son."—John 3: 16.

The Ten Commandments conclude with man's duty to love God. The coming of Christ, the representation of God, brings to us the matchless demonstration of the way God loves man, and the meaning of the coming of Christ. Whatever it may mean to you, or whatever it could mean to the world, one thing it does mean and which all, saint or sinner, might understand, that the eternal verities of life, like a star, lead us to Jesus.

Prayer—O Lord, midst the clarion and clash and conflict of the world's interest, we turn humbly to Thee, to pray that we may understand the truth, and that we may be loyal to truth as it is in Jesus Christ, the holiest heritage of life. *Amen.*

SATURDAY.

"OUR MAIN MEMORY."

"*Thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*"—Gal. 4:7.

That text is something to remember indeed. "I am a son of God." I heard a speaker once say "These brains of ours are whimsical artists, painting strange trifles on our memories." The trifle that flashes through my brain now is a child harnessed and tethered by a long leash, an occasional scene I have witnessed when mothers have undertook to control her offspring. Is he man or is he beast? I shuddered. That scene was an affront to every passerby. Children are not beasts to be chained; but they are free spirits to be constrained by counsels of love and obedience. Suppose God roped us all in so that we could not sin. We could not be called "Sons."

Prayer—O Lord, we thank Thee for Thy fatherly love. Constrain us to obedience and loyalty by that love. Thus, we call Thee Father. *Amen.*

SUNDAY.

"*Ye were examples.*"—I Thess. 1:7.

Sometimes the sun seems to hang for half hour in the horizon, just to show how glorious it can be. The day is done, the fervor of shining is over, and the sun hangs golden in the west, making everything look unspeakably beautiful, with the rich effulgence which it sheds on every side. So God seems to let some people, when their duty in this world is done, hang in the west, that men may look on them and see how beautiful they are.—H. W. Beecher.

OUR OLD MINISTERS.

(Continued from page 5.)

and it is the duty and privilege of the church to see that they are kept in comfort and ease. It has been my privilege for several years, to serve as treasurer of the Board of Superannuation and, in this capacity, I have read many very pathetic letters from these old souls expressing their appreciation for the mere pittance which we send them twice a year. If the membership of the various churches could read some of these letters and could know just how hard pressed they are to eke out a living, we are sure that our appeal for assistance would get a hearty response.

A collection for this fund is taken each Communion Sunday and on Christmas by the various churches. Could you do a better deed than to make a liberal contribution at these

various services? Just before Christmas is the time for us to mail out checks to the various ones whom we are trying to assist, and at this time sufficient funds are not on hand to take care of them. This appeal is made to our entire membership, asking your hearty and liberal assistance for humanity. Please make a liberal contribution Christmas and experience that joyful feeling of a duty well performed. J. M. FIX.

PROVIDING FOR OUR OWN.

Among our most humane people, an animal that has faithfully served them has been the companion of their joys and sorrows, when he is old and no longer able to go out and come in as he did in other days will not be permitted to suffer or fall into the

THE OLD GRAY MARE.

By Rev. Roy D. Coulter.

He was a great preacher when he was prime;
But now he bends beneath the yoke of time.
Old age is upon him—frost in his hair—
His manners cultured but not debonair.
He has heard whispers to kindly retire;
And youth will be served without asking why.

Coming on the field he met with a band;
But now the hourglass is filled with sand.
He taught them the Word—holy rites were read

Over the sick; the hungering were fed.
He blessed the children who came unto him;
Comforted the widow when life grew dim.

God called him to serve—to which he was true;
The worldly-minded say, your work is through.
Severing the laborer from love's task
As death from a life-long companion asks.
He accepts the verdict with aching heart;
Looks long and in vain for another start.

No fields of clover for his toilsome years;
Only his memories burning with tears.

hands of those who will be callous or indifferent to his needs.

As the days come that are evil when he can find no pleasure in them, loving hands and hearts provide food and shelter and such comforts as he requires until "the silver cord is loosed." We commend the spirit which prompts this action.

Just so, in much the same spirit, those who have served us and their day and generation in the ministry of the Word, in the manifold ways of a sacrificial service—rejoicing with us, sorrowing with us, christening our babies, teaching our children, marrying our young folks, counselling, advising, warning, sharing all our joys and our sorrows, our difficulties, our defeats, our successes, our failures, and when the day's work is done performing the last rite that can be required—burying our dead—when through advancing years, failing health or other cause, they are unable to provide adequately for themselves,

surely these have a claim upon us that we cannot lightly dismiss.

In recognition of this claim upon the church which they have served, the Board of Superannuation has been created by the Southern Christian Convention as the agency for receiving and distributing the funds provided by churches and individuals who feel a sense of responsibility and a desire to help in providing for those worthy ones among our ministers and their widows who are in need.

It is the function of this Board to receive and distribute, as best it can, such funds as come to it from fifth Sunday offerings and at Christmas time by gifts from the churches and from individuals.

We wish these funds were much larger—and they could be if we who care would interest others.

You, who read, will you not make it a part of your Christian service to see that this is presented to your church and that a real contribution from you and your church is sent to our Board so that those who need—and some have no other source of income whatever—will not be permitted to suffer? Will you not let something of the joyousness of the Christmas season come into their lives through the gifts of a generous and a grateful people?

D. R. FONVILLE, *Sec'y.*

EASTERN VIRGINIA AND THE DEBT OF HONOR.

To the Churches and Pastors of the Eastern Virginia Conference:

When the Conference met in Norfolk this fall, your Committee on Superannuation, after serious consideration, recommended to the Conference that it ask the various churches in its boundaries to take a special offering at Christmas to apply on the "Debt of Honor" Campaign which was lunched by the General Council to provide funds for the deficit being faced by the original Annuity Plan. Your committee hoped that the other conferences of the Southern Convention would adopt similar resolutions.

It was not the intention of your committee that this offering should in any way lessen the givings to the apportionment for Superannuation, but it was hoped that with the proper emphasis placed upon this matter by our pastors, that there would be collected, in addition, a fair sized amount for the "Debt of Honor."

As chairman of the Committee on Superannuation for our Conference, I urge our pastors and churches to give this matter careful and prayerful consideration.

J. T. KERNODLE.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

After six weeks from the office I am happy to greet all my friends again. On October 26 on my way from Virginia I had a very serious accident caused by a front casing blowing out and turned my car over three times down an incline. It completely demolished the car and put me in the Granville County Hospital for three weeks when I was brought home in an ambulance and have been confined to my room for three weeks. I was able to be back in the office Monday the 9th. If I had to have a serious accident I hardly think it could have happened at a more convenient place. Only four miles from a good hospital with good doctors and splendid nurses. I had the best attention that doctors and nurses could give. My two special nurses stood by me day and night for three weeks and I attribute my recovery largely to their faithful attention and the prayers of the good people of the church. I practically suffered torture for two weeks of the time owing to the deep bruises on my body. But out of all my suffering I got a glory and a joy.

Many of my friends visited me. Some from quite a distance. My hospital room was decorated with beautiful flowers all the time—sent by dear friends, church societies, Sunday school classes, different clubs, etc. Telegrams and a great many cards of remembrance. It was a great consolation to me to know so many were interested in me and the work we are trying to do for the little children here. Then, too, it gave me time to think, to pray and to look up. It gave me time to get in closer touch with the Master. Through it all there was a glory in it. I am back at my desk to give my best. I wish for each and every one a happy Christmas with many blessings.

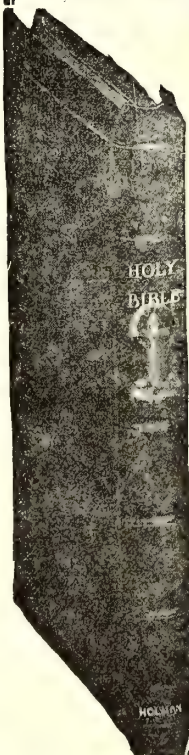
CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 19, 1940.
Amount brought forward \$18,236.90
Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Christian Chapel	2.00
Popes Chapel	4.50
Youngsville	2.00
	\$ 8.50
N. C. & Va. Conference:	
Apple's Chapel	\$ 4.01
Elon Community Bible Class	9.35
Long's Chapel:	
Third Quarter	3.12
Fourth Quarter	2.20

Lebanon	1.01		
Greensboro, First	10.13		
		29.82	
Western N. C. Conference:			
Pleasant Ridge	\$ 5.90		
Needham's Grove	2.29		
Flint Hill (M)	.21		
Smithwood	1.37		
Grace's Chapel	5.00		
		14.77	
Eastern Va. Conference:			
Oak Grove	\$ 2.84		
Liberty Spring:			
Bertie Johnson Class ..	1.00		
Friendship Bible Class ..	1.00		
Boys and Girls Class ..	.50		
		5.34	
Valley Va. Central Conference:			
Mayland	\$ 1.85		
Bethel	1.00		
		2.85	
Thanksgiving Offerings.			
Wentworth	\$ 17.05		
Christian Light:			
Church	6.44		
Sunday School	1.63		
Amelia	5.00		
Mt. Auburn	65.50		
Liberty Vance:			
Sunday School	61.74		
C. E. Society	3.00		
Youngsville	6.00		
New Hope	10.00		
		176.36	
N. C. & Va. Conference:			
Apple's Chapel:			
Church	\$ 9.00		
Sunday School	13.73		
Burlington:			
J. Spencer Love	240.00		
Shallow Ford	30.13		
Greensboro, First	60.11		
Reidsville	100.00		
Happy Home			
36.10			
Mt. Bethel			
15.32			
Salem Chapel			
13.00			
Elon College:			
Student Breakfast			
35.00			
Community Bible Class ..			
34.85			
Community Church			
51.66			
Long's Chapel:			
Church			
8.50			
Sunday School			
3.95			
			651.35
Western N. C. Conference:			
Smithwood	\$ 5.25		
Biscoe'	4.47		
Brown's Chapel	5.25		
Hank's Chapel	20.85		
Park's Cross Roads:			
Missionary Society	6.00		
Grace's Chapel	30.00		
Flint Hill (R)	2.50		
Ramseur	56.19		
Shiloh	6.00		
			136.51
Eastern Va. Conference:			
Suffolk	\$185.55		
Antioch	10.00		
Holland:			
Church & Sunday School ..	196.21		
Junior Department for			
Elizabeth Moore	15.00		
Spring Hill	5.50		
Union, Southampton	6.50		
New Lebanon	10.00		
Oakland	17.03		
Holy Neck	53.41		
Johnson's Grove	3.00		
			502.60
Valley Va. Central Conference:			
Antioch	\$ 29.00		
New Hope	8.21		
Bethel, additional	.50		
			37.71

(Continued on next page.)



The Best Bible That Can Be Made

Regular List Price \$11.85

Now Offered At \$7.85

Post Paid

No. 1875XCS

HOLMAN INDIA PAPER

EXTRA LARGE PRINT

Self-Pronouncing

Reference Bible With Concordance

Contains Authorized Version Old and New Testaments, Complete Column References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding. Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 3/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

N EB-U-CHAD-NEZ'ZAR the king, unto all people, nations, and languages, that dwell in all the	B. C. 570. ch. 3. 4; 6. 25.
---	-----------------------------------

Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

Thumb Index on Any Bible, 50 Cents Extra

Names Lettered in Gold . . 35 Cents Extra

CENTRAL PUBLISHING CO., Inc.
1536 East Broad Street
Richmond, Virginia

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

R. L. HOUSE, B. D.....Editor

S. C. HARRELL, D. D.....Associate

W. T. SCOTT, D. D.....Associate

F. C. LESTER, B. D.....Associate

H. S. SMITH, Ph. D., D. D.Associate

I. W. JOHNSON, D. D.....Contributing

L. E. SMITH, D. D., LL. D....Contributing

C. A. LINCOLN, D. D.....Contributing

J. T. KERNODLE.....Managing Editor

DEPARTMENTAL EDITORS.

H. S. HARDCASTLE, D. D..Sunday School

H. E. ROUNTREE.....Quiet Hour

S. E. MADREN.....Christian Endeavor

A. LANSON GRANGER.....Young People

Mrs. A. C. TODD.....Children's Page

SUBSCRIPTION RATES.

Six Months..... 1.00

One Year.....\$2.00

Published by the Board of Publications, agent for the Southern Convention of Congregational and Christian Churches, and printed every Thursday by the Central Publishing Co., Inc., Richmond, Va.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

ALBRIGHT-WEBB.

Miss Helen Cornelius Webb of Richmond, daughter of Mrs. Frank Morton Webb and the late Mr. Webb, was married on November 24 to Dr. Charles Leonard Albright of Salem, Mass.

The wedding took place in the parsonage of the First Congregational Christian Church. The ceremony was performed by the Rev. Robert Lee House, in the presence of the immediate family and a few friends.

The bride who was given in marriage by her brother, Mr. Leslie S. Webb, wore a dress of woodrose velvet, with white gloves and contrasting accessories and a corsage of orchids.

Mrs. L. Ashton Bowman was her sister's matron of honor and only attendant. She wore a violet crepe dress with black accessories and a corsage of roses.

The bridegroom had as his best man, Dr. Abram Whitenfish of the University of Richmond.

Dr. and Mrs. Albright left by motor and after a wedding trip will go to Beverly, Mass., where they will make their home.

TIMBER RIDGE.

(Continued from page 2.)

Timber Ridge and the other two at Winchester. During the meeting there were hundreds of reconsecrations to the Lord and we believe that the church has truly been revived for its task.

We are deeply grateful for all that has been accomplished and pray that it all may be as seed that have been sown in good soil to bring forth honor and glory to our blessed Lord, to whom we ascribe all the honor and praise.

Brother Brittle won a place in the hearts of our people who will remember him and his good wife in their service for the Kingdom of God.

ROBERT A. WHITTEN,
Pastor.

O'KELLY'S CHURCH BEING RENOVATED.

O'Kelly's Church, located ten miles southeast of Durham on the Fayetteville Road, is being renovated by descendants of the Rev. James O'Kelly, who founded the church in 1794. This was the first church of the Christian denomination organized in North Carolina and remains a historic spot in the annals of the Congregational Christian Church of today.

Coming from Virginia to North Carolina in 1792, the Rev. Mr. O'Kelly purchased a farm near what is now the Durham-Chatham County line and organized O'Kelly's Chapel.

In 1826 the Rev. Mr. O'Kelly died and was buried in the family cemetery on the farm adjacent to the church property.

For many years O'Kelly's Chapel was one of the outstanding churches of that section of the country. However, when Durham became an industrial town of an attractive nature the families of that area moved to town, greatly diminishing the congregation of O'Kelly's Chapel.

Many of the descendants of the pioneer preacher still live in this and other sections of North Carolina. They have become dissatisfied with the evidence of neglect to the property of the original church in this section and have rallied to the cause of the church and completed a program of renovations.

Besides the family, farmers and other interested friends have contributed to the cause, and have papered the walls, painted the building inside and outside. Care has been given to the beautification of the

church grounds and the adjacent cemetery.

New hymn books have been provided and services have been revived at the historic church location.

CHRISTMAS IN A WORLD OF WAR.

In October the Associated Press carried the sad announcement that war continues to bar forty countries from the Christmas mailing list of Americans. The following nations are definitely not on the postal Yuletide delivery lists: Germany, Poland, Italy, Belgium, Bulgaria, Greece, Czechoslovakia, Union of Soviet Socialist Republics, Turkey, Sweden and The Netherlands.

Among those countries, however, which the United States mail will try to help Santa reach are: England, France, Scotland, Ireland, Spain and Portugal.

Ironically, Christmas parcels may not be sent to the Vatican City State and Palestine, the Holy Land.

There are many little and far away places to which the Kris Kringle parcel service has been suspended, such as: Albania, Aden, Anglo-Egyptian Sudan, British Somaliland, the Channel Islands, Cyprus, Danzig, Egypt, Denmark, Estonia, Ethiopia, Finland, French Somaliland, Hungary, Iran, Iraq, Latvia, Lithuania, Malta, Norway, Saudi Arabia, Syria, Trans-Jordan, Luxemburg, Rumania and Yugoslavia.

In years past the Post Office Department has had a rule against allowing Christmas stamps or stickers on the address side of articles mailed to foreign countries. Saddened by the whole Christmas situation, the department has lifted this regulation for the period November 15 to January 15, 1941.

A world at war even hedges us about as we think of Christmas, the birth date of the Prince of Peace. But in our prayers we are still free. Or are we?

THE ORPHANAGE.

(Continued from preceding page.)

Thanksgiving Offerings from Individuals.	
Mrs. J. M. Darden	\$250.00
Mrs. Frances Darden	
Musick	10.00
Walter C. Dofflemyer, in	
memory of father and	
mother	5.00
Miss Lucille Johnston ...	2.50
	267.50
Christmas Offerings.	
A Friend	50.00
Special Offerings.	
Mr. May	3.00
Total for week	\$ 1,886.31
Grand total	\$20,123.21

For Christmas and the New Year

By ERNEST M. HALLIDAY.

If I were a minstrel, I'd sing you a song;
If I were a writer, I'd pen you a tale;
 If I were a poet—
 I'm not, and I know it—
I'd indite you a verse, without fail.

I'd give you a jewel if I were a king;
As artist, I'd paint you a miniature neat;
 If I could compose—
 Don't turn up your nose—
I'd concoct you a melody sweet.

But since, dear co-workers, I'm none of these things,
Perforce I must be more prosaic
 And say, "Merry Christmas,
 From Nome to the Isthmus,
To all!"—though the phrase is archaic.

May the joy of this Christmas-tide last through the year;
May peace fill your soul like a river;
 And all whom you meet,
 Or in cold, or in heat,
Have reason to thank the Great Giver.

Who has sent you forth gladly to witness for Him
Whose birth was the world's greatest boon;
 May His spirit inspire us,
 His words and deeds fire us
With zeal! May His Kingdom come soon!



